



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

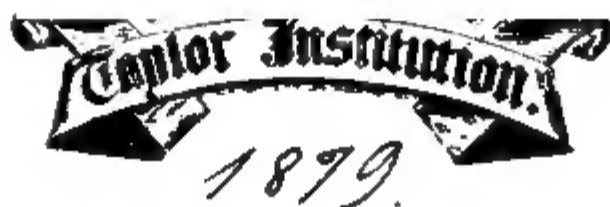
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

✓

~~152. ee. 10~~



VET. CELT. III B. 66

~~CHCIS. I~~

Enwogion Cymru.

A

BIOGRAPHICAL DICTIONARY

OF

Eminent Welshmen,

FROM

THE EARLIEST TIMES TO THE PRESENT, AND INCLUDING EVERY NAME
CONNECTED WITH THE

ANCIENT HISTORY OF WALES.

BY THE

REV. ROBERT WILLIAMS, M.A.

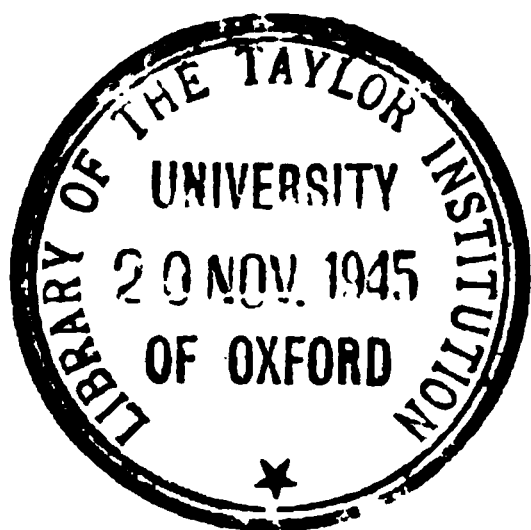
CH. CH. OXON. PERP. CURATE OF LLANGADWALADR, AND RHYDYCROESAU, DENBIGHSHIRE.

LLANDOVERY:

PRINTED AND PUBLISHED BY WILLIAM REES;
LONDON: LONGMAN, AND CO.

—
MDCCLII.

1527 10



A BIOGRAPHICAL DICTIONARY

OF

EMINENT WELSHMEN.

AARON, is celebrated in our church history as one of the first martyrs of Britain. He was a native of Caerlleon ar Wysg in Monmouthshire, where he and Julius together were put to death with the most cruel torments, during the persecution under Diocletian in the year 303, about the same time with St. Alban, according to Matthew of Westminster. We nowhere learn what his British name was, it being usual with the Christian Britons to take new names from the Hebrew, Greek, or Latin, at the time of their baptism. Such was the case with Albanus and Amphibalus. According to Walter de Mapes, Geoffrey of Monmouth, and Giraldus Cambrensis, noble churches were dedicated to Aaron and Julius in Caerlleon; that of Aaron having attached to it a famous order of canons, and that of Julius being graced with a choir of nuns. This is in some measure corroborated by the Liber Landavensis, and Bishop Godwin tells us that the remains of these churches were to be seen in his time. Their festival is placed in the Roman Martyrology on the first of July. Llanharan in Glamorgan is also considered to be dedicated to Aaron.

ABRAHAM, succeeded to the bishopric of St. David's upon the resignation of Sulgen in 1076. In two years afterwards he died, about the time that the Danes landed and destroyed the city of St. David's. (*Brut y Tywysogion*.)

ACHLEN, one of the sons of Gwrthmwl Wledig, a sovereign prince of the Northern Britons from the beginning to the middle of the sixth century, who came into Wales upon losing his territory. Achlen is recorded in the Triads (*Myvyrian Archaeology*, ii. 8, 10.) as being carried with his brother Arthanad on their horse Erch up the hill of Maelawr in Ceredigion, or Cardiganshire, to avenge the death of their father.

ADEBON, a warrior who lived in the sixth century, celebrated by Aneurin and Taliesin; the latter of whom addressed an ode to him,

entitled "Gorchan Adebon," or the Incantation of Adebon. This piece, consisting of 15 lines only, is preserved in the first volume of the *Myvyrian Archaiology*, p. 60.

ADDA (VAWR,) the head of one of the five plebeian tribes of Wales; the others were Gwenwys of Powys, Blaidd Rhudd, Heilyn, and Alo. (*Cambrian Biography*.)

ADDA (VRAS,) a poet who flourished, according to Dr. Davies and Edward Llwyd, about the year 1240. It is not known whether any portion of his works is preserved.

AEDENAWG, a celebrated chieftain who distinguished himself, in the beginning of the sixth century, in the wars with the Saxons, and particularly in the battle of Cattraeth. (See Aneurin's *Gododin*.) He was the son of Gleisiar of the North, and is recorded in the *Triads* as one of the three heroes whose maxim was not to retreat from battle but on their biers. The other two were his brothers Gruddneu and Henbrien. (*Myv. Arch.* ii. 15.)

AEDD (MAWR,) a prince among the first colony of the Britons, who crossed over from the continent, and the father of the celebrated Prydain.

AEDDAN, an eminent warrior, who was the son of Blegwryd, and grandson of Morgan Mawr, prince of Glamorgan. He first occurs in history as leading a body of Danes by the advice of Iestyn ab Gwrgant into Pembrokeshire, where they burnt the city of St. David's, and slew Morganeu the bishop. In 1000, Aeddan invaded Ceredigion or Cardiganshire, which he conquered and kept possession of; and thence he proceeded against North Wales, where he defeated Cynan ab Hywel, who fell on the field, and thus he became sovereign ruler of all Wales. Though an usurper he is recorded as having bestowed particular care on the government of the country, on the revision of the laws, and the repairing of the churches that had been destroyed during the wars. In 1015, he was attacked by Llywelyn ap Seisyllt, the rightful sovereign, and slain in battle together with his four nephews. (See Price's *Hanes Cymru*, 428.)

AEDDAN (VOEDDOG,) a saint, who was the son of Caw ab Geraint, and lived in the early part of the sixth century. He was a disciple of St. David at Menevia, from whence he departed into Ireland, and was appointed the first bishop of Ferns; and it was this circumstance that induced the clergy of Menevia in a later age to assert that the bishopric of Ferns was once subject to the archbishopric of St. David's. With respect to the name, he is called by the Irish "Moedhog and Mædog," and by Giraldus "Maidocus." John of Teignmouth says:—This holy person is named "Aidanus" in the *Life of St. David*, but in his own life, "Aidus," and at Menevia, in the Church of St. David, he is called "Moedok," which is an Irish name, and his festival is observed with great veneration at that place. Giraldus relates a marvellous story of the manner in which St. Aeddan carried over a swarm of

bees into Ireland ; for such creatures were never seen in that country before, and have never been seen in Menevia since. Traces of his memory are still retained in Pembrokeshire, as he is the reputed founder of Llanhuadain or Llawhaden in that county, and the churches of Nolton and West-Haroldston are ascribed to him under the name of Madog. His festival is January 31. (Prof. Rees's Welsh Saints.)

AEDDAN (VRADAWG,) who is branded with the title of the Traitor, was a prince among the Northern Britons, in the latter part of the fifth century. He deserted the cause of his countrymen, and fought with the Saxons against Rhydderch Hael, king of the Strathclyde Britons. For this reason he was delivered to posterity with infamy being joined in a Triad with Gwrgi and Medrod, as the three arrant traitors of the Isle of Britain ; who were the cause of the Britons losing the sovereignty of the isle. (See Triads 46, 52. Myv. Arch. p. 11, 65.)

AELGYVARCH, a saint, and one of the sons of Helig ab Glanawg, whose territory was overflowed by the sea in the early part of the seventh century. Upon which calamity he himself and his children embraced a religious life, and became zealous teachers of Christianity. The district was situated between Anglesey and Caernarvonshire, and is now called the Lavan Sands.—(Bonedd y Saint, in Myv. Arch.)

AELHAIARN, a saint, who lived in the sixth century. He was the son of Hygarvael ab Cyndrwyn of Llystinwennan in Caereinion, Montgomeryshire, and brother of Llwlchaiarn and Cynhaiarn. He was the founder of Llanaelhaiarn in Caernarvonshire, and of Cegidva or Guilsfield in Montgomeryshire. His festival was on the first of November. (Bonedd y Saint.)

AELRHIW, a saint of whom nothing further is known, than that the church of Rhiw in Lleyn, Caernarvonshire, was founded by him ; and whose festival was kept on September 9. (Brown Willis's Survey of Bangor.)

AERDEYRN, a saint to whom formerly there was a church dedicated in Glamorgan ; he was the son of Gwrtheyrn or Vortigern, and lived about the end of the fifth century. (Cambrian Biography.)

AIDAN, a disciple of St. Dubricius at Henllan on the banks of the Wye. He lived in the fifth century ; and was appointed suffragan bishop in Ergyng, a district in Herefordshire, in the reign of Cynvyn, son of Pebiau, king of Ergyng. (Liber Landavensis.)

AIDAN, a bishop of Llandaff, who was put to death with many of his clergy, when the churches were pillaged by the pagan Saxons in the year 720. (Myv. Arch. ii. 473.)

AILVYW, a saint, who was the son of Dirdan and Danadlwenn, the daughter of Gynyr of Caergawch. He flourished in the sixth century, and founded the church of Llanailvyw or St. Elveis near St. David's. (Bonedd y Saint. Rees's Welsh Saints.)

ALAN, a saint, who was born in Armorica, and lived about the middle of the sixth century. He was the son of Emyr Llydaw. Having

left his native country he became a member of the College of Iltyd in Glamorganshire. He had three sons of the name of Lleuddad, Llonio Llawhir, and Llynab, who were members of the same college, and became distinguished ornaments of the Welsh Church.

ALAN (VORGAN,) a chieftain who was slain in the field of Camlan A. D. 542, owing to the treachery of his men who deserted him on the eve of battle. For this reason they are recorded in the Triads as one of the three "Anniweir Deulu," or Faithless Tribes of the Isle of Britain. The other two were the tribes of Goronwy Bevr of Penllyn and Peredur. (See Myv. Arch. ii. 70.)

ALBAN, the first Christian who suffered martyrdom in Britain, was a native of Verulam, where he was born in the latter half of the third century. According to Matthew of Westminster, Thomas of Walsingham, and other authorities, his parents were Britons. Like Aaron he probably assumed the name of Albanus instead of his original British name at the time of his conversion. In his youth he went to Rome accompanied by Amphibalus, and served seven years in the armies of the emperor Diocletian. Having returned home, he settled in his native town, where he lived in great esteem until the persecution under that emperor. In the meantime he had been converted to Christianity by Amphibalus, and was put to death in the year 303. The account of his martyrdom is very briefly related by Gildas, but more circumstantially by Bede; who relates that Alban, while yet a pagan, or before it was generally known that he had embraced Christianity entertained Amphibalus in his house. The Roman Governor, having been informed that he harboured a Christian, sent a party of soldiers to apprehend him; but Alban, putting on the habit of his guest, presented himself in his stead, and was taken by them before that magistrate. The latter, when Alban was brought before him, happened to be sacrificing to the gods, and upon his refusing to join in the ceremonies, and declaring that he was a Christian, he was ordered to immediate execution, where his behaviour was instrumental in converting many of the spectators to Christianity; he was beheaded on the tenth of the calends of July. A full account of him may be seen in the first volume of the Biographia Britannica.

ALBANACTUS, was one the three sons of Brutus, from whom this island is stated by some writers to have derived its name of Britain. According to the story, Brutus was king of the whole island, and had by his wife Inogen three sons, Locrin, Camber, and Albanact. To the eldest, he gave the middle and best part, called from him Loegria; which is the name given to England by the Welsh at this day. The second son obtained Cambria, the present Wales; and the youngest, Albanact, had for his share all the country to the north of the Humber. This was some years before the death of Brutus, which happened in the year 1114 before Christ. For some years they all three governed their respective countries in peace and prosperity; but

at length Humber, king of the Huns, invaded the dominions of Albanact with a great army, and slew him, and drove his people to flee for shelter to Locrin. He, to avenge the death of his brother, collected his forces, and having met the invader, who had now advanced into his territories, defeated him, and in his flight forced him into a river where he was drowned, and which from him is still called the Humber. This happened about 1104 years before Christ, and from Albanact the northern part of this island was called Albany. The whole story is related very circumstantially in the Welsh Brut, and by Geoffrey of Monmouth; but it is entirely at variance with history, and the earliest traditions of the Welsh. Other writers, treating of the same fable, may be seen cited in the first volume of the *Biographia Britannica*.

ALED, (TUDUR) an eminent bard, who was a native of Denbighshire. He lived at Garth Geri, in the parish of Llansannan, through which the river Aled flows, whence he assumed his name. He was a black or Dominican friar. Numerous poems by him are still preserved in MS. Among them is an account of the miracles performed at St. Winifred's well, as well as the legendary history of that saint. He was also one of the followers of Sir Rhys ab Thomas of Dinevor, to whom he was much attached, and in praise of whose achievements he wrote several poems. Tudur Aled flourished from 1480 to 1520; he was a nephew and pupil of Davydd ab Edmund, on whose death he wrote an elegy, which with a few others of his poems is printed in Jones's "*Gorchestion Beirdd Cymru*."

ALMEDHA, a saint who lived in the early part of the fifth century. She was one of the numerous daughters of Brychan, a prince of South Wales; and she is sometimes called Eleventh, and Aled, and in the list of the children of Brychan in the *Myvyrian Archæology*, she is named Elined. Giraldus Cambrensis speaks of her under the name of Almedha, and relates that from her youth she was dedicated to religion, and having refused the hand of a prince who sought her in marriage, she triumphed in a happy martyrdom. She suffered upon a hill called Penginger, near Brecknock, where a church was afterwards built and dedicated to her, and her festival was observed on the first of August with great solemnity, and attended by a large concourse of people from a considerable distance, "when those persons who laboured under various diseases, through the merits of the blessed virgin, received their wished for health." (See Hoare's *Giraldus*, i. 35.)

ALO, a chieftain of Powys, who was the head of one of the five plebeian tribes of Wales; the others were Gwenwys, Blaidd Rhudd, Adda Vawr, and Heilyn Ysteilforch of Glamorgan.

ALON, is celebrated in the Triads as having with Plennydd and Gwron been the first to reduce into a system the privileges and institutes of Bardism. According to one account they are placed in the time of Prydain ab Aedd Mawr, among the first colonists of this island,

while another states that they lived in the time of Dyvnwal Moelmud. Dr. Owen Pughe, in his "Cambrian Biography," considers it probable that he was the same personage with Olen, Olenus, Ailinus, and Linus, among the Greeks, from the circumstance that the same attributes are ascribed to them, as to Alon in the Triads. (Myv. Arch. ii. 67.)

ALSER, the son of Maelgwn, is recorded in two of the Triads as the owner of one of the three sprightly steeds of the Isle of Britain. (Myv. Arch. ii. 19, 21.)

AMABON (GLOCHYDD,) the chief of one of the three recent lineages of Wales: the others were Cantelli and Osborn. (Cam. Biog.)

AMAETHLU, a saint whose name is also written Maethlu, which see.

AMAETHON, otherwise written Amathaon, was the son of Don, and brother to Gwydion, the celebrated enchanter. In Welsh mythology he is fabled to have brought from Annwn, or the lower regions, a white roebuck, and a whelp, which were the occasion of the C  d Goddeu, or the Battle of the Trees. There is a long mystical poem by Taliesin, on the subject of this battle, which is printed in the Myvyrian Archaiology, (i. 28.) and from the heading of two stanzas on the same subject, (p. 167.) we are informed that the "C  d Goddeu, or the battle of Achren as others call it, was on account of a white roebuck, and a whelp; and they came from Annwn, and Amathaon ap Don caught them. And therefore he and Arawn, king of Annwn, fought. And there was a man in that battle, unless his name were known, he could not be overcome; and there was on the other side, a woman, called Achren, and unless her name were known, her party could not be overcome. And Gwydion ap Don guessed the name of the man." This battle is also mentioned in the Triads as one of the three "overgad," or frivolous battles of the Isle of Britain, which was fought on account of a bitch, a hind, and a lapwing, and in which seventy-one thousand men were slain. (Triad 50.) Amaethon is also mentioned with his brother Gwydion, as wise counsellors, by Taliesin in his elegy on Aeddon of Mon. (Myv. Arch. i. 70.) And also in the Mabinogi of Kilhwch and Olwen. (See Lady Charlotte Guest's Mabinogion, iv. 347.)

AMBROSIUS, (AURELIUS) as he is called by Geoffrey of Monmouth, but Ambrosius Aurelianus by Gildas and Bede, is in Welsh history known by the name of Emrys Wledig. He was of Romanized British extraction, and his father, Cystennyn Vendigaid, had borne regal dignity, having been elected king of the Britons, after the Romans had left the island, when he came over to this country from Armorica to the assistance of the Britons. His father being slain in the wars with the Picts, Aurelius Ambrosius was educated at the court of his uncle Aldroen, king of Armorica; who at the request of the Britons sent him over at the head of ten thousand men, to assist them against the Saxons, whom Vortigern their king had invited into Britain. The success of Ambrosius was so considerable, that the Britons chose him for their king, obliging Vortigern to yield to him all the

western parts of the kingdom, divided by the Roman highway called Watling Street. Some time after, the Britons being discontented with Vortigern, and having withdrawn their allegiance from him, that unhappy prince retired to a castle in Wales ; where, being besieged by Ambrosius, and the castle taking fire, he perished in the flames. This occurred about the year 476, according to some accounts, while others fix the date in 481. Ambrosius by this event became sole monarch, and assumed the imperial purple after the manner of the Roman emperors. The Welsh Bruts and Geoffrey of Monmouth relate that Ambrosius erected Stonehenge, which is called in Welsh "Gwaith Emrys," or the work of Ambrosius, in memory of three hundred British nobles, who were treacherously murdered at a feast by the Saxons. He is also said to have put in order the affairs of the church, which had been greatly neglected owing to the disastrous wars, and having convened the princes and nobles at York, he ordered that the churches should be repaired, and the clergy re-established. Geoffrey gives him a most excellent character, and relates that his death was owing to poison given him at Winchester, by one Eopa, a Saxon, disguised as a physician, and hired for the purpose by Pascentius, one of the sons of Vortigern. This event took place in the year 500.

AMLAWDD (WLEDIG,) a prince of the Northern Britons who lived about the end of the fifth century. He was the father of Tywynwedd, the mother of Tyvrydog ; and also of Eigr, the Ygraine of Romance, and mother of King Arthur. Mention is made of him in the Mabinogi of Kilhwch and Olwen. (See Lady Charlotte Guest's Mabinogion, part 4.)

AMO, a saint, whose name is also written Anno, which see.

AMPHIBALUS, this eminent person, according to Giraldus Cambrensis and Ranulphus Cestrensis, was a native of Caerlleon in Monmouthshire, at that time the metropolis of Wales, where he was born in the third century. Other authorities assert that he was a monk, and held an office in the cathedral of that city. However this might be, it is certain that he was instrumental in the conversion of St. Alban, by whom he was entertained at Verulam, when the Roman governor was informed of the circumstance, and sent a party of soldiers to apprehend him. Alban, putting on the habit of his guest, presented himself in his stead, and was carried before the magistrate, thus affording to Amphibalus the means of escape. The British name of Amphibalus does not appear, and the name that he is known by, which occurs earliest in Geoffrey of Monmouth, seems connected with the habit, or caracalla, above mentioned. After his escape he returned to Caerlleon, where he preached with wonderful success, and converted numbers to the Christian faith : and it is said that, owing to the conversion of so many at the execution of St. Alban, about a thousand of the men of Verulam travelled into Wales, where they were all baptized by Amphibalus. This so enraged the heathen portion of the inhabitants,

that they took arms, and followed them into Wales, where they fell upon them, and cut them in pieces. Amphibalus himself was borne away captive by them, and suffered martyrdom at Rudburn, three miles from Verulam, where he was stoned to death.

AMWN (DDU,) a saint who lived in the early part of the sixth century. He was the son of Emyr Llydaw, and was the sovereign ruler of a district called Graweg in Armorica. He came over into Wales, where he settled, and married Anna daughter of Meurig, the prince of Glamorgan, by whom he had two sons, Samson and Tathan, who were eminent for their sanctity. It is said that he enjoyed the friendship of Dubricius as well as of Iltutus, of whose institution at Llanilltyd he became a member; and that he resided in a small island near that place, until he removed to a desert on the shores of the Severn, where he seems to have passed the remainder of his life. The locality of this desert is not well defined, but it would appear that Anna settled in the same district, and built a church there, which was consecrated for her by Samson. He was buried at Llanilltyd Vawr, or Lantwit Major. (Rees's Welsh Saints, p. 219. Liber Landavensis, p. 287.)

ANARAWD, was the eldest son of Rhodri Mawr, who was sovereign prince of all Wales, which he divided between his three sons, on his death in A.D. 876. Anarawd had for his share Gwynedd or North Wales: Cadell had South Wales, and Mervyn had Powys. It has long been a matter of dispute whether Cadell or Anarawd was the elder brother. Dr. Owen Pughe, in his Cambrian Biography, calls Cadell the eldest; so likewise does Price in his Hanes Cymru, p. 392, but in p. 397, Anarawd is called the eldest. This dispute gave rise to a treatise by the eminent antiquary Vaughan of Hengwrt, entitled "British Antiquities revived," which was printed in Oxford, 1662, 4to. and of which a second edition was published at Bala in 1834, 4to. In this it appears to be well argued that Anarawd was the eldest, and had paramount authority over his brothers. However, his crown was far from being light, as he was engaged in constant wars with the Saxons. In 880, he fought the battle of Cymryd near the town of Aberconwy in Caernarvonshire, where he defeated the Saxons with great slaughter, and avenged the death of his father, who had been slain by them in Anglesey. This battle is called in Welsh history, "Dial Rhodri." His reign is also remarkable for the migration of the Northern Britons in 890, who, being pressed by their enemies, left Strathclyde, and were hospitably received by Anarawd, who gave them lands in Denbighshire and Flintshire, on condition that they expelled the Saxons who had taken possession of them, which was satisfactorily accomplished. In 892, Anarawd invaded his brother's territories in South Wales, which he laid waste with fire and sword. In 900, Cadell, who had previously reduced Powys under his dominion, died, and Anarawd thus became sovereign prince of all Wales, and reigned until his death in 913, when he left three sons, Edwal Voel, Ellis, and Meurig. Cadell, Ana-

rawd, and Mervyn are recorded in the Triads as the "Tri theyrn tal-eithiawg," or three diademed princes of the Isle of Britain. (Myv. Arch. ii. 64.)

ANDRAS, a saint, who was the son of Rhun ab Brychan, and lived in the fifth century. He is considered to be the founder of the church of St. Andrew's, or Dinas Powys, near Cardiff. (Rees's Welsh Saints.)

ANDRAS, in ancient British mythology, was the popular name of the goddess Malen; and who was otherwise called y Vall, Mam y Drwg, y Wrach; literally, The Wicked one, The Devil's dam, The old Hag. Some regarded her as a flying spectre. Her names corresponded with Hecate, Bellona, and Enyo. In popular stories she is styled also "y vâd ddu hyll," the hideous black pest, and "y vâd velen," the yellow pest. The ancient Britons are said to have offered human sacrifices to Andras or Andrasta; and Dion relates, that Boadicea invoked her with imprecations, previous to her engagement with the Romans. The memory of this goddess remains among the Welsh to the present day, it being common to say "Mae yr Andras ynddo," Andrasta or the devil is in him; "chwareu yr Andras," to play the devil. (See Baxter's Glossary of British Antiquities.)

ANDRAS, or Andryw, the son of Ceryn, according to the Bruts, obtained the sovereignty of Britain after his brother Eidal, and was succeeded by his son Urien. (Myv. Arch. ii. 165.)

ANE, or Aneu, one of the sons of Caw, lord of Cwm Cawlwyd, a district in the North of England, who, being harassed by the constant incursions of the Picts and Scots, migrated with his family into Wales, and received lands in Anglesey from Maelgwn Gwynedd. Ane is reckoned among the Welsh Saints, and the church of Coed Ane in that county is called after his name. He flourished in the sixth century.

ANEURIN, one of the most celebrated of our poets, lived in the early part of the sixth century. He was the son of Caw, lord of Cwm Cawlwyd. About the year 540, the fatal battle of Catteraeth was fought between the Britons and Saxons, when the former were defeated with such slaughter, that out of three hundred and sixty-three British chieftains, three only, of whom Aneurin was one, escaped with their lives. He was afterwards taken prisoner, loaded with chains, and thrown into a dungeon, from which he was released by Ceneu, a son of Llywarch Hên. The disastrous battle of Catteraeth caused the migration of numbers of the Northern Britons to their kindred race in Wales, and Aneurin is said to have found a refuge at the famous college of Cattwg in South Wales, where, about A. D. 570, he was treacherously slain by one Eiddin. (Myv. Arch. ii. 65.) The battle of Catteraeth is the subject of a noble heroic poem by Aneurin, which is still extant, and the authenticity of which has been indisputably proved by Sharon Turner, in his "Vindication of the ancient British poems. 8vo. London, 1803." This great poem is entitled the Gododin, from the Ottadini, which was the name of that tribe of Britons, to which Aneurin

belonged. It contains 920 lines of varied measure, but all in rhyme, and it is printed in the first volume of the *Myvyrian Archaiology*. Another poem, being stanzas on the months of the years, entitled "*Englynion y Misoedd*," is preserved in the same collection. Dr. Owen Pughe, in his *Cambrian Biography*, advances some arguments to prove that Aneurin and Gildas were the same person. It appears that they are both reckoned among the children of Caw in our old manuscripts, but both do not occur as such in the same lists; for where Aneurin's name is inserted, Gildas is omitted, and where Gildas occurs, the other is left out. It is certain that Gildas is not a British name, but in fact a Saxon translation of Aneurin, according to a practice that was common in the middle ages. The various ways in which the names are written, Gilda, Gildas y Coed Aur, Aur y Coed Aur, and Aneurin y Coed Aur, all of similar signification, confirm their identity. Cennydd a son, and Uvelwyn a grandson of Gildas, are sometimes called the son and grandson of Aneurin. It is clear that the Welsh genealogists have always considered the names Gildas and Aneurin convertible. The animosity however, with which Gildas speaks of the bards, seems to militate against this opinion, and the monkish writers of the life of Gildas distinctly assert, that he embraced the sacred profession from an early age, which statement is also quite at variance with the warlike character of Aneurin. (See Gildas.) The following works may be consulted with advantage on this subject. Dr. Owen Pughe's *Cambrian Biography*. Turner's *Vindication*. Davies's *Mythology of the Druids*, Parry's *Cambrian Plutarch*. and Rees's *Welsh Saints*.

ANGAR, one of the sons of Caw, and a distinguished warrior in the early part of the sixth century. A saying of his is recorded in the *Englynion y clywed*. (*Myv. Arch. i. 173.*)

"A glyweisti a gant Angar,
Mab Caw, milwr clodgar,
Bid ton calon gan galar."

Hast thou heard what Angar sang,
The son of Caw, the renowned warrior?
The heart will be broken by grief.

ANGHARAD (*DON VELEN*), or with the yellow skin, is celebrated in the *Triads*, as one of the three sprightly ladies of the Isle of Britain. The other two were Annan and Perwyr. (*Myv. Arch. ii. 16.*)

ANHUN, otherwise written Annun, a female saint, who lived in the fifth century. She was the hand-maid of Madrun wife of Ynyr Gwent, and daughter of Gwrthevyr or Vortimer. In conjunction with her mistress, she is said to have founded the church of *Trawsvnydd* in Merionethshire.

ANIAN, was the 13th archbishop of St. David's, succeeding Cledawg. He lived in the latter part of the eighth century.

ANNA, the daughter of Gwrthevyr or Vortimer, and the wife of Gynyr of *Caer Gawch*, by whom she had Non the mother of Dewi or St. David. She lived in the fifth century.

ANNA, the daughter of Meurig ab Tewdrig, prince of Glamorgan. She was married to Amwn Ddu, to whom in her old age she bore two sons, Samson, archbishop of Menevia, and Tathan, likewise eminent for his sanctity. She lived at the end of the fifth century.—(Liber Landavensis.)

ANNAN, the daughter of Maig Mygot was, is recorded in the Triads as one of the "Teir gohoyw rien," or Three sprightly ladies of the Isle of Britain. The other two were Angharad and Perwyr.—(Myvyrian Archaiology, ii. 16.)

ANNO, whose name in some MSS. is written, Amo, was a saint, to whom the church of Llananno in Radnorshire is dedicated, and also Newborough in Anglesey, which was anciently called Llananno. (Bonedd y Saint.)

ANWAS (ADEINIOG), or the winged, one of the warriors of king Arthur, who probably derived this epithet from the rapidity of his motions. By some however he is considered a mystical character. His name occurs in a curious poem of early date, but the author of which is unknown, being a dialogue between Arthur, and Cai, and Glewlwyd, which is preserved in the Myvyrian Archaiology, i. 167. He is also mentioned with other warriors of Arthur in the Mabinogi of Kilhwch and Olwen, p. 259.

ARAU, one of the sons of Llywarch Hên, who is honourably mentioned by him in the Elegy on his old age; see the stanza in p. 141. of Owen's Heroic Elegies.

"Three sons of Llywarch, the three untractable ones in battle,
The three joyless wanderers were
Llev, and Aran, and Urien."

ARAWN, in ancient British mythology, was the king of Annwn, or the lower regions. He is one of the characters in the Mabinogi of Pwyll Pendevig Dyved, which is partly translated in the Cambrian Register. (See also Davies's Mythology of the Druids, p. 420.)

ARDDUN, the wife of Catgor ab Collwyn, celebrated in the Triads as one of the "Tair diweirwraig," or three chaste wives of the Isle of Britain. The other two were Eilian and Emerchred. (Myv. Arch. ii. 73.)

ARDDUN (BENASGELL,) lived in the sixth century. She was the daughter of Pabo Post Prydain, who, having lost his territories in the North of England by the continued assaults of the Saxons, retired to Wales. She was married to Brochwel Ysgythrog, prince of Powys, to whom she bore Tysilio. She has been considered by some among the Welsh saints, but there are no churches called after her, though Dol Arddun, a township in the parish of Castell Caereinion, Montgomeryshire, probably derives its name from her.

AREGWEDD (VOEDDAWG,) the Cartismandua of classical history, was the daughter of Avarwy ab Lludd. She is recorded in the Triads as having been the treacherous cause of the captivity of Caradawg, or

Caractacus, who after his defeat by the Romans under Ostorius, A. D. 51. had fled to her for refuge, and was delivered up by her to them in chains. She was queen of the Brigantes, and a woman of depraved character, for, having dishonoured her husband Venutius by falling in love with Velocatus, one of her husband's servants, a civil war ensued, in which at first her husband prevailed. The Romans however, in reward of her having delivered up Caractacus, came to her assistance, and saved her from the just punishment of her infamy.

ARGAD, a bard who flourished in the seventh century, but none of his works are preserved.

ARGAD, one of the sons of Llywarch Hên, honourably mentioned by him in the elegy on his old age; see p. 141 of Owen's Heroic Elegies.

"The best three men in their country,
For protecting their habitation,
Eithyr, and Erthyr, and Argad."

ARIANROD, daughter of Don, is recorded in the Triads (Myv. Arch. ii. 73.) as one of the "Tair gwenriain," or three beautiful ladies of the Isle of Britain. The other two were Gwen the daughter of Cywryd ab Crydon, and Creirwy daughter of Ceridwen. In a mystical poem attributed to Taliesin, and printed in the first volume of the Myvyrian Archaiology, p. 66, mention is made of Arianrod; and for her connexion with Welsh mythology, see Davies's Mythology of the Druids, p. 266. *Caer Arianrod*, literally, the Circle of the silver wheel, according to Dr. Owen Pughe, is the Welsh name of the constellation *Corona Borealis*.

ARIANROD, was the daughter of Beli, and wife of Lliaws son of Nwyvre. She was sister to Caswallawn, whom her two sons Gwenwynwyn and Gwanar accompanied in his expedition to Gaul to recover his mistress Flur from Murchan, prince of Gascony. (See Triads in Myv. Arch. ii. pp. 3, 10, 13, 16.) Davies however considers her a mythological character; see his remarks thereon in Mythology of the Druids, p. 447, and the connexion with the romance of Sir Tristram.

ARIANWEN, one of the numerous daughters of Brychan. She was married to Iorwerth Hirvlawdd of Powys, son of Tegonwy ab Teon, and she was the mother of Caenawg Mawr, to whom the church of Clog Caenawg in Denbighshire is dedicated. (Boneddy Saint.) Professor Rees is of opinion that she was a grand-daughter of Brychan.

ARON, the son of Cynvarch, a chieftain among the Northern Britons. He was the brother of Urien and Llew, and they all distinguished themselves in the wars with the Saxons. Aron is recorded in the Triads as one of the three warlike counsellors of Arthur's court; the other two were Cynan the son of Clydno Eiddun, and Llywarch Hên. (Myv. Arch. ii. 18.) He is also said in the Brut Tysilio to have received the kingdom of Prydyn or Scotland from Arthur, when he had defeated the Scots and Picts: and to have been slain in the battle fought against Medrod when Arthur returned from Gaul.

ARONAN, the bard of Selyv, son of Cynan Garwyn, who flourished in the seventh century. None of his works remain. In the Triads he is recorded as one of the three "Gwaywruddion beirdd," or ruddy speared bards of the Isle of Britain: a warlike character being contrary to the principles of Bardism. The other two were Dygynnelw and Avan. (Myv. Arch. ii. 18.)

ARTHAL, called by Geoffrey of Monmouth Arthgallo, was the son of Morudd, and succeeded his brother Gorvyniawn on the throne of Britain. According to the Brut he was at first a prince of indifferent character, for he depressed the nobility, raised the mean to honour, and plundered the wealthy by extortion; so that the men of property rose up against him, and dethroned him, and placed his brother Elidyr surnamed the Compassionate on the throne. After a reign of five years Elidyr restored the sovereignty to his brother Arthal, who had now abandoned his former evil habits, and he continued to reign justly for ten years afterwards until his death. See the story more at large in Myv. Arch. ii. 161.

ARTHANAD, the son of Gwrthmwl Wledig, is recorded in the Triads as being carried with his brother Achlen on a famous horse to avenge the death of his father. (Myv. Arch. ii. 8. 10.)

ARTHEN, a saint, who was one of the sons of Brychan. According to Bonedd y Saint he was buried in Manaw or the Isle of Man. There was once a church dedicated to him in Gwaenllwg, Monmouthshire, which was demolished by the Saxons. His memory is perpetuated in the name of a hill in Breconshire about five miles from Llandovery, called Cevnarthen, which must have been within his father's territories. There is also a place near Aberystwyth called Rhiwarthen, but this might have derived its name from Arthen lord of Ceredigion.

ARTHEN, the son of Sitsyllt ab Clydawg, was king or lord of Ceredigion, now Cardiganshire; he died A. D. 804.

ARTHMAEL, succeeded his brother Blegwryd on the throne of Britain, according to the Brut, and was the 56th king. (Myv. Arch. ii. 165.) He is said to have reigned two years, when he was succeeded by Eidal.

ARTHUR, this celebrated monarch, whose history is so overloaded with fabulous embellishment, that it is no easy matter to arrive at what is authentic, was born at the end of the fifth century. His parentage has been a subject of doubt with several writers: whilst the old chroniclers state that he was the son of Uthyr Pendragon, Dr. Owen Pughe in his Cambrian Biography asserts, that he was the son of Meurig ab Tewdrig, a prince of South Wales; this, however, Professor Rees has satisfactorily shewn to be an error arising from confounding the name of Arthur with Athrwys, or Athruis the son of Meurig, who was quite a distinct personage. The probability is that Arthur was a native of Devonshire or Cornwall, and of royal lineage, being the son of Uthyr, and grandson of Cystennyn Vendigaid, chief

sovereigns of the Britons, although Nennius, who is the oldest writer that is generally cited on the subject, states that Arthur was of inferior rank (*multi ipso nobiliores essent*;) which however may be accounted for by his being a younger son of one whose claim to the chief sovereignty was perhaps regarded by some of the other princes to be rather of an intrusive character, but who was at the same time of royal blood, being the 5th in descent from Cynan Meiriadog, a prince who ruled in North Wales about the close of the fourth century. It would appear by a comparison of several Welsh pedigrees with other authorities, that Arthur's family was united by marriage with some of the Silurian princes, which affords some clue to the connexion he originally had with South Wales, which probably led to his ultimate settlement at Caerlleon ar Wysg, then the most important place in that district. The abilities displayed by him in his wars with the Saxons, caused him to be entrusted with the chief command of the Britons, an office generally bestowed, in that turbulent age, upon those who possessed the most appropriate talents, rather than upon those whose claim to such distinction rested merely upon hereditary rank, and extent of their territorial boundaries; thus Nennius states that he together with the kings of the Britons fought against the Saxons, but that he was the commander in battle, and it does not appear that his territories were ever of any remarkable extent; even in the Romances which elevate him above all other warriors and kings, the apparent extent of his territories is but small, and his reputation is chiefly grounded upon his prowess and valour as a supreme Leader. The date of his election is variously stated by different writers, it is placed by Dr. Owen Pughe in 517, and by Mr. Whittaker in 508. Nennius asserts that he gained twelve victories over the Saxons: and Whittaker has attempted to determine the locality of eleven of them in Lancashire and the North of England; with what success the reader may judge, by consulting his very ingenious dissertation in the History, of Manchester, vol. ii. Another battle is mentioned by Llywarch Hên, as having been fought at Llongborth, a locality not determined, though by some thought to be Portsmouth, where he himself was present, and where his friend Geraint ab Erbin fell, upon whose death he wrote an elegy still extant. Llywarch Hên also speaks of the battle by the river Llawen, where "Arthur did not flee," which however is considered by some to be the same as the battle fought by the river Glein, the first mentioned by Nennius. Another great battle, the twelfth in the list, mentioned also by Gildas, Bede, and others, was fought on Mount Badon, which is placed by Whittaker at Badby in Wiltshire, by Camden and Turner at Bath, and by Carte in Berkshire. This victory of the Britons for a while checked the progress of the Saxons under Cerdic, and kept him within the bounds of the provinces which he had already subdued. The date of this battle is differently assigned. Whittaker, who follows Matthew of Westminster, states 520, which a passage in Gildas is cited

to confirm. The next battle mentioned was fought on the fatal field of Camlan, on the borders of Devonshire and Cornwall, in 542, which was caused by the rebellion of his nephew Medrod, who, having been foiled in his designs, went over with his men to the Saxons. In this battle Medrod was slain, and Arthur being mortally wounded was said to have been carried to Glastonbury, where he died and was buried. Tradition having assigned this burial place to Arthur, advantage was taken of the circumstance for political purposes by Henry II. who, knowing the popular belief of the Welsh that Arthur was not dead, and would soon return to restore to them the sovereignty of Britain, pretended to have discovered his grave. We are told by Giraldus Cambrensis, who was present when it was opened, that he saw the bones and sword of Arthur, and that a leaden cross was sunk into the tombstone with this inscription in rude Roman letters, "*Hic jacet sepultus inclitus Rex Arturius in insula Avalonia.*" The old antiquaries, among whom is Leland, seem never to have doubted the suspicious evidence. Several of the Triads, printed in the *Myvyrian Archaiology*, relate to Arthur and his court. From them we learn that he had three wives of the name of *Gwenhwyvar*; and also that he lightened the burdens of sovereignty with poetical exercises, as he is recorded as one of the three "*overveirdd*," or irregular bards of the Isle of Britain, and one stanza attributed to him is preserved in the same collection.

The above account is all that can be depended upon for the true history of Arthur. So singular has been his fate, that every writer, when treating of him, has thought it incumbent on him to add a chaplet to his already overloaded brow. Even Nennius must contribute; for he asserts that Arthur slew 840 of his enemies with his own hand at the battle of Mount Badon. It is necessary now that we should take a short view of Arthur in his romantic character. He is there stated to be the son of Uther Pendragon, by Eigr or Igerna, wife of Gorlais, Duke of Cornwall, and his birth was brought about by the magical contrivance of Merddin or Merlin. When fifteen years old, in the year 516, he succeeded to the throne on the death of his father, and was crowned at Caerlleon by Dubricius, the archbishop of that see. He immediately proceeded against the Saxons under Colgrin, who had been joined by the Scots and Picts, and defeated them on the banks of the Dulas in the North of England. He again prevailed against them at Lincoln, then called *Caer lwydcoed*, where six thousand of the enemy perished; the consequence of this victory was, that they were obliged to leave England, and give up all that they possessed, also binding themselves to send him tribute from Germany, for which they gave hostages. The Saxons however broke this engagement, and sailed round the island to Devonshire, where they landed at Totness. Arthur then hastened by forced marches to repel them, and at the battle of Mount Badon, he again defeated them with great slaughter, killing 470 of the enemy with his good sword *Caledvwlch*, or Caliburn,

and his spear Ron-cymmyniad. He next hastened to North Britain, to relieve Alcluyd, now Dumbarton, the capital of the Northern Britons, which was besieged by the Scots and Picts. Having defeated them, he pursued them into the fastnesses of the Lake of Llumonwy, or Loch Lomond, where he fitted out a fleet, and having blockaded them, compelled them by famine to yield. He then returned southwards, and kept his Christmas at York, destroying the temples of the pagan Saxons, and restoring the Christian churches. In the following summer he conquered Ireland, and Iceland, and then returned to Britain, where he spent twelve years in peace. Nine years more were spent in the conquest of Norway and Gaul. He then returned home, and held a great festival at Caerlleon, where he was surrounded by a multitude of tributary kings. Soon afterwards the Romans wanted tribute, on which he collected an immense army, and crossed over into Gaul. There he defeated the Romans, and was preparing to cross the Alps, when he heard of the rebellion of his nephew Medrod, who had joined the Saxons, Picts, Scots, and Irish, against him. He thereupon returned to Britain, and gained two victories, one on the coast of Kent, and another near Winchester, and forced Medrod to flee to Cornwall, where a third battle fatal to both was fought on the river Camlan. Such is the account given us in the Welsh Bruts of Tysilio and Gruffydd ab Arthur, or Geoffrey of Monmouth, printed in the Myvyrian Archæology, but the details are very copious and circumstantial. Other romances relate that Arthur, when at the point of death, delivered his sword Caliburn to one of his knights, with a request that he would cast it into a certain lake. As the sword reached the water, a hand and arm came out of the lake, and seizing it by the hilt, brandished it three times, and disappeared with it under the water. When this was told to Arthur, he desired to be carried to the lake, where a boat was found, into which he was placed, and borne away into fairyland. That the grave of Arthur was unknown was long the current tradition of Wales. There are several of the Mabinogion, which are now in the course of publication under the able superintendence of Lady Charlotte Guest, which relate to Arthur and his court, and these highly interesting remains describe him as being possessed of every virtue that can adorn a crown, being a kind-hearted and dignified prince, and an accomplished and dauntless warrior. Dr. Owen Pughe, and Davies in his *Mythology of the Druids*, have treated of another Arthur, a mythological character, who was perfectly distinct from the celebrated king; but for their reasonings the reader is referred to their works. Memorials of Arthur are numerous in many parts of Britain, but in Wales they abound. The Roman amphitheatre at Caerlleon, is called Arthur's round table, which name was also given to a flat-topped hill in Llansannan, Denbighshire. Cadair Arthur is the summit of a mountain in Brecknockshire. On a mountain near Penrice in Glamorgan, is a cromlech called Arthur's stone; and Coeten Arthur is the name of a cromlech near

Harlech, and of another near Newport in Pembrokeshire. A cromlech on the Berwyn, in the parish of Llandrillo, is called Bwrdd Arthur. At Llychwr, in Glamorgan, is a large stone called Arthur's stone, and near Mold is Carreg carn march Arthur. Telyn Arthur is also the Welsh name of the constellation Lyra. Many other instances might be added.

It does not appear that Arthur left any children to survive him, but if there were any, they have not been the subjects of history. In the *Liber Landavensis* there is a grant to the church of Llandaff, in the time of St. Dubricius, from Noe or Noah the son of Arthur, of lands in Pembrokeshire, therein described. It is somewhat remarkable that near to these lands is a place called Blaen Gwaith Noah, which Lady Charlotte Guest has shown, in her notes to Kilhwch and Olwen, to be on the tract of Arthur's singular hunt of the Twrch Trwyth. Mr. Ritson, in his life of Arthur, seems to think that this Noah must have been ten years too early to have been the son of king Arthur, which he infers from an erroneous date of the death of St. Dubricius, who was archbishop of Llandaff when the above grant was made.

Those who wish for a more minute account of Arthur, are referred to the Welsh Bruts in the *Myvyrian Archaeology*. Gunn's *Nennius*. Geoffrey of Monmouth's *British History*. Owen's *Cambrian Biography*. Parry's *Cambrian Plutarch*. Price's *Hanes Cymru*. Ritson's *Life of Arthur*. Turner's *History of the Anglo-Saxons*. Davies's *Mythology of the Druids*. Warton's *History of English Poetry*. Ellis's *Metrical Romances*. Rees's *Welsh Saints*. Lady Charlotte Guest's *Mabinogion*. Dunlop's *History of Fiction*. Schulz's *Essay on Welsh Tradition*.

ARTHVAEL (HEN,) was the son of Rhys, lord of Morganwg. He married Ceinwen, daughter of Arthen, lord of Ceredigion; and when advancing old age rendered the government of his principality irksome to him, he resigned all to his brother Hywel. He lived however many years afterwards, and died in 895, at the great age of 120. His brother Hywel died the year previously at the still greater age of 124. (*Myv. Arch.* ii. 484.)

ARTHWYS, was the son of Ceneu ab Coel, a chieftain of the northern Britons. He lived in the fifth century.

ARVIRAGUS, which is the classical form of Gweirydd, was a British king, who flourished in the time of the emperor Domitian, when Sallustius Lucullus was the Roman governor in Britain. He is mentioned by Juvenal, *Sat.* iv. 123. The Welsh Bruts, of Tysilio and Gruffydd ab Arthur, printed in the *Myv. Arch.* place him in the reign of the emperor Claudius. Though the account of him given therein is generally considered fabulous, the substance of it may be noticed here. Cynvelyn died after a reign of twelve years leaving two sons, Gwydyr and Gweirydd. These are called by Geoffrey of Monmouth, Guiderius and Arviragus. On the death of the father, Gwydyr succeeded, and as

soon as he found himself firmly established on the throne, he refused to pay the usual tribute to the Romans ; upon which Claudius Cæsar was sent to Britain with a great force. In a battle which ensued, Gwydyr was treacherously slain by one Hamon a Roman, who had accoutred himself like a Briton, and thus gained access unsuspected to the king ; but as soon as Gweirydd knew of his brother's death, he put on the armour he had worn, and placed himself at the head of the Britons, and at last routed the Romans. Gweirydd then went to Caer Peris, or Porchester, where Claudius had rallied, and was besieging the castle : but in a battle which here took place Gweirydd was discomfited, and obliged to retreat to Winchester, where he was followed, and blockaded by Claudius. When the latter learned that Gweirydd was on the point of sallying out, to meet him again in the field, he was induced to offer proposals of peace to the besieged, and a treaty was consequently made, by which Gweirydd obtained the daughter of Claudius in marriage. After this the Romans returned to Rome, leaving Gweirydd in the government of Britain ; who soon became a very powerful prince, and was so elevated with pride, that he refused further obedience to them. Vespasian was then sent to Britain, and in a battle near Penhwylgoed, supposed to be Exeter, he defeated Gweirydd. By the intervention of the queen however peace was again made, and soon after Vespasian returned to Rome, Gweirydd having previously sworn perpetual fealty to the Romans. He lived to old age, and ruled his kingdom in peace and with wisdom, so that his fame spread over all Europe. He was buried at Gloucester, in a temple which he had built, and dedicated to the emperor Claudius. There was an old tradition, which is to be found in Gildas, and William of Malmsbury, that in the time of Arviragus, Joseph of Arimathea came into Britain, and planted the Gospel here. Gweirydd is also mentioned in the Triads, as one of the three "priv gatteyrn," or chief princes of battle, the other two were Caswallawn ab Beli, and Caradawg ab Bran. (Myv. Arch. ii. 62.)

ARWYSTLI (GLOF,) was the son of Seithenyn, and flourished about the middle of the sixth century. He was a member of Bangor Enlli, or the College of Bardsey.

ARWYSTLI (HEN,) according to the Welsh records, was one of the four teachers who accompanied Bran ab Llyr from Rome to preach Christianity to the Britons about the year 70. By some he is identified with Aristobulus, who is mentioned in the Epistle to the Romans, xvi. 10. It is also remarkable, that according to the Greek martyrology quoted by archbishop Usher, Aristobulus was ordained by St. Paul as a Bishop for the Britons. Cressy also says that St. Aristobulus, a disciple of St. Peter, or St. Paul at Rome, was sent as an apostle to the Britons, and was the first Bishop in Britain ; that he died at Glastonbury, A. D. 99, and that his Commemoration or Saint's day was kept in the church, March 15. (Rees's Welsh Saints.)

ASAV, or Asaph, was the son of Sawyl Benuchel, son of Pabo, by Gwenaseth daughter of Rhuvon Rhuvoniog. He was born in North Wales, and was a disciple of Cyndeyrn or Kentigern, who had founded a monastery or college at Llan Elwy in 545. When the latter resigned this bishopric, and returned to North Britain in 560, Asaph, who was eminent for his virtues and learning, was chosen to succeed him, both in the bishopric, and the presidency of the college. He was a diligent preacher, and had frequently this saying in his mouth; "They, who withstand the preaching of God's word, envy man's salvation." He wrote the Ordinances of his church, the Life of St. Kentigern, and some other works. He died May 1st, 596, on the anniversary of which day a fair was anciently held in the town, and he was buried in his own cathedral; a circumstance which contributed not a little to raise an opinion in the minds of the succeeding generations of the sanctity of the place, and to retain the episcopal see there. After his death it was called by his name St. Asaph, though the original name is always used in the Welsh language. Llanasa also in Flintshire was founded by him.

ASCLEPIODOTUS, according to the Welsh Brut of Tysilio, was the Earl of Cornwall, and the Britons being cruelly oppressed by Allectus, he was chosen king by them, and under his command they marched to London. Allectus was sacrificing to the Gods, when they approached the city, upon which he broke off the ceremony, and sallied out to attack them. After a severe engagement however his troops were routed, and he himself with many thousands was slain. Livius Gallus then shut the gates, and endeavoured to save the place, but Asclepiodotus and the Britons invested it, and having sent for more troops, took it by storm, when all the Romans were put to the sword. By this event, Asclepiodotus was secured in the government, and he had reigned ten years when Coel Coedhebawg Earl of Gloucester rose up in arms against him, and slew him in battle.

ASSER, surnamed Menevensis, was a learned monk of St. David's of Menevia. According to the Welsh pedigrees he is said to have been the son of Tudwal, the son of Rhodri Mawr. His instructor at St. David's was the celebrated John Erigena, and he was patronized by Archbishop Novis, who presided over that see from 841 until his death in 863, to whom also he himself mentions that he was related. The reputation of his learning was so great, that he was invited to the court of king Alfred about the year 880, and those, who had been sent to conduct him, brought him from St. David's to the king, who was then at Dene in Wiltshire. Alfred not only received him graciously, but pressed him much to take his residence constantly with him. This proposal Asser modestly declined, observing that it would be a reproach to him to leave a place where he had been brought up, and ordained to the priesthood, for the sake of obtaining preferment elsewhere. The king then desired that he would divide his time, and

spend six months at court, and the other six at St. David's ; but even this Asser would not agree to, until he had consulted with the members of his monastery. He consequently set out for St. David's, but at Winchester he fell sick and remained there more than a year. He afterwards proceeded home, and obtained the consent of his brethren to accede to the offer, as they promised themselves great advantages from the favour of Alfred, against the oppressions of Hemeid, or Hyveidd, prince of Dyved in South Wales, who frequently plundered the monastery, and territory belonging to the church of St. David's. The monks however requested Asser to obtain Alfred's consent to reside three months at court alternately with St. David's, rather than be absent for six months together. On his return he found the king at a place called Leonaforð, by whom he was received with the greatest kindness, and he remained eight months, reading such books with him as the king possessed. Asser states that on the Christmas eve following, the king presented him with the monasteries of Amgresbyri, supposed to be Amesbury in Wiltshire, and Banuwille, or Banwell in Somersetshire, together with a silk pall of great value, and as much incense as a strong man was able to carry. Soon afterwards the church of Exeter was bestowed upon him, and at a later period the bishopric of Sherburn, which, however, he is said to have quitted in 883, though he always retained the title. From that time until the king's death, he constantly attended the court in the manner before stipulated, and is named as a person in whom he had particular confidence by Alfred in his will, who bequeathed to him one hundred mancuses. Asser is also mentioned by him in the epistle prefixed to his translation of Gregory's "Pastorale," addressed to Wlfsig, bishop of London ; wherein the king acknowledges the assistance received from him and others in that translation. It seems to have been the resemblance which the genius of Asser bore to that of Alfred, which made him so great a favourite with the king. Asser wrote a memoir of the life of Alfred, in which we have a very interesting account of the manner in which he and the king spent their time together : this he dedicated and presented to him in 893. This work was first printed in 1574, and afterwards by Camden, in 1603, but the best edition is that of Oxford, 1772. It has been said, that it was to the influence that Asser had with the king, that the university of Oxford owes its institution ; yet from his book, on the life of Alfred, it would appear as if he was the cause of its revival, rather than of its original foundation. It is certain however that at this time there were three halls founded, according to the religious impressions of the age, in the name of the Holy Trinity. The sciences were distributed into the three divisions of grammar, arts, and divinity. Asser a monk was appointed the first reader of grammar and rhetoric, John the monk professed astronomy and geometry, and John the monk of St. David's taught logic, music, and arithmetic, and Neotus and Grimbald were professors of divinity. There was also

an archbishop of St. David's of the name of Asser appointed in 905, whom there is every reason to suppose to have been the same person as Asser Menevensis. Caradog of Llancarvan, in his Welsh Chronicle, says, "Asser the wise, archbishop of the Britons, died A.D. 906." Yet Dr. Powell, in commenting on the passage, states that this archbishop was his uncle, but it appears without authority, and the biographer of Asser, in the *Biographia Britannica*, advances sufficient arguments to prove that Asser bishop of Sherburn, Asser the monk of Oxford, and Asser archbishop of Menevia, were one and the same person. The Saxon Chronicle differs from the Welsh in fixing the date of his death in 910. Much controversy has also arisen with respect to the works of Asser. In addition to the life of Alfred, he is said to have written, 1. A Commentary on Boethius. 2. *Annales Britannicæ*. 3. *Aurearum Sententiarum Enchiridion*. 4. A Book of Homilies. 5. A volume of Letters. Many other works are said to have been translated by him into English.

ATHRWYS, called also Athruis and Adras, son of Meurig ab Tewdrig, king of Glamorgan, succeeded his father in the sovereignty of Gwent and Morganwg about the year 575. From the similarity of his name to that of Arthur, he has been erroneously supposed to have been the same person as that celebrated hero. He was father of Morgan Mwynvawr, who succeeded him as king, and from whom the county of Glamorgan takes its name. A copy of a grant of lands by king Athrwys to the church of Landaff is preserved in the *Liber Landavensis*, p. 411.

AVAN (BUALLT,) a saint who lived in the early part of the sixth century. He was the son of Cedig ab Caredig ab Cunedda, by Tegwedd, daughter of Tegid Voel of Penllyn. He was the founder of Llanavan Vawr and Llanvechan, in the district of Buallt, in Breconshire. The church of Llanavan Trawsgoed in Cardiganshire, was also founded by him. He was buried in Llanavan Vawr, where his tomb still remains with the following inscription, "HIC IACET SANCTVS AVANVS EPISCOPVS." He is supposed to have been the third bishop of Llanbadarn, and his festival was kept on the sixteenth of November. (Rees's Welsh Saints.)

AVAN (VERDDIG,) was the bard of Cadwallawn ab Cadvan, king of the Britons, and flourished in the seventh century. None of his works remain. In the Triads he is recorded as one of the three "gwaywruddion beirdd," or bards with ruddy spears, a warlike character being contrary to the principles of bardism. In one Triad he is joined with Aronan, and Dygynnelw, the bard of Owain ab Urien: in another with Tristvardd, the bard of Urien Rheged, and Dygynnelw. (Myv. Arch. ii. 4. 64.)

AVAON, the son of Taliesin, is celebrated in the Triads as a bard who took up arms in defence of his country, and distinguished himself under the command of Cadwallawn ab Cadvan. In one triad he is called one of the "Tri tharw unben," or three chiefs who fought like

bulls, hurrying impetuously into the midst of the fray. The other two were Cynhaval and Elmur. In others he is described with Gwallawg ab Lleenawg, and Selyv ab Cynan Garwyn, as the warriors who continued slaughtering on their graves to avenge their wrongs. Another triad records his death by Llawgad Trwm Bargawd, as one of the "tair anvad gyvlavan," or three heinous massacres of the Isle of Britain. (Myv. Arch. ii. 4, 9, 13, 14, 15, 69.) A saying of his is recorded in the Englynion y clywed. (Myv. Arch. i. 173.)

"A glyweistl a gant Avaon
Vab Taliesin, gerdd gyvion?
Ni chel grudd gystudd calon."

Hast thou heard what Avaon sang,
The son of Taliesin, of righteous song?
The cheek will not conceal the affliction of the heart.

AVARWY, was the son of Lludd, king of the Britons. His father dying before he had attained his majority, his uncle Caswallawn assumed the sovereignty, who gave London with the earldom of Kent to Avarwy, and Cornwall to his brother Teneuvan. Caswallawn after a brilliant victory over the Romans under Cæsar, had invited all the chiefs to celebrate it with sacrifices to the Gods, and sumptuous feasts; during these it unfortunately happened that Hirlas, nephew to the king, was slain by Cyhelin, Avarwy's nephew, at a tilting match, which so enraged the king, that he was determined to bring him to trial. Fearing the issue, Avarwy retired with his nephew from the court to his own territories, which brought Caswallawn and his forces to attack London. Avarwy, thus attacked, solicited an accommodation with the king, which was refused; he then sent to invite over Cæsar to his assistance, promising at the same time his aid in subduing Britain to the Romans; but Cæsar did not think fit to come to Britain on the mere professions of Avarwy, until he had sent his son, and thirty-two sons of chieftains over to him as hostages. He then sailed over, and was joined by Avarwy, and their combined forces defeated Caswallawn. Avarwy did not wish that the Britons should be further subjected to the Romans, which caused Cæsar unwillingly to agree to a peace, upon condition that a tribute of three thousand pounds of gold and silver should be annually paid by the Britons. In the following summer Avarwy went with Cæsar to Rome, to oppose Pompey, where he remained some years, and in his absence Caswallawn died, and his younger brother Teneuvan succeeded to the throne. Such is the substance of the account of Avarwy in the Welsh Bruts preserved in the Myvyrian Archæology. The Triads printed in the same collection corroborate the treachery of Avarwy. Triads 6. 20. 51. 91. record the treasonable conference of Avarwy and other traitors, when it was agreed to secure the landing of Cæsar in the Isle of Thanet, which eventually was the cause of the Britons being obliged to pay a tribute of three thousand pounds. Triad 21 calls him one of the three "carn vradwyr," or arrant traitors, who invited Julius Cæsar to this island, and was

the cause of this country becoming tributary to the Romans. In Triad 100 he is mentioned as a traitor to be consigned to everlasting infamy. Avarwy has been identified by some with Mandubratius, king of the Trinobantes, who is mentioned in the Commentaries; but, though they agree in some points, they are evidently distinct personages, as Cæsar expressly mentions that Mandubratius was the son of Immanuentius, king of the Trinobantes, who had been put to death by Cassivelaunus, or Caswallawn. Orosius however mentions an Androgorius, who was in command of the strongest city of the Trinobantes, which he surrendered to Cæsar, and gave forty hostages. As Avarwy is written Androgæus by the monkish writers, this circumstance, and the delivery of the hostages mentioned in the Brut, would lead to the conclusion, that Androgorius and Avarwy were the same person.

BACH, the son of Carwed, was a chieftain, who retired into North Wales in the seventh century, and dedicated the close of his life to religion. He is said to be the founder of Eglwys Vach, in Denbighshire, on the banks of the Conwy; and according to the tradition of the neighbourhood, the steeple of the church formed a part of his house. He is also said to have killed a wild beast that did much mischief there, by the river Carrog, near the church; and according to some, the animal itself, a huge wild boar, was called Carrog, and there is a tumulus in the place still in existence, which is called Bedd Carrogg, or the grave of Carrog.

BAGLAN, the son of Dingad ab Nudd Hael, was a saint who lived in the sixth century. His mother was Tevrian, daughter of Llewddyn Luyddog of Dinas Eiddin, or Edinburgh. Baglan lived in Coed Alun, and with his brothers Gwytherin, Tegwyn, Tevriog, and sister Eleri, joined the College of Bardsey about A.D. 520. (Bonedd y Saint.)

BAGLAN, the son of Ithel Hael, a prince of Armorica. He flourished in the earlier half of the sixth century, and his name occurs in the list of the Welsh Saints, but it cannot now be ascertained by which of the two saints of this name the churches of Llanvaglan in Caernarvonshire, and Baglan in Glamorganshire were founded, possibly one by each of them.

BAKER, (DAVID) was born at Abergavenny in 1575. His father was a gentleman of property, and steward to Lord Abergavenny; and his mother was sister to Dr. David Lewes, judge of the Admiralty, after whom he was named. He was educated at Christ's hospital in London, whence he removed to Broadgate's Hall, Oxford, in 1590, it being the intention of his father to bring him up to the church: but some difficulties arising, he was sent to the Middle Temple before he had taken a degree, where he applied himself with great diligence to the study of the law, and gave every promise of a successful career. At this period he was perplexed with atheistical notions, but sometime afterwards, a providential escape from imminent danger wrought in him a salutary change, and until the close of an active life he was

eminent for his piety. Some Roman Catholic books having fallen into his hands, he became a convert to that religion, and having met with some Benedictine monks in London, he was persuaded to accompany one of them to Italy, and at Padua, he was received into the church by the abbot of St. Justina in 1605, when he changed his name from David to Augustine Baker. Towards the end of his noviciate, ill health obliged him to return to his native country, and on his arrival he found his father on his death-bed, whom he prevailed upon to become a convert to Romanism. From this time he became an active member of the Benedictine order, and was made priest and conventual of Dieulward in Lorraine. He was for many years employed in searching for records relating to the Benedictines, and in 1624 he went to Douay, and was soon after appointed spiritual director, and confessor of the English Benedictine Dames at Cambray, where he remained nine years. He was the author of numerous works on practical divinity, a list of which is given by Wood, in his life of him, but it does not appear that any of them have been printed; they were contained in nine large folio volumes in the convent of Cambray. He was also an excellent common lawyer, and a learned antiquary, being particularly well skilled in the antiquities of the British church, and especially of his own ancient order of St. Benedict. He left six volumes of MS. now lost of Ecclesiastical history, the material of which he had collected out of the best libraries and archives, and in which he had been assisted by Camden, Cotton, Spelman, Selden, and Bishop Godwin, with all of whom he was intimately acquainted; out of these collections were taken the materials of the "*Apostolatus Benedictinorum in Anglia*," published by Reyner, and also the materials of the church history of Brittany, published by Cressy, who before had published "*Sancta Sophia; or Directions for the Prayer of Contemplation*," &c. extracted out of more than 40 Treatises written by Baker. Our author had also made translations of numerous spiritual authors from the Latin, which were preserved in three great folio volumes, but these were destroyed at the pillaging of St. John's Roman Catholic chapel in Clerkenwell in 1688. Baker died in Holborn in August 1641, and was buried in St. Andrew's church. (Wood's *Athenæ Oxonienses*.)

BANGOR, (HUGH) a poet who flourished, according to the "*Cambrian Biography*," between the year 1560 and 1600.

BARLOWE, (WILLIAM) was the son of Dr. William Barlowe, bishop of St. David's, and was born in Pembrokeshire. He was entered at Baliol College Oxford, about 1560, and four years afterwards he took a degree in arts. Having left Oxford, he travelled much abroad, and became skilled in the art of Navigation. About 1573, he was admitted into holy orders, and obtained several preferments. He was a prebendary of Winchester, and rector of Easton, near that city. In 1588, he was made a prebendary of Lichfield, but in the following year he resigned the prebend for the treasurership of the same cathedral. He

afterwards became chaplain to Prince Henry, and at length in 1614, he was appointed archdeacon of Salisbury. He is memorable for being the first who wrote upon the nature and properties of the loadstone, and he was eminent for his industry in searching, and happiness in finding out many magnetical secrets. He was the first who made the inclinatory instrument transparent, and to be used pendant with a glass on both sides, and a ring at the top. He likewise suspended it in a compass box, where with two ounces weight it was made fit for use at sea. He was likewise the first who found out the difference between iron and steel, and their tempers for magnetical purposes. He also first showed the right way of touching magnetical needles, and was the first that invented the piecing and cementing of loadstones. Finally he was the first that showed the reasons, why a loadstone being double-capped must take up so great a weight. On these subjects he wrote 1. "The Navigator's Supply; containing many things of principal importance belonging to navigation with divers instruments framed chiefly for that purpose;" 4to. London, 1597. 2. "Magnetical Advertisement; or divers pertinent observations, and approved experiments concerning the nature and properties of the loadstone;" 4to. London, 1610. Some observations were made upon this book by Dr. Ridley of Cambridge, whereupon Barlowe published, 3. "A brief discovery of the idle animadversions of Mark Ridley, Doct. in Physic, upon a treatise entitled Magnetical Advertisement;" 4to. London, 1613. He died May 25th, 1625, and was buried in Easton church. (Wood's Ath. Oxon. Biog. Brit.)

BAROC, a saint whose name does not occur in the Welsh lists, but who is stated by Cressy to have been a hermit, whose memory was celebrated in Glamorgan, and to have sprung from the noble blood of the Britons. Having spent a strict course of life in solitude, he died A. D. 700, and his festival was observed on the 29th day of November. Giraldus Cambrensis, in his life of St. David, relates a wonderful anecdote of this saint; he tells us that he was an abbot of Cork, and having been upon a visit to that prelate, and detained by contrary winds, he borrowed his friend's horse, and rode him across the sea from Pembrokeshire to Ireland. Camden adds that he was a disciple of St. Gwalchi, who was buried in one of the two islands in the Bristol channel, called Stepholme and Flatholme. The church of Bedwas, in Monmouthshire, is dedicated to him.

BAXTER, (WILLIAM) the eminent philological writer, was the nephew and heir of the celebrated non-conformist divine Richard Baxter. His parents were of respectable families, though their circumstances were humble. He was born at Llanllugan, in Montgomeryshire, in the house of his mother's father, in the year 1650. His early education was much neglected, and when he first went to school at Harrow, being then eighteen years of age, he knew not one letter in a book, nor understood a word of any language but Welsh, as he himself

stated. He however so well redeemed and improved his time, that he became a person of great and extensive knowledge. His genius led him chiefly to the study of philology and antiquities, on which subjects he wrote several books. The first he published was in 1679, a grammar entitled "*De Analogia, seu Arte Latinæ Linguae Commentariolus*," 12mo. London: this contains many peculiar and original notions of his own. In 1695 appeared his new and corrected edition of *Anacreon*, with notes, which was reprinted in 1710, with considerable additions and improvements. In 1701, he published an edition of *Horace*, which was again reprinted with additions in 1625. In 1719 appeared his curious and learned *Dictionary of British Antiquities*, under the title of "*Glossarium Antiquitatum Britannicarum, sive syllabus Etymologicus Antiquitatum veteris Britanniae atque Hiberniae, temporibus Romanorum*." His next work was a *Glossary of Roman Antiquities*, which however was not published until after his death, in 1726, by the Rev. Moses Williams, under the title of "*Reliquiae Baxterianae, sive Willielmi Baxteri opera postuma*." This was republished in 1731, with the new title of "*Glossarium Antiquitatum Romanarum*." It goes no further than the letter A, and most of the articles are long and learned dissertations. The same editor issued proposals in 1732, for printing Baxter's notes on *Juvenal*. He had also made notes on *Persius*. He was an able critic in Welsh and Irish, and in the Northern and Eastern languages, as well as in Latin and Greek. He kept a correspondence with the most learned men of his age, especially with his countryman Edward Llwyd, and some of his letters are published at the end of the "*Glossarium Antiquitatum Romanarum*." For most of his life Baxter was engaged in the tuition of youth. He kept a boarding-school for some years at Tottenham in Middlesex, from which he was chosen master of mercers' school in London. Here he continued above twenty years, and resigned the charge a short time before his death, which took place in May, 1723, in the 73rd year of his age: he left a family of two sons and three daughters. (Life prefixed to *Reliquiae Baxterianae*. *Biographia Britannica*.)

BAYLY, (LEWIS, D.D.) was born in the town of Caermarthen, and received his university education at Exeter College, Oxford. In 1611, his name occurs in the Oxford records, as Minister of Evesham in Worcestershire, chaplain to prince Henry, and minister of St. Matthew's church in Friday street, London; and he proceeded in divinity two years afterwards. Much about the same time, his celebrity as a preacher was so great, that he was made chaplain to king James I. who raised him to the bishopric of Bangor, on the decease of bishop Rowlands, and he was consecrated at Lambeth, on the 8th of December, 1616. On the 15th of July, 1621, he was committed to the Fleet prison, but the charge against him is not known, though it has been supposed to have had some reference to prince Henry's marriage with the Infanta of Spain; he was however very soon liberated. He wrote a

celebrated treatise called "The Practice of Piety; directing a Christian how to walk that he may please God." Of the great popularity of this work the reader may judge from the great number of editions that it has run through, that of 1734, in 8vo. being the 59th. It was also translated into Welsh, under the title of "Ymarfer o Dduwioldeb," first printed in London, 12mo. 1630, and several times afterwards both in 8vo. and 12mo. Also into French in 1633, and the fame of it was so great, that John d'Espagne, a French writer, and a preacher in Somerset house chapel, in 1656, complained that the generality of the common people looked upon it as of equal authority with the Bible. This prelate died Oct. 23, 1631, and was buried in his Cathedral church of Bangor. He left four sons, Nicholas, John, Theodore, and Thomas. (Wood's Ath. Oxon. Biog. Brit.)

BAYLY, (THOMAS, D.D.) was the youngest son of Doctor Lewis Bayly, bishop of Bangor, and was educated at Cambridge. Having taken his degrees in Arts, he was presented by the king, in 1638, to the sub-deanery of Wells. In 1644, he retired with other loyal ministers to Oxford, and in August the same year, he was incorporated master of arts, and soon after had the degree of D.D. conferred upon him. In 1646, we find him with the marquis of Worcester, in Ragland Castle, which that nobleman defended for the king against the parliamentary army. But that castle being surrendered on the 19th of August in the same year, upon good articles, mostly of Dr. Bayly's framing, he travelled into France and other countries; where having spent a considerable sum of money, which he had received from the marquis, he returned to England the year after the king's death. Here he published a book entitled "Certamen Religiosum; or a Conference between King Charles I. and Henry late marquis of Worcester concerning religion in Ragland Castle," 8vo. London, 1649. The Doctor was much blamed for this production, and from its evident leaning to Romanism, it was considered as preparatory to his declaring himself a papist. Hammond L'Estrange and Christopher Cartwright of York both published answers to it in 1651. About the same year Dr. Bayly published "The Royal Charter granted unto kings by God himself," to which he added "A Treatise, wherein is proved, that Episcopacy is Jure Divino." It was afterwards reprinted in London in 1656, and 1680, 8vo. This work, containing some severe strictures upon the government, caused the author to be committed to Newgate. During his imprisonment he wrote "Herba Parietis; or the wall flower, as it grows out of the Stone chamber belonging to the Metropolitan Prison, which is partly true, partly romantic, morally divine;" fol. London, 1650. As soon as this was published, he made his escape from prison, and retired to Holland, where he declared himself a Roman Catholic, and became a great zealot for the cause. Some time afterwards, he settled at Douay, where he published a work entitled "The end to Controversie between the Roman catholic and Protestant religions,

printed at Douay, in 1654, 4to. Another work which bears his name is "The Life and Death of that renowned John Fisher, Bishop of Rochester," 8vo. London, 1655, but of this he was only the editor; the author, according to Wood, being Dr. Hall. This was also the case with "The golden Apothegms of king Charles I. and Henry Marquis of Worcester," 4to, London, 1660, which compilation, though published in the name of Dr. Bayly, was extracted from a similar work by an anonymous author. From Douay our author retired into Italy, where he died in great distress, about 1659. (Wood's Ath. Oxon.)

BEDO (AB HYWEL BACH,) a poet who flourished in the earlier half of the seventeenth century.

BEDO (AEDDREN,) otherwise written Aurdrem, or according to Edward Llwyd, Ayrdrain, was a poet of some celebrity, who flourished from 1480 to about 1510. Many of his poems are preserved in MS. and the titles and first lines of eleven of them are inserted in the cover of the Welsh Magazine, called the Greal, which was published in London in 1806.

BEDO (HAVESB,) a poet who has left some pieces written about 1500, according to the "Cambrian Biography," but 1590 is the date given by Jones in his "Welsh Bards." He was probably a native of Montgomeryshire.

BEDO (PHYLIP BACH,) a poet who flourished about 1480. Several pieces of his are to be found in most MS. collections. The titles and first lines of nine of them are given in the Greal.

BEDWAS, a saint who is supposed to have given his name to the church of Bedwas, in Monmouthshire, though Baroc is considered as the patron saint. According to Professor Rees, he was one of the sons of Helig ab Glanawg.

BEDWINI, is mentioned in the Triads (Myv. Arch. ii. 68.) as the archbishop of Celliwig in Cornwall, which with Caerlleon ar Wysg and Caer Rhianedd in the North, formed, in the time of Arthur, the three archiepiscopal sees of Britain. A saying of his is also recorded in the Englynion y clywed. (Ibid. i. 173.)

"A glyweisti a gant Bedwini,
Oedd esgob doniawg diffri?
Rhagreithia dy air cyn noi dodî."

Hast how heard what Bedwini sang,
A gifted bishop of exalted rank?
Consider thy word before it is uttered.

BEDWYR, one of the bravest warriors of Arthur, was the son of Pedrawg according to the Triads, or Bedrawd, as it is written in the Mabinogi of Geraint ab Erbin, or Pedrod, according to the Brut. He held the office of "Pentrulliad," or chief butler, at that monarch's court. He was one of the two knights whom Arthur selected to accompany him to the Mount of St. Michael, in Normandy, to avenge the death of Helen, niece to Hywel ab Emyr Llydaw, who had been carried off and murdered by a giant of monstrous size; and when Arthur had con-

quered France, Bedwyr received from him the earldom of Normandy. He subsequently commanded a division in the celebrated battle in which Arthur defeated the Romans under Lucius, in the valley of Seine, and here he was slain, being pierced through with a spear by Bocchus, king of Media, who was soon after taken prisoner, and immolated on Bedwyr's body. He was buried at Bayeux, a city which he had founded himself, as the capital of his earldom of Normandy. This is the account given us by the Welsh Bruts, which differ from other romancers, inasmuch as they state that he was alive when Arthur was at the point of death, and was chosen by him to throw his sword into the lake. Bedwyr is also mentioned in the Triads, where, in speaking of Trystan son of Tallwch, Huail son of Caw, and Cai son of Cynyr, as the three diademed chiefs of battle, Bedwyr has assigned to him a superiority over the three. The place of his sepulture is also mentioned in the Englynion y Beddan, which seems at variance with the account given in the Bruts.

"Bedd mab Osfran yn Nghamlan,
Gwedi llawer cyflavan,
Bedd Bedwyr yn allt Tryvan."

The grave of the son of Osfran is in Camlan,
After many a conflict,

The grave of Bedwyr is in the hill side of Tryvan. (Myv. Arch. i. 79.)

BELI, the son of Benlli Gawr, an eminent warrior in North Wales, towards the end of the fifth century; allusion is made to his burying place, in the Englynion y Beddau, which is supposed to have been in Llanarmon yn Iâl, Denbighshire.

"Pieu y bedd yn y maes mawr,
Balch ei law ar ei lavnawr,
Bedd Beli vab Benlli Gawr."

Who owns the grave in the great plain,
Proud his hand upon his spear?

The grave of Beli son of Benlli Gawr. (Myv. Arch. i. 82.)

BELI, king of Britain, was the eldest son of Dyvnwal Moelmud, upon whose death a violent contest rose between him and his brother Brân, which was appeased after much disturbance by the sage counsels of the nobles; and it was agreed that the kingdom should be divided between the brothers, Beli having South Britain, and Brân all to the north of the Humber, subject to the paramount authority of Beli. They rested thus for five years, when Brân sought in marriage the daughter of the king of Llychlyn, that he might obtain aid against his brother, upon which Beli crossed the Humber and took possession of his cities, and castles, and also defeated the foreign forces which Brân had brought with him. Beli, being now sovereign of all Britain, put in order the affairs of his government, and more especially attended to the formation of roads across the country, which when completed he ordered to be made sacred, and conferred upon them a privilege of refuge. After some years of repose he had again to meet his brother who had brought over a large body of troops from Gaul, but on the eve of the battle a

reconciliation was effected through the means of their mother. In the following year the two brothers invaded Gaul, and defeated all that opposed them, whence they proceeded to Rome, having subdued all the intervening countries. The Romans were glad to buy them off with a large sum of money, and the promise of an annual tribute, giving twenty-four hostages for the performance of the treaty. From Rome they turned to Germany, but finding that the Romans were sending assistance to the Germans, they returned to Rome, and after a siege, they took the city, and Brân remained as emperor of Rome. Beli returned to Britain, which he ruled in peace for the remainder of his life. He built Caerlleon ar Wysg, and also a magnificent gate in London, from him called Belinsgate: over this he erected a high tower, and when he died, his body was burned, and the ashes were put into a gold vessel curiously wrought, which was then placed on the summit. Such is the substance of the account given in the Welsh Bruts, printed in the second volume of the Myvyrian Archaiology.

BELI (MAWR,) the son of Manogan, according to the Bruts, succeeded on the death of his father to the sovereignty of Britain, which he enjoyed for forty years, and was followed by his son Lludd. He is recorded in the Triads (Myv. Arch. ii. 59.) as having extinguished one of the three molestations of the Isle of Britain, which was a conspiracy against the government, and a civil war. He was the father of the celebrated Caswallawn, or Cassivellaunus.

BELI, the son of Rhun ab Maelgwn Gwynedd, succeeded his father as sovereign prince of North Wales in 586, and died in 599, when he was succeeded by his son Iago.

BELYN, the son of Cynvelyn, is celebrated in the Triads as the leader of one of the three splendid retinues (gosgordd addwyn) of the Isle of Britain. They were so called because they bore arms at their own expense, without demanding pay or reward from the state or the sovereign. Belyn and his forces served in the armies of Caradawg ab Brân, the celebrated Caractacus of classical history. (Myv. Arch. ii. 8. 69.)

BELYN, of Lleyn, is recorded in the Triads (Myv. Arch. ii. 16, 62.) as the chief of one of the three Banded tribes (teuluoedd hueilogion) of the Isle of Britain. They were so called from binding themselves together with the fetters of their horses to sustain the attack of Edwin at Bryn Ceneu, afterwards called Bryn Edwin, in Rhos, about the year 620. The other two tribes were those of Caswallawn law hir, and Rhiwallon ab Urien. In reward of their gallantry, these tribes were permitted to wear golden bands, and had sovereign powers in their own districts, being subject only to the states general, (rhaith gwlad a chenedl.)

BENLLI (GAWR,) or the giant, was lord of an extensive district, forming portions of the present counties of Flint and Denbigh. He lived about the middle of the fifth century. In connection with him

the following circumstance is deserving of record. An ancient lorica or British corslet of gold was lately discovered near Mold in Flintshire, under a mound of stones, called Bryn yr Ellyllon ; when the workmen were removing the mound they came upon a skeleton, the skull of which was of gigantic proportion, and the thigh-bones those of a man of a great stature. Lying on the chest, was found the corslet, studded over with two or three hundred beautiful amber beads, and crossed with a kind of filagree work of fine gold giving somewhat the appearance of the angles found on the old Saxon arch, the whole based on pure gold. Its extreme length is three feet seven inches, being made apparently to pass under the arms and to meet in the centre of the back ; and its width in front, where it is hollowed out to receive the neck, eight inches. The weight of this most interesting relic is seventeen ounces, and its intrinsic value about £60. It is now preserved in the British Museum. Dr. Owen Pughe has made the following ingenious remarks on the subject, and every circumstance seems to corroborate the idea of Benlli Gawr having been interred in that identical spot. " It is probable that this being must have existed since the Romans left our country, otherwise, it is likely that the body would have been burnt ; and if he had lived about the year 600, or after, he would have been deposited in one of our churches. Under these circumstances we cannot be far away in attributing the period of the existence of this extraordinary being to the year 500 : but then, who would he be ? Who was the high personage that at his funeral his retainers should throw such a mass of earth and stones upon his grave, and for whose memory there should be such a remarkable tribute of respect ? No other, we believe, than Benlli Gawr himself, who had his friends about him at his *din*, on the summit called after him Moel Benlli, and in sight of his residence called Wyddgrug, now called Mold, as well as in view of Dyffryn Clwyd on the other side. The grave of this powerful man's son, Beli, is about eight miles off, for the Englynion Milwyr, (Warriors' Triplets) say that Beli lies in Llanarmon yn Iâl."

BENREN, is recorded in the Triads as chief herdsman of the herds of Caradawg ab Brân and his followers, which he kept in Corwennydd in South Wales. The number of milch cows in these herds amounted to twenty thousand and one. (Myv. Arch. ii. 70.)

BEUNO, a saint, who was the son of Hywgi or Bugi ab Gwynlliw Vilwr according to " Bonedd y Saint," and Perfferen, daughter of Llewddyn Luyddog of Dinas Eiddin in the North. Having assumed the monastic habit he retired to Clynnog, in Caernarvonshire, where he built a church and founded a college or monastery in the year 616. Cadvan, king of North Wales, was his patron, and promised him much land, and his son Cadwallawn performed the promise, and received as an acknowledgment from Beuno, a small golden sceptre worth 60 cows. The land, however, was claimed as belonging to a little infant, so that Beuno lost it, and Cadwallawn refused to give him any more

in its stead. Upon this Beuno pronounced a malediction upon him, and went his way ; but Gwrddeint, first cousin to the king, having overtaken him, appeased him by giving the town of Clynnog for ever to God and St. Beuno, for his own soul's sake and that of Cadwallawn. He afterwards went to Flintshire, where he erected a church, and took under his care his niece Gwenvrewi, or Winnifred, and in the legend of that saint, he is said to have rejoined her head to her body, when struck off by the wicked prince Caradawg ab Alen. There are several churches and chapels dedicated to him, some of which were also founded by him : they are Clynnog Vawr, Carngiwch, Pistill, and Penmorva, in Caernarvonshire ; Aberffraw and Trevdraeth, in Anglesey ; Llanycil and Gwyddelwern, in Merionethshire ; the latter of which he built on land granted to him by Brochwel Ysgythrog, prince of Powys. Aber-rhyw or Berriew, and Bettws in Montgomeryshire ; and Llanvenno in Herefordshire. According to Cressy he died in 660. He was buried in Bardsey ; and his festival is April 21. It was long the custom at Clynnog, and which has only been disused a few years, to make offerings of calves and lambs which happened to be born with a certain natural mark, as if the ears were slit, called nôd Beuno, or the mark of St. Beuno. They were brought to the church on Trinity Sunday, and delivered to the churchwardens, who sold them, and put the proceeds into a great chest, called Cyff St. Beuno. This was made of one piece of oak, secured with three locks, which gave rise to the Welsh proverb, when a person attempted any very difficult thing, "you may as well try to break up St. Beuno's chest." (See Pennant's Tour in North Wales.) A saying of Beuno is recorded in the "Englynion y clywed." (Myv. Arch. i. 173.)

"A glyweisti a gant Beuno ?

Can dy bader a'th gredo,

Rhag angen ni thycia ffo."

Hast thou heard what Beuno sang ?

Repeat thy prayers and thy creed,

From death flight will not avail.

In an ancient MS. preserved in the library of Jesus College, Oxford, called Llyvr Ancr Llanddewi Brevi, written in 1346, there is a life of St. Beuno in Welsh, which has never been published.

BLAIDD (RHUDD,) the ruddy wolf, a chieftain of the district of Y Gêst, near Penmorva, in Caernarvonshire. He lived about the close of the twelfth century, and was the head of one of the five plebeian tribes of Wales, and he is the stock from which many of the gentry of that district trace their genealogy. The other plebeian tribes were Adda Vawr, Alo, Gwenwys, and Heilyn. (Camb. Biog.)

BLED, a prince of Cornwall, who lived towards the close of the sixth century. The only mention made of him occurs in a Triad, according to which a present made by his son Einiawn, of an immense herd of cattle to the bard Golyddan, occasioned one of the three discolourings of the Severn (Tri budr Havren.) The other two were

caused by a great battle fought between the Welsh, under Cadwallawn, and the Saxons, under Edwin; and the battle in which Iddon ab Ner was slain by Maelgwn Gwynedd. (Myv. Arch. ii. 16, 22.)

BLEDDRI, an eminent prelate who was appointed bishop of Llandaff, A. D. 983. In the Welsh Chronicle printed in the Myvyrian Archæology, ii. 505, he is stated to have been the best scholar in the whole of Wales, and for that reason he was called Bledri the wise; he was so zealous in the diffusion of learning, that he caused the priests in their several churches to instruct the people in learned books, so that every body might obtain a proper knowledge of God and man. According to the Liber Landavensis he died in 1022, in the 39th year of his consecration. The same record furnishes us with a specimen of the rude and violent habits of the age in which he lived. In a dispute with the family of Edwyn, son of Gwriad, prince of Gwent, the bishop was dangerously wounded, and in consequence thereof the prince and his family were excommunicated, and the whole district of Gwent deprived of all christian communion, until ample satisfaction was made.

BLEDDRI, the son of Cadivor, was lord of Gwydigada and Elved, in Caermarthenshire, and was buried at Llangadog. (Cambrian Biography.)

BLEDDYN (AB CYNVYN,) After the death of Gruffydd ab Llywelyn in 1062, his half brothers, Bleddyn and Rhiwallawn, obtained the sovereignty of Gwynedd and Powys, through the influence of the Saxon king Edward. In 1068, Meredydd and Ithel, sons of Gruffydd ab Llywelyn, fought a well contested battle against Bleddyn and Rhiwallawn; but the latter having a great superiority in numbers on their side, including a large body of Saxons, were ultimately victorious. Rhiwallawn however was slain, by which event Bleddyn became sole prince of Gwynedd and Powys until 1072, when he was slain in battle by Rhys ab Owain ab. Edwyn. Bleddyn's character was eminent for the times he lived in; he took pains to support the laws of the country, revising some, and reforming others. He left several sons, viz.—Meredydd, Llywarch, Cadwgan, Madawg, Rhyrid, and Iorwerth. As an example of the importance of genealogy in the eyes of our countrymen, we may give the pedigree of Bleddyn from the Chronicle of the Welsh Princes in the Myvyrian Archæology, ii. 516. His father Cynvyn was the son of Gwerystan, lord of Cibwyr in Gwent, ab Gweithvoed, ab Gloddien, ab Gwrydyr hir, ab Caradawg, ab Llew Llawddawg, ab Ednyved, ab Gwineu, ab Gwaenog goch, ab Crydion, ab Corv, ab Cynawg, ab Iorwerth Hirvlawdd, ab Tegonwy, ab Teon, ab Gwineu dda ei vreuddwyd, ab Bywlew, ab Bywdeg, ab Rhun Rhudd-baladr, ab Llary, ab Casnar wledig king of Gwent, ab Gloyw gwlad lydan lord of Gloucester, ab Lludd, ab Beli mawr, ab Manogan king of the Isle of Britain.

BLEDDYN (DDU,) a poet who flourished about the year 1090. Two of his poems are preserved in MS. in the Llyvr coch o Hergest,

in the library of Jesus College, Oxford. "I Dduw.—I abad Aberconwy." col. 1249, 1284.

BLEDDYN (LLWYD,) a poet who flourished from about 1230 to 1260: but none of his works are supposed to be now in existence.

BLEDDYN (VARDD,) an eminent poet, who was the bard of Llywelyn ab Gruffydd, last sovereign prince of Wales. He flourished from about 1250 to 1290. Thirteen poems by him, consisting of odes and elegies on prince Llywelyn, and his brothers Davydd and Owain, and other eminent persons, are preserved in the first volume of the *Myvyrian Archaiology*.

BLEGWRYD (VRENIN,) according to the Welsh Bruts succeeded Saissyllt as the king of Britain. He was celebrated for his skill in vocal and instrumental music, so as to be unequalled, and he was therefore called "Duw y gwareu," the God of playing. (*Myv. Arch. ii. 165.*)

BLEGWRYD (AB OWAIN,) the greatest scholar and lawyer of his age, was of noble family, being the brother of Morgan, king of Glamorgan. He was archdeacon of Llandaff, and a doctor of laws (*athraw yng nghyvraith yr amherawdyr ac yng nghyvraith yr eglwys.*) He is called in the *Chronicle of the Welsh Princes*, "Pencyveistedd," or chief assessor of Llandaff, and he is also mentioned in the *Liber Landavensis*, p. 209, as the most celebrated Blegwryd, (*famosissimus ille vir Bledguirit.*) He was chosen with Martin, bishop of St. David's, Mordav, bishop of Bangor, and Marchlwys, bishop of Llandaff, to accompany Hywel Dda to Rome, when he was preparing to revise the laws of Wales, in A.D. 926. Afterwards when Hywel had summoned to council six of the wisest and most discreet men out of every commot in Wales, and one hundred and forty ecclesiastics of various degrees, he commanded that twelve of the most experienced should be selected, who, with the assistance of Blegwryd, should proceed to a revision of the ancient laws of Wales, and reduce them to such a form as was suited to the present manners and circumstances of the country. On this important occasion, Blegwryd was the "Ysgolhaig," or secretary who put the several clauses in proper language, and the code has been delivered down to us, an invaluable record of the feelings and usages of his time.

BLEIDDIAN, or Bleidd, is the Welsh translation of Lupus, bishop of Troyes, who accompanied Garmon from France to Britain about A.D. 429, to check the progress of Pelagianism. Bleiddian seems to have been the younger legate, and to have borne a subordinate part, as he is only mentioned in conjunction with Garmon. The church of Llanvleiddian Vawr, in Glamorganshire, is dedicated to him, and Llanvleiddian Vach, or St. Lythian's, in the same county. His festival was July 29. (*Myv. Arch. ii. 249. Rees's Welsh Saints.*)

BLEIDDYD, king of Britain from B.C. 859 to 839, succeeded his father Rhun Paladrvas. He reigned twenty years, and built Caervaddon, or Bath, where he formed a warm unguent to be a perpetual remedy for the diseased. By sacrificing to the goddess Minerva he

kindled an inextinguishable fire there, which, when it appeared to burn out, rekindled in balls of fire. This was done about the time when in consequence of the prophet Elijah's prayer there was no rain for three years and six months. Bleiddy was also active in scientific pursuits, for he was the first who introduced the art of magic into Britain ; and he did not cease from such studies and mechanical contrivances, until trying to fly with a pair of wings which he had invented, he fell down on the temple of Apollo in London, where he was dashed into a hundred pieces. Such is the account given in the Welsh Bruts, printed in the Myvyrian Archaiology, ii. 126. He was succeeded by his son Llyr, the well-known Lear of Shakspeare.

BLEIDDYD, the 58rd king of Britain according to the Welsh Bruts, succeeded Meiriawn about B. C. 266, and died after a short reign of three years. (Myv. Arch. ii. 165.)

BLEIDDYD, a bishop who succeeded Joseph in the See of St. David's in 1061, and died in 1070. (Myv. Arch. ii. 519.)

BLETHYN, (WILLIAM,) was a native of Wales, and received his university education at New Inn or Broadgate's hall in Oxford. Applying himself to the study of civil law, he took a degree in that faculty in 1562, and afterwards became archdeacon of Brecknock, and prebendary of Osbaldkirke, in York Cathedral. This last preferment, together with the prebend of St. Dubricius in Llandaff Cathedral, and rectories of Rogyet, in Monmouthshire, and Sunningwell, in Berkshire, he obtained a dispensation to hold in commendam with the bishopric of Llandaff, to which he was consecrated April 17th, 1575. He died in October, 1590, and was buried in the church of Mathern, in Monmouthshire, where the bishop of Llandaff had then a seat, near his two immediate predecessors, bishops Kitchen and Jones. He left three sons, William, Timothy, and Philemon, the last of whom became a prebendary of Llandaff, and had other preferments. (Wood's Ath. Oxon. Le Neve's Fasti. Godwin de Presulibus.)

BOADICEA, in Welsh Buddig, a famous British queen in the time of the emperor Nero, whose history is related by Tacitus in his annals, and Dion Cassius. She was the widow of Prasutagus, king of the Iceni, who, in hopes of securing the protection of the Romans to his kingdom and family, had by his will made the emperor and his own daughter co-heirs of his great treasures. The result however proved the reverse ; for his kingdom and his treasures became thus the prey of the Roman soldiers, who proceeded to such a pitch of brutality, as to order the queen to be publicly whipped, and his daughters to be subjected to the most atrocious treatment. This so exasperated the Britons, that to the number of 120,000, with Boadicea at their head, they attacked the Roman colony of Camalodunum, and avenged the injuries they had suffered by the slaughter of 70,000 Romans. When Suetonius Paulinus heard of this disaster, he hastened from Anglesey with 10,000 veterans under his command, and in a bloody battle which ensued,

the Britons were defeated with immense slaughter, 80,000 being said to have fallen on the field. This battle was fought A. D. 61. The valiant queen, finding all her hopes thwarted, and to avoid falling into the hands of the enemy, put an end to her life by poison according to Tacitus, though others state that she died of disease brought on by her anxieties and sufferings.

BODA, a saint, who was one of the sons of Helig ab Glanawg, and lived in the early part of the seventh century. When their father's territory was destroyed by the great inundation, he and his brothers embraced a monastic life, and became members of the colleges of Bardsey, and Bangor in Caernarvonshire. (Bonedd y Saint.)

BODVAN, a saint, the son of Helig ab Glanawg and brother of Boda. He founded the church of Aber, or Abergwyngregyn, in Caernarvonshire, which parish immediately adjoins the Lavan sands, which before the inundation formed his father's territory. His festival is June 2. (Bonedd y Saint.)

BRAĎFORD, (JOHN) an ingenious poet, who was admitted a disciple of the bardic chair of Glamorgan in 1700, being then a boy. He presided in the same chair in 1760, and died in 1780. He is the author of several moral pieces of great merit, some of which are printed in the *Eurgrawn*, a Welsh magazine published at that time in South Wales. (Cambrian Biography.)

BRAINT (HIR,) was the son of Nevyn ab Grenig, and nephew of Cadwallawn, king of North Wales. He first distinguished himself in his uncle's service against the aggressions of Edwin, king of Northumberland; but the latter being victorious, Braint was compelled to flee with Cadwallawn to Ireland, and thence to Brittany. Edwin having been able to thwart every attempt that they made to return to Britain, by the help of Pelidys a Spanish magician, Braint was sent over to make inquiries on the subject. He accordingly went in the disguise of a vagabond with a staff, in the head of which was a blade of iron, and thus reached York, where Edwin then held his court; and when the magician came out to distribute alms, Braint slew him with the blade of his staff, and then went to Exeter, where he summoned the Britains to join him. He was thus enabled to recover the country from the Saxons, and restore the sovereignty to Cadwallawn, who slew Edwin in the battle of Hatfield in A. D. 633. A more circumstantial and romantic account is given in the *Welsh Bruts*. (Myv. Arch. ii. 373.) Braint hir, whose territory was in the hundred of Isdulas in Denbighshire, is the head of one of the fifteen tribes of Wales, from whom a few families in Denbighshire and Flintshire still trace their descent. His arms are, "Vert, a cross flowery or."

BRAN, the son of Dyvnwal Moelmud, at first reigned with his brother Beli as joint king of Britain. According to the divisions agreed upon, Brân's share was all the country north of the Humber. After remaining quiet five years, he was ambitious of enlarging his dominion,

and sought to strengthen himself by a foreign alliance; but in the mean time his kingdom was taken possession of by Beli. When abroad, he married the daughter of the king of Llychlyn, by which means he succeeded in obtaining aid to invade Britain. After landing, a furious battle in the forest of Calatyr in Yorkshire, where "the ranks fell as the corn in harvest beneath the hand of the reaper," ended in the defeat of Brân, 15,000 of the men of Llychlyn being slain. He himself with great difficulty reached one of his ships, and escaped to Gaul. After a residence of some time at the court of one of the Gaulish princes, whose daughter he married, Brân again succeeded in obtaining a powerful army to restore him to his kingdom. But when they had landed, and were on the point of engaging, his mother Tonwen rushed between the lines, and her tears and entreaties prevailed to reconcile them. The two armies then threw down their arms, and applauded the reconciliation. In the following year the two brothers resolved to invade Gaul, for the purpose of conquest, and having overcome a general levy of the Gauls, they took the king prisoner, and compelled the people to become their vassals. They then destroyed all the fortresses, and within a year completed the subjection of the whole kingdom. From thence they led their armies towards Rome, subduing the intervening countries, and destroying all the castles until they encamped before the city. The Romans bought them off this time with a large sum of money, and the promise of an annual tribute, twenty-four persons of the best families being delivered as hostages for the due performance of the treaty. From Rome the brothers turned their arms against Germany, but finding soon after that the Romans had broken the treaty by secretly sending aid against them, they immediately returned to Rome, and after a furious battle, with great slaughter on both sides, the city was taken. Beli after the victory returned home with his Britons, but Brân remained with his Gauls as "emperor of Rome, and with excessive rigour forced the Romans to obey him, as the Roman history shows." (Myv. Arch. ii. 155.) The Welsh Bruts relate nothing further of Brân, but according to classical authors, whose accounts of Brennus are no less romantic, Camillus soon afterwards defeated the Gauls, B. C. 385, and entirely freed the country of them.

BRAN (VENDIGAID,) the son of Llyr, is one of the most illustrious characters in our history. In the earlier part of his life he distinguished himself in battle and in government, as allusion is made by our poets to his warlike deeds and political wisdom. (See poems by Cynddelw, Myv. Arch. i. 212, 248.) In one of the Triads (ibid. ii. 63.) he is classed with Prydain and Dyvnwal as the three who consolidated the form of government. He was the father of Caradawg, the celebrated Caractacus of classical history, and when his son was delivered up to the Romans by the treachery of Aregwedd Voeddig, Brân and all his family were carried as hostages to Rome, where they remained

seven years. During this time he became a convert to the Christian faith, and at the expiration of that period, A. D. 58, he returned to Britain, bringing with him four teachers, Ilid, Cyndav, Arwystli Hen, and Mawan, and by them the gospel was first preached in this island. The reader will observe that whatever authority is due to the Triads as authentic records of Welsh history, there is here a complete contradiction to the statements of classical writers. Dion Cassius relates that Caractacus was the son of Cunobelinus, who died before the commencement of the war with the Romans, and was succeeded in his kingdom by his two sons Caractacus and Togodumnus. The observations of Professor Rees on this point in his excellent Essay on the Welsh Saints may be consulted with advantage. In another of the Triads, he is classed with Lleirwg and Cadwaladr, as the three sovereigns who conferred blessings on the Isle of Britain, (*tri menwedigion teyrnedd*. Myv. Arch. ii. 63.) and in another his family is joined to those of Brychan and Cunedda to form the three holy lineages of the Isle of Britain. Among the very ancient and interesting Welsh romances, known by the name of Mabinogion, is one of which Brân Vendigaid is the subject, and the events of which are briefly the following. Matholwch, the supreme king of Ireland, arrives with a fleet at Harlech in Merionethshire, where Brân kept his court, to demand Bronwen his sister in marriage. His request being granted, he returns to Ireland. In course of time Bronwen receives an insult by being boxed on the ear, which is alluded to in the Triads as one of the three atrocious blows of Britain; for Brân invades Ireland to avenge his sister. Seven only returned from this disastrous expedition, after having nearly extirpated the people of Ireland. Brân also being mortally wounded orders his surviving companions to carry his head to be buried in the White Hill in London, as a protection against all future invasions, as long as the head remained there. Their progress to London with the head is then related. At Harlech they are detained seven years listening to the birds of Rhianon singing in the air; and in Dyved they remain eighty years in a splendid hall in the enjoyment of every pleasing amusement; all their misfortunes, and the object of their journey, being kept out of their minds; but by opening a door in the direction of Cornwall, their real condition breaks in upon their minds, so that they are compelled to pursue their journey. (Dr. Owen Pughe in the preface to Gunn's Nennius.) We learn from the Triads, (Myv. Arch. ii. 11.) that the head was afterwards removed by Arthur, who would not have this Island defended by any other means than his own prowess. With regard to the great antiquity of this romance, we may observe that allusion is made to it in a poem by Taliesin, who flourished in the sixth century, and which is printed in the Myvyrian Archaiology, i. 66.

BRECHVA, (IEUAN) an eminent poet, historian, and herald of Caermarthenshire, who died, according to the "Cambrian Biography,"

about A.D. 1500. There is a short summary of Welsh History by him, printed in the second volume of the *Myvyrian Archaiology*.

BRENDA, a saint, who was one of the sons of Helig ab Glanawg, and embraced a monastic life, when their territory was inundated in the early part of the seventh century. A saying of his is recorded ; (Myv. Arch. ii. 30.)

"Gwir a ddywaid Saint Brenda,
Nid llai cyrchir y drwg na'r da."

Truly saith St. Brenda,
The evil is not less resorted to than good.

BROCHWÆL (YSGYTHROG,) prince of Powys, was the son of Cyngen ab Cadell Deyrnllwg. When Ethelfrith, king of Northumberland, at the instigation of Ethelbert king of Kent, and Augustine the monk, marched to destroy the monastery of Bangor Dunawd, Brochwæl at the head of the Welsh forces encountered him ; but the inferiority in numbers being great on his side, he was compelled to retreat, leaving the monastery a prey to the invader. However the cruel massacre of the monks, and destruction of the place, was soon after revenged, for Brochwæl, having obtained the assistance of the other Welsh princes, again attacked Ethelfrith, and totally defeated him, above ten thousand Saxons being slain ; and he himself, being wounded, with difficulty escaped the hot pursuit of the conquerors. This occurred about the year 607. (Myv. Arch. ii. 363.)

BRONWEN, the daughter of Llyr, and sister of Brân, is recorded in the Triads as having suffered the infliction of a blow, which from its consequences was called one of "the three fatal blows of the Isle of Britain." (See Myv. Arch. ii. 11. 13. 18. 65.) In the *Mabinogi of Brân Vendigaid*, it is explained to us what is meant by that expression. Bronwen, who resided at Harlech in Merionethshire, anciently called from her, Twr Bronwen, was sought and obtained in marriage by Matholwch king of Ireland. Being afterwards illtreated by him, and insulted by a blow on the face, she left the country to return home ; but on landing in Wales, we are told that she looked back upon Ireland, which, freshening the memory of the indignity she had suffered, broke her heart. Brân, to avenge his sister, invaded Ireland, and destroyed nearly all the people of the country. The romance also states that a square grave was made for Bronwen, on the banks of the river Alew, and there she was buried. In 1813, a most interesting discovery was made, which serves to give great authenticity to our Welsh documents, as, in the present instance, the romance has been founded upon historical facts. A farmer living on the banks of the river Alaw in Anglesey, having occasion for some stones, supplied himself from a carnedd which was close to the river, and having removed several, he came to a cist of coarse flags covered over. On removing the lid, he found within an urn of ill-baked earth, about a foot high, placed with its mouth downwards, full of ashes, and half calcined fragments of bone. Another circumstance may be added, that the very spot has always

been called Ynys Bronwen, or the Islet of Bronwen, which is a remarkable confirmation of the genuineness of the discovery. All the circumstances together seem to place the matter beyond a doubt, that the remains were actually those of Bronwen. A full account of the discovery was furnished by Sir R. C. Hoare, who visited the place soon after, and is given in the *Cambro-Briton*, ii. 71.

BROOMFIELD, (**MATHEW**) a poet who flourished about 1550. A few of his poems are preserved in the MS. collections belonging to the London Cymmrodorion Society.

BROTHEN, a saint, who was one of the sons of Helig ab Glanawg. He and his brothers embraced a religious life, when their territory was inundated by the sea. He founded the church of Llanvrothen in Merionethshire; and his festival is Oct. 15. (*Bonedd y Saint*.)

BRUTUS, according to the fabulous accounts of the Welsh Bruts, was the son of Silvius, and grandson of Ascanius. When about fifteen years old he was the accidental cause of his father's death, for which he was banished from Italy. He then went to Greece, and in course of time, his worth became so celebrated throughout the country, that all of Trojan race flocked to him against the oppression of the Greeks. Having overcome every opposition, he consulted the gods, and at their intimation, he proceeded through Gaul, until at last he arrived at the island since called from him Britain, in the year 1200 after the deluge. He had three sons, Locrinus, Camber, and Albanactus, and died in the 24th year after his arrival here. A very detailed account of his progress and adventures is given in the Bruts, which are printed in the second volume of the *Myvyrian Archaiology*.

BRUTUS (**TARIAN-LAS**), according to the story of the Welsh Bruts, was the eldest of the twenty sons of Evrawg, king of Britain, whom he is said to have succeeded on the throne about B. C. 935. He reigned ten years, and was succeeded by his son Lleon Gawr. (*Myv. Arch.* ii. 123.)

BRWYN, a distinguished warrior in the defence of his country against the aggressions of the Saxons. He was the son of Cunedda Wledig, and lived in the fifth century.

BRWYNLLYS, (**BEDO**) who was esteemed among the most celebrated poets of his time, lived at Brwynlllys, in Brecknockshire, about 1450. Besides composing numerous poems, which are preserved in MS. and the titles and first lines of seventeen of which are given in the *Greal*, he conferred a great obligation on all the admirers of the Welsh muse, by collecting together into a large volume the works of our sweetest bard, Davydd ab Gwilym, which were widely scattered over every part of Wales. This volume was deposited among the valuable Welsh MSS. in the Library of Raglan Castle, which was burnt in the time of Oliver Cromwell. Other copies however were fortunately made, from which the edition of 1789, by Owen Jones and William Owen, was printed.

BRWYNLLYS, (EDWARD,) a poet who is said to have flourished from 1550 to 1580.

BRWYNOG, (LEWIS,) a poet that flourished from 1550 to 1580.

BRWYNOG, (SION,) or Sion ab Howel ab Llewelyn ab Ithel, an eminent poet, who flourished about 1550. He was the proprietor of Brwynog, in Anglesey, whence he assumed his bardic name. *Y cardior du* is another name which he occasionally used; many of his poems are preserved in MS. and he also wrote a History of the three principalities of Wales, which has never been published.

BRYCHAN, was the son of Aulach Mac Gormuc, otherwise called Anllech Goronawg, son of Cormach Mac Carbery, one of the kings of Ireland. He was brought to Britain at an early age by his parents, who took up their residence at Benni, (the Gaer, upon the banks of the river Isgaer, near Brecknock.) Having spent his youth in military exercises, he succeeded, about the year 400, in right of his mother Marchell, daughter of Tudor, to the principality of Garthmadrin, afterwards called from him Brycheiniog, the name it still bears in Welsh, and of which Brecknock is merely a corruption. He is distinguished in Welsh history as the father of a numerous family of sons and daughters, whom "he brought up in learning and the liberal arts, that they might be able to show the faith in Christ to the nation of the Cymry, wherever they were without the faith." For which reason this family, with those of Brân and Cunedda, is recorded in the Triads, as the three "gwelygordd sanctaidd," or holy families of the Isle of Britain. (Myv. Arch. ii. 61.) According to Bonedd y Saint he had twenty-four sons, whose names were Cynog, Cledwyn, Dingad, Arthen, Cyvlevyr, Rhain, Dyvnan, Gerwyn, Cadog, Mathaiarn, Pasgen, Nefai, Pabiali, Llechau, Cynbryd, Cynvran, Hychan, Dyvrig, Cynin, Dogvan, Rhawin, Rhun, Cledog, and Caian. The daughters were twenty-six in number, and their names were Gwladus, Arianwen, Tangwystl, Mechell, Nevyn, Gwawr, Gwrgon, Eleri, Lleian, Nevydd, Rhieingar, Goleuddydd, Gwenddydd or Gwawrddydd, Tydiau, Elined, Ceindrych, Gwen, Cenedlon, Cymorth, Clydai, Dwynwen, Ceinwen, Tudvyl, Envail, Hawystyl, and Tybian. Other accounts vary in the numbers, twenty-four for the whole number being the smallest. It should be remembered, however, that he was thrice married, his wives being Eurbrawst, Rhybrawst, and Peresgri, and four of his sons were illegitimate. Later writers reduce the number within narrower bounds, by considering several of his grandchildren to be included in the list. Nearly all of them embraced a religious life, and were the founders of numerous churches in Wales. Brychan died about 450. The monkish writers abound in superstitious anecdotes of Brychan and his family, and there is an ancient MS. preserved in the British Museum, entitled "Cognacio Brychan," which gives an account of them. (See Jones's Brecknockshire. Rees's Welsh Saints. Hoare's Giraldus Cambrensis.)

BRYCHAN, (RHYS,) a poet, who flourished about the year 1500, and some of whose works are preserved in MS.

BRYNACH (WYDDEL,) or the Irishman, was the spiritual instructor of Brychan, one of whose daughters, Corth, or Cymorth, he married, and had by her four children, Gerwyn, and his sisters Mwynen, Gwennan, and Gwenlliw. He is considered to be the founder of Llanvrynach, or Penllin, in Glamorgan; Llanboidy, Caermarthenshire; and Llanvernach, Dinas, and Nevern, in Pembroke-shire; to which, probably, two others may be added. Cressy states that St. Bernach was an abbot, and that he is commemorated in the church on the seventh of the ides of April. Brynach Wyddel is also mentioned in a mystical triad preserved in the Myvyrian Archaiology, ii. 72.

BUAN, a saint who lived about the middle of the seventh century. He was the son of Ysgwn, or Ysgwyn, son of Llywarch Hên. He founded the church of Bodvuan, in Caernarvonshire, where his wake was kept on the fourth of August.

BUDDVAN, the son of Bleiddvan, is mentioned with honour, as an undaunted warrior, by Aneurin in his Gododin, (Myv. Arch. i. 5.) being one of the chiefs of the Britons who were engaged at the battle of Cattraeth, about the year 540.

BUGI, or Hywgi, was one of the sons of Gwynlliw Vilwr, lord of Gwynllwg, in Monmouthshire. He lived in the beginning of the sixth century. Dedicating himself to a religious life, he bestowed all his lands on the endowment of his brother Cattwg's college, at Llangarvan, where he spent the latter part of his life. Bugi was the father of St. Beuno.

BULKELEY, (ARTHUR, LL. D.) was a member of the very ancient family of that name, and was born in Anglesey. He received his university education in Oxford, and about the time that he took the degrees in Canon law, he was beneficed in his native country, being esteemed a good Canonist. His first preferment was the rectory of Llanddeusant, in Anglesey, to which he was instituted in 1525, and about the same time he was made Canon of St. Asaph. In 1531, he was admitted rector of St. James Garlick Hithe, in London, on the presentation of the abbot and convent of Westminster, and in 1541, was consecrated bishop of Bangor. Godwin, in his History of Bishops, and other writers relate of this prelate, that having sacrilegiously sold away five bells out of the steeple of his cathedral, and going to see them shipped off, he was struck with blindness on his return home, and never afterwards recovered his sight. Browne Willis, however, has adduced sufficient arguments to refute the assertion, and it is evident that whatever he sold, was done with the advice of the chapter, and for the repairs of the church. He also incurred a great expense in defence of the rights of his bishopric, by engaging in a lawsuit to recover the advowsons of some livings which had been obtained from

his predecessors ; and there are other circumstances on record, which prove that he well discharged the duties of his high station, and was anxious to promote the good of his church. He was the first bishop that had resided in his diocese for above a hundred years. He died at Bangor in 1552, and was buried in the cathedral. (Willis's Survey of Bangor. Wood's Ath. Oxon.)

BULKELEY, (LANCELOT, D.D.) was the eleventh and youngest son of Sir Richard Bulkeley, and was born at Beaumaris, in 1568. At the age of eighteen, he was entered a commoner at Brasenose College, Oxford, where he continued until he was a Bachelor of Arts ; he then removed to St. Edmund's Hall, and he took his degree of M.A. in 1593. He was ordained deacon the thirteenth of November, in the same year, by Hugh Bellot, bishop of Bangor, and instituted the same day to the living of Llanddyvnan ; and, in March following, to that of Llandegvan, both in Anglesey. He was ordained priest, March 25th, 1594, by the same bishop. He afterwards removed to Ireland, where he became archdeacon of Dublin, and took his degree of D.D. in that university. He was made archbishop of Dublin by letters patent dated August 11th, 1619, and consecrated October 3rd, in the same year. He was soon after made a member of the Privy Council, by James I. who also granted him license to hold some benefices in Commendam. In 1629 his life was in some danger from a riot raised by the Jesuits and Friars in Dublin. The archbishop, having been informed that they made it their constant practice to infuse sedition by their sermons into the popish inhabitants of Dublin, applied to the Lords Justices for a warrant, and a file of musqueteers to seize the offenders. The Carmelites in Cook-street, together with their audience, rose in a body to oppose the execution of the warrant ; they fell upon the guard, insulted the archbishop and mayor, with the rest of their attendants. The archbishop was obliged to retreat, and with difficulty saved himself, by taking refuge in a house. This act was committed about Christmas, 1629. On the 9th of January the Lords Justices gave the king and common council of England an account of it ; who, on the 31st following, issued orders for the due execution of the laws ; and commanded that the house where these Seminary Friars appeared in their habits, and where the archbishop and mayor received the first insult, should be demolished, and left as a mark of terror to the resisters of authority ; and that the rest of the houses of those suspicious societies should be converted to houses of correction, and other public uses. He revived the ancient controversy for precedence, both with primate Hampton, and, after that prelate's death, with primate Usher. On the 1st of November, 1649, he took an affectionate leave of the well-affected clergy in Dublin, and gave them a farewell sermon in St. Patrick's cathedral. This was the last time that the liturgy was publicly read, until the Restoration, except in the college chapel. The circumstance, however, did not escape the jealous vigilance of the ruling.

powers, and the venerable archbishop, with all those who were present, was visited with censure, and confinement for the offence. Being spent out with grief for the calamities of the times, he died at Tanlaughta, September 8th, 1650, aged eighty-two, from whence his body was conveyed to Dublin, and buried under the communion table in St. Patrick's cathedral. (Jac. Waræus in Comment. de Presulibus Hiberniæ, 1665.)

BULKELEY, (SIR RICHARD,) of Baronhill, in Anglesey, a distinguished character of his time, was born in 1533. He represented his native county in parliament, the second and third sessions of Mary, the third of Elizabeth, and first of James. From a full and very interesting account of him preserved in Pennant's Tour in Wales, we learn that "he was a great reader of history, and discourses of all estates and countries; of very good memory and understanding in matters belonging to housekeeping, husbandry, maritime affairs, building of ships, and maintaining them at sea. He drew his own letters, and answered all letters with his own hand; and being complained of at the council of the Marches, for breach of an order of that court, he drew his own answer, that he could not be evicted out of his possession, but by course of common law, pleaded Magna Charta, and demanded judgment; which answer being put into the court, and the matter argued, Sir Richard gained the victory." His hospitality was unbounded, and every year he sent two ships to Greenland for cod, ling, and other fish; which he used to barter in Spain for Malaga and Sherry wines. He was an expert horseman, and an expert tilter; keeping two great stables of horses, and a great stud of mares. His estates produced £4300 a year, and he kept a splendid establishment, never going from home without a score or more of attendants, and his popular manners made all the gentry and common people entirely devoted to him. He had great contests with Dudley, earl of Leicester, who had obtained a grant from the queen of the rangership of the Forest of Snowdon, in which office he grievously oppressed the inhabitants of Merionethshire, Caernarvonshire, and Anglesey, attempting to bring within the limits of that forest most of the freehold lands of those counties. All his designs were, however, thwarted by the undaunted opposition of Sir Richard Bulkeley. Upon this, the revengeful earl accused him of being privy to Babington's conspiracy against the queen; but he clearly established his innocence, to the great satisfaction of her majesty, with whom he was a great favourite. He died in 1621, at the great age of eighty-eight, leaving a numerous issue.

BUN, was the daughter of Culvanawyd Prydain, a chief who lived in the early part of the sixth century. She was married to Flammddwyn, or the Flamebearer, which was the title bestowed by the Britons upon Ida, king of Northumberland. She, and her two sisters, Essyllt Vyingwen, and Penarwen, are recorded in the Triads, as the three unchaste wives, "anniweirwraig," of the Isle of Britain.

BURCHINSHAW, (**WILLIAM**), a poet, who was a native of Llan-sannan, in Denbighshire, and flourished in the early part of the seventeenth century. Many of his poems are preserved in MS.

CADAIR (**AIL SEITHIN SEIDI**), called also Cadeiriaith Seidi, and Cadraith ab Porthawr Gadw, is recorded in the Triads as one of the "tri unben llys Arthur," or three sovereign princes, who preferred leaving their own territories, and considered it the greatest honour to be resident at the court of Arthur. The other two were Gronw, the son of Echel, and Fleudur. Cadair is also joined with Gwalchmai and Gadrwy, to form a Triad, as the three noblemen in the court of Arthur, who were eminent for their generosity, and courteous behaviour to strangers; and so greatly were they beloved, that no one could refuse granting them whatever they wished. (Myv. Arch. ii. 4, 13, 19, 74, 77, 79.)

CADAVAEI (**WYLLT**), or the Wild, was the son of Cynvedw, and is recorded in the Triads as one of the three princes of foreign origin, who were elected to sovereign rule for their prowess; Cadavael being made king of Gwynedd; the other two were Gwriad the son of Gwrien, in the North, and Hyvaidd, the son of Bleiddig, in South Wales. Cadavael is mentioned in another Triad as having given one of the "tair anvad bwyellawd," or three evil axe-blows, when he killed Iago ab Beli, king of North Wales, in the year 603. (Myv. Arch. ii. 17, 22, 62, 65.)

CADELL, son of Arthvael ab Hywel, king of Glamorgan, greatly distinguished himself in the wars with the Saxons, who, unable to conquer him in the field, had recourse to treachery, and procured his death by poison, in the year 940. (Brut y Tywysogion. Myv. Arch. ii. 393.)

CADELL, one of the three sons of Rhodri Mawr, or Roderick the Great, among whom the principality of Wales was divided on the death of their father in A.D. 877. Cadell obtained the principality of South Wales; but being discontented with his portion, he soon attacked his brother Mervyn, and took possession of the principality of Powys. Cadell died in 900, according to the "Chronicle of the Welsh Princes," but according to others in 907, and was succeeded by his son Hywel Dda. It has been a matter of dispute among Welsh historians whether Cadell, or Anarawd, who obtained the principality of North Wales, was the elder son, and this gave rise to an interesting treatise by the learned antiquary Robert Vaughan, who, in his "British Antiquities Revived," advances conclusive arguments in proof of Anarawd's being the eldest son of Rhodri, and having paramount authority over all Wales.

CADELL, the son of Geraint, succeeded his father on the throne of Britain, and was followed by Coel. (Myv. Arch. ii. 164.) He is said to have flourished about 300 years before the Christian era. His reign is memorable for an expedition which left Britain under Yrp Lluyddawg, and settled in Greece, (in the islands of Gals and Avena,) and

never returned. This is recorded in the Triads, and printed in the *Myvyrian Archaiology*, ii. 9, 76.

CADELL, the son of Urien, was a saint who lived about the commencement of the seventh century. According to "*Bonedd y Saint*," (*Myv. Arch.* ii. 28,) he was the son of Urien ab Buan ab Ysgwyn ab Llywarch Hên. There was formerly a church dedicated to him in Glamorgan, near Cowbridge, called Llangadell.

CADELL (DEYRNLLWG,) was prince of Teyrnllwg, a territory consisting of the Vale Royal, and a part of Powis, extending from Shrewsbury to Chester; he lived in the fifth century. He is stated in the ancient pedigrees to have been descended from the monarchs of Britain, and to have been the son of Pasgen ab Rheiddwy ab Rhudd-vedel Vrych ab Cyndeyrn ab Gwrtheyrn; but Nennius relates that he was originally the swineherd of Benlli Gawr, lord of the territories to which he succeeded. When Garmon visited Wales on his second mission in A.D. 447, he was treated with indignity by Benlli, and hospitably entertained by Cadell, whom he converted and baptized. The same day the tyrant Benlli was burnt with his city by fire from heaven, and Cadell became prince in his stead. For the rest of the story, the probable parts of which are not corroborated by history, see Gunn's Nennius, 21, 158. Cadell's descendants continued to be princes of Powis, which included Teyrnllwg, or the Vale Royal, for many generations. He was succeeded by his son Cyngen, the father of Brochwael Ysgythrog.

CADELL (DEYRNLLWG,) a lineal descendant of the preceding, was prince of Powis and Vale Royal, during the close of the eighth century. He was the son or grandson of Elisau ab Cynllaw, whom he succeeded in the principality, A. D. 773. A historical difficulty however occurs in his pedigree, which may be here noticed. Cadell, according to some records, was the son of Elisau, which account the eminent antiquary, Robert Vaughan, follows, who gives his pedigree thus:—Cadell, the son of Elisau, the son of Cynllaw, the son of Beli, son of Maelmynan, son of Selyv or Solomon, the son of Cynan, the son of Brochwel Ysgythrog, king of Powis, and earl of Chester. (*British Antiquities Revived*, 15.) But in the "*Brut y Tywysogion*," (*Myv. Arch.* ii. 475,) Cadell Deyrnllwg is called the son of Brochmael Ysgythrog, who could not of course have been the one who fought the battle of Bangor in A. D. 607, but another of the same name called by Rowlands, in his *Mona Antiqua*, p. 172, the younger Brychvael Ysgythrog. This is corroborated by the inscription on the pillar of Eliseg, still existing near Llangollen, which was copied by Edward Lhwyd, when the letters were more legible than they are at present; it runs thus:—*Concenn filius Catteli, Catteli filius Brochmail, Brochmail filius Eliseg, Eliseg filius Guoillauc, Concenn itaque pronepos Eliseg edificavit hunc lapidem proavo suo, &c.* After weighing the different authorities, we probably may be right in concluding that this

Cadell was the son of the second Brochmael, who was the son of Eliseg, and that he succeeded his grandfather in the principality. Cadell died A. D. 804.

CADGYVARCH, the son of Cadvrawd, and brother of Gwrmael, was a saint who flourished in the fourth century, but there is no church bearing his name.

CADIVOR (VAWR), the son of Collwyn, was prince of Dyved, in South Wales, and his name occurs in the pedigrees of that country as the stock from which many families are descended. His residence was at Blaen Cych, in Pembrokeshire, and there are still some remains of his palace to be seen, called Fwrn Cadivor. He married Elinor, daughter of Lluch lawen Vawr, lord of Cilsant. He died about the year 1088.

CADO, or Cataw, a saint who flourished early in the sixth century. He was one of the sons of Geraint ab Erbin, prince of Devon. He was a member of the college of Garmon, and his name is recorded in the Triads as being famous for his wisdom. "Tri dyn a gavas ddoethineb Addav, Cado hen, a Beda, a Sibli ddoeth. Cyn doethed oeddynt yll tri ac Addav ei hun." (Myv. Arch. ii. 2.)

CADOG, the son of Brychan, was one of the Welsh saints, who flourished in the fifth century. According to Cressy he died A. D. 490, and he is commemorated in the calendar, Jan. 24. He was the founder of several churches, viz. Llanspyddyd, Brecknockshire; and Llangadog Vawr, in Caermarthenshire; and a chapel, called Llangadog, which formerly existed in the parish of Kidwely, was also dedicated to him. He died, and was buried in France. (Bonedd y Saint. Myv. Arch. ii. 30.)

CADOG, the son of Gwynlliw, otherwise written Cattwg, which see.

CADROD (CALCHVYNYDD), a chieftain who lived in the beginning of the fifth century, and from whom the descent of some ancient families is traced in the books of pedigrees. He was the son of Cynwyd Cynwydion, and his wife was Gwrgon, daughter of Brychan.

CADROD (HARDD), or the handsome, lord of Talybolion, a powerful chieftain who flourished in the tenth century, and resided at Bodavon, in Anglesey, which still remains in the possession of his descendants: from him also are descended the families of Wynnstay, Bodelwyddan, and many others. He was the son of Gwriad ab Elidyr ab Sandde ab Alser ab Tegid ab Dwyar ab Dwywg ab Llywarch Hên ab Elidyr Lydanwyn ab Meirchion Gul ab Grwst Ledlwm ab Ceneu ab Coel. He was the father of Cilmin Droed-ddu.

CADVAN, eminent among the Welsh Saints, was a native of Armorica, being the son of Eneas Lydewig, by Gwentairbron, a daughter of Emyr Llydaw, one of the princes of the country. He came over to Wales about the year 516, when the Franks succeeded in establishing their dominion in Gaul; and he was accompanied by several other

noblemen who devoted themselves to religion, on the loss of their possessions. Among the large company who came over with him, are mentioned Cynon, Padarn, Tydecho, Trinio, Dochdwy, Mael, Sulien, Hewyn, Tanwg, Gwyndav, Eithras, Sadwrn, Llywan, Llynab, Lleuddad, and Maelerw or Maelrys. Most of them founded churches in Wales, and Cadvan was the founder of the churches of Llangadvan, in Montgomeryshire, and Towyn, in Merionethshire. He subsequently became the first abbot of the monastery of Bardsey, when it was founded by Einion Vrenin. He has been considered the tutelar saint of warriors, which seems to prove that he must have been distinguished for his military prowess in opposing the invaders of his paternal possessions; and his festival was celebrated on the first of November. There are still remaining in the churchyard of Towyn, two rude columns, one of which, seven feet in height, is called St. Cadvan's stone; it is ornamented with a cross on one side, and on the reverse is an inscription in ancient characters, which however is unintelligible, excepting the single word CATAMANUS. Engravings of this are given in Gough's Camden. This stone has been considered to have been erected to the memory of the saint, who was traditionally reported to have been buried at Towyn, although another tradition claims Bardsey as his final resting place. His chapel, at the north east end of the churchyard of Towyn, was standing as late as the year 1620.

CADVAN, the son of Iago ab Beli, succeeded his father as prince of North Wales, in the year 603. In conjunction with Brochwael Ysgythrog, and the other princes of Wales and Cornwall, he completely defeated, on the banks of the Dee, Ethelfrith, who had cruelly massacred the monks of Bangor, and above ten thousand Saxons were slain in the battle; Ethelfrith himself being wounded, with difficulty escaped with the remains of his army. This occurred about A. D. 607. Soon afterwards, though 613 is the date given by some accounts, Cadvan was elected in a congress of Welsh princes at Chester, to the paramount sovereignty of Britain. He continued for the remainder of his life on very friendly terms with Ethelfrith, as the curious reader may learn by consulting the Welsh chronicles, printed in the *Myvyrian Archæology*, ii. 367. Cadvan died in A. D. 630, and was buried at Eglwys Ael, or Llangadwaladr, in Anglesey, which is not far from his chief residence at Caer Segont, or Caernarvon. A monumental stone is still in existence, being now used as the lintel of the south door of the church of Llangadwaladr, which has the following inscription, in ancient characters of the seventh century;—CATAMANUS REX SAPIENTISIMUS OPINATISIMUS OMNIUM REGUM. See a correct delineation of it in the *Archæologia Cambrensis*, i. 165.

CADVARCH, a saint who lived about the middle of the sixth century. He was a younger son of Caradawg Vreichvras, prince of Brecknockshire. Having embraced a religious life, he founded the church of Penegoes, in Montgomeryshire. His festival day is the 24th of October.

CADVRAWD, the son of Cadvan ab Cynan ab Eudav ab Caradawg ab Brân Vendigaid, an eminent saint and bishop, who flourished in the early part of the fourth century. At the council of Arles in Gaul, which was convened by Constantine, A. D. 314, for the purpose of suppressing the heresy of the Donatists, one of the three bishops present from Britain was *Adelfius*, bishop of Caerlleon, who is supposed to have been Cadvrawd, as the name of the one is nearly a Latin translation of the other. (See Rees's Welsh Saints.)

CADWALADR, one of the sons of Rhys ab Gruffydd, prince of South Wales, of whose exploits nothing is particularly recorded. He was murdered in the year 1186, and buried at Tygwyn ar Dâv.

CADWALADR, the second son of Gruffydd ab Cynan, distinguished himself by a series of brilliant victories over the invaders of his native country in 1135. Having raised a large army, he, and his elder brother, Owen, entered Cardiganshire, where they laid waste the lands held by the Normans and Flemings, and took two of their strongest castles; one belonging to Walter Espec, and the castle of Aberystwyth. Here they were joined by Howel ab Meredydd, and Rhys ab Madawg ab Idnerth, and proceeding onwards, they took the castle of Richard de la Mare, together with those of Caerwedros and Dinerth, and then returned laden with booty. Having succeeded so well in this expedition, they determined to make an effort to free the country from the intolerable oppression of the foreign enemy; and they came a second time with a well disciplined and experienced army of 6000 foot, and 2000 horse. Being joined by several of the native chieftains, they reduced the country as far as Cardigan, and expelled the strangers who had been settled there by the earl of Strigil. Soon afterwards the assembled forces of the Normans, Flemings, and English in Wales, attacked the Welsh near Aberdyvi, but after a bloody engagement, they were defeated, leaving above 3000 dead on the field of battle. This victory for a time freed the country from the pride of those "insatiable caterpillars." In 1142, we find Cadwaladr at variance with his brother Owen, who laid waste his country, and burnt down his castle of Aberystwyth. Upon this Cadwaladr fled to Ireland, where he hired a great number of Irish and Scots for 2000 marks, under the command of Octer, and landed with them at Abermenai, in Arvon. Owen immediately advanced to meet them, but before an engagement the brothers were reconciled, to the disappointment of the auxiliaries, who brought on themselves rough treatment, and many of them were slain. In 1146, there was a great rupture between Cadwaladr and his nephews, Howel and Cynan, sons of Owen Gwynedd, who invaded his territories, and gradually reduced all his castles, and in 1149, Cadwaladr was taken prisoner. Two years afterwards, he escaped from prison, and succeeded in obtaining possession of the greater portion of Anglesey; but not being able to meet his brother's forces, he was compelled to retire to England in

search of assistance from the relatives of his wife, who was the daughter of Gilbert, earl of Clare. In 1156, Henry II. invaded Wales, at the instigation of Cadwaladr; the result of which was the reconciliation of his brother, and his being restored to his possessions. He ended his turbulent life in 1172.

CADWALADR, the son of Rhys Trevnant, was a poet who flourished about the middle of the sixteenth century. Several of his poems are preserved in MS.

CADWALADR (VENDIGAID,) succeeded his father Cadwallawn ab Cadvan, about A. D. 634, and was the last of the Welsh princes who assumed the title of chief sovereign of Britain. In the *Triads*, (*Myv. Arch.* ii. 62,) he is called one of the "Tri aur-hualogion Ynys Prydain," or the three princes who wore the golden bands, which were insignia of supreme power, and were worn around the neck and arms and knees. In another Triad, (*ibid.* ii. 63,) he is called one of the three blessed or canonized kings of Britain; "Tri menwedigion teyrnedd;" for the protection which he afforded to the fugitive Christians, when dispossessed by the pagan Saxons. His reign was peaceable; which may be accounted for by the circumstance that his mother was sister to Penda, king of Mercia. In 664, a plague broke out, which desolated Britain and Ireland; and among the victims was Cadwaladr. This is the account given by Nennius, and generally considered the most authentic; but that given by the Welsh Bruts is very different. According to those Chronicles, the plague lasted eleven years, and to avoid its ravages, Cadwaladr crossed over to Alan, king of Brittany, from whom, on the cessation of the pestilence, he sought assistance to expel the Saxons, who had crossed over in great force during his absence; but an angel warned him not to proceed with that intention, but to go to Rome, and there lead a penitentiary life, adding, also, that by his merits and good works, the Welsh should at the appointed time regain the sovereignty of Britain, when his bones would be brought home from Rome. Here he was admitted by Pope Sergius among the saints, and died in 688. As a story agreeing in all respects is related by Bede of the Saxon king Ceadwalla going to Rome, the Welsh authors have evidently confounded the names, as they have made another error in attributing the true history of Ina, king of Wessex, and successor of Ceadwalla, to Ivor, who succeeded Cadwaladr. It is probable that this error of the Welsh Bruts, obtained for Cadwaladr, at a later period, the title of "Bendigaid," or the Blessed. There are also poems of the twelfth century, (*Myv. Arch.* i. 145,) in which are certain prophecies, attributed to Myrddin, that Cadwaladr should reappear, and expel the Saxons from the island, and restore the sovereignty to the Welsh. He is said to have rebuilt the church of Eglwys Ael, in Anglesey, where his grandfather Cadvan was buried, and which is since called Llangadwaladr; there are two other churches of which he is the patron saint; Llangadwaladr, in Denbighshire; and

Llangadwaladr, or Bishopston, in Monmouthshire. His festival is the 9th of October. (See Price's *Hanes Cymru*, 319. Rees's *Welsh Saints*, 299. The *Welsh Bruts*, in the *Myvyrian Archæology*, ii. 385. *Quarterly Review*, xxxiv, 288.)

CADWALLAWN (AB CADVAN,) succeeded his father in the sovereignty of North Wales, and to the nominal title of king of the Britons, A. D. 630. The *Welsh Bruts* contain a detailed account of his warlike exploits against the Saxons, but so embellished with fabulous additions, that it is no easy matter to arrive at his true history. Price, in his *Hanes Cymru*, has sifted, with his usual ability, every authority wherein he is mentioned; and the historical enquirer will be well repaid by reading his observations. In the year 617, the dissensions among the Saxons in the north of England, were closed by Edwin, the son of Ella, defeating his rival Ethelfrith, and becoming king of Northumbria. Although the *Bruts* inform us that Edwin had been brought up with Cadwallawn at the court of his father Cadvan, nevertheless he was his greatest enemy, and he defeated him in battle, compelling Cadwallawn to flee for safety to Ireland, and laying waste the country. This is called the battle of Digoll, and is recorded in the *Triads* as one of the "three discolourings of the Severn." Other *Triads* mention his clan as one of the three "Teulu Diwair," for they followed him to Ireland, and faithfully adhered to him there for seven years, without any claim for their services. During his exile he crossed over to Solomon, king of Brittany, by whose assistance he was enabled to recover his territories, and to take ample revenge on his enemy Edwin. Having joined his forces to those of Penda, king of Mercia, they attacked and almost totally destroyed the army of Edwin, who, with his son Osfrith, was among the slain. This battle was fought in 632, near a place called Hethfeld, supposed to be Hatfield, in Yorkshire. For above a year Cadwallawn continued to lay waste the kingdom of Northumbria; in the course of which time he slew Eanfrid, who had obtained possession of Bernicia; but in the following year, a sanguinary battle was fought between the Britons, and Saxons under Oswald the brother of Eanfrid, near Denisbourne, in Northumberland, where Cadwallawn fell. This prince has always been considered as one of the most illustrious heroes who fought against the Saxons in defence of their country, and his elegy by Llywarch Hên is still preserved, wherein are recorded the names of fourteen engagements, as having occurred in Wales alone. He is classed in one of the *Triads* with Rhyod and Arthur, as one of the three irregular bards, for he had been initiated into the order of bards in his youth; but his warlike career was at variance with their principles.

CADWALLAWN (AB IEUAV,) a prince of North Wales. Upon the death of Howel ab Ieuav, who had usurped and long kept possession of the principality of North Wales; his brother Cadwallawn considered himself as the rightful successor, but in order to make his title

secure, he determined upon putting to death his cousins Ionaval and Edwal, who were the lawful heirs. The former fell a victim, but Edwal escaped. This atrocity brought on the utter destruction of Cadwallawn's family: for after enjoying the principality one year only, he was attacked by Meredydd ab Owen, prince of South Wales, who slew him and his brother Meyric, in the year 985.

CADWALLAWN, one of the sons of Gruffydd ab Cynan, prince of North Wales, whose name is recorded in the military history of that age, as being the leader of his father's armies. In 1125, he slew his three uncles, Gronw, Rhiryd, and Meilyr, sons of Owain ab Edwin; but about the year 1130, he was himself put to death in Nanheudwy by another uncle, Einion ab Owain ab Edwin.

CADWALLAWN, one of the sons of Owain Gwynedd by his second wife Crisiant, (Christiana) daughter of Gronw ab Owain ab Ednywain; he was abbot of Bardsey according to some accounts, while others state him to have fallen in the hostilities of the age in 1179. He is not to be confounded with his uncle Cadwallawn, his father's brother, who having fled some time before for refuge to the king of England, for fear of his brother, was murdered by the king's officers in 1179, when they were conducting him home to his patrimonial estate.

CADWGAN, the son of Bleddyn ab Cynvyn, succeeded his father as prince of Powys in 1073. In 1094, he defeated the Normans in South Wales; and in a second battle, a large army of the same, who had invaded North Wales; and he took and plundered Hereford, Shrewsbury, and Worcester. Having secured the possession of Cardiganshire, he gave a splendid feast at the castle of Cardigan, at Christmas, 1107; to which he invited the princes and chiefs of all parts of Wales, and the most distinguished bards and minstrels, who contended according to the rules of the court of king Arthur, and were dismissed with rewards and honours. An event, however, happened at this season which almost ruined the fortunes of Cadwgan. Among the honoured guests was Nest, daughter of Rhys ab Tewdwr, and wife of Gerald de Windsor, lieutenant of Pembroke castle, whose charms so overcame the unruly Owain, son of Cadwgan, that he followed her to Pembroke castle, which he attacked and obtained possession of; Gerald escaping with difficulty, and Nest being carried away captive by him to Powys. This atrocity involved the innocent father in trouble, who, with his son, was compelled to flee to Ireland from an invading army raised by his nephews, Ithel and Madawg, sons of Rhiryd ab Bleddyn, who took possession of his territories at the instigation of the king of England. Cadwgan, however, returned in the following year, and having proved his innocence, he was permitted by king Henry to recover his principal possessions in Cardiganshire, on payment of one hundred pounds, and promising not to permit the return of his son Owain. He maintained his power against all the efforts of

his nephews, until the year 1110, when he was suddenly attacked by Madawg at Welshpool, and slain before he could draw his sword and defend himself.

CADWGAN (AB CYNVRIG,) a poet who flourished about 1280. One stanza only of his works is preserved, commemorating a victory gained by the Welsh over the English at Aberconwy. It is printed in the *Greal*, p. 166.

CADWGAN (AB EDNYVED,) a poet, whose name only is recorded as having flourished about 1290.

CADWGAN (AB OWAIN,) was the son of Owain, prince of Cardigan, and grandson of Howel Dda; he was killed by the Saxons in the year 949. (*Myv. Arch.* i. 488.)

CADWGAN (HENVOEL,) a poet who flourished about 1380, but none of his works are extant.

CAF, succeeded Blaiddyd in the sovereignty of Britain, and was followed by Owain. (*Myv. Arch.* i. 165.)

CAFFO, one of the sons of Caw ab Geraint ab Erbyn, whose family, being driven from their possessions in the North of England, by the Picts, had lands granted to them in Anglesey, by Maelgwn Gwynedd, in the sixth century. The church of Llangaffo was there founded by him.

CAI, the son of Cynyr Ceinvarvawg, flourished in the sixth century. There are several notices of him in the *Triads*, in one of which he is called one of the “*Tri thaleithiawg câd*,” or coronetted chiefs of battle; the other two being Trystan mab Tallwch, and Hueil mab Caw; another triad substitutes Gweir ab Gwystyl for the latter. In another triad he is joined to Menw ab Teirgwaedd, and Trystan ab Tallwch, to form the “*Tri lledrithiawg Varchawg*,” or the three knights who, when hard pressed, were able to transform themselves into any shape they pleased. His horse, the “long-necked bay,” is also celebrated in the *Triads*. *Caer Gai*, in Merionethshire, is supposed to derive its name from him. Cai is a prominent character in Welsh romance, and he held a high office in the court of Arthur, being the chief of the cooks. His military qualities there, however, are much at variance with what is inferred from the *Triads*, for though he is described as always ready to fight, he generally loses the battle. (See *Myv. Arch.* i. 5, 12, 19, 69, 73, 81. *Lady Guest's Mabinogion*, i. 97.)

CAIAN, a saint who flourished about the middle of the fifth century, being the son or grandson of Brychan. He was the founder of the church of Tregaian, in Anglesey, and his festival was observed on the 25th of September.

CAIN, a saint who was the daughter of Caw, and flourished in the early part of the sixth century. She was the founder of Llangain, in Caermarthenshire.

CAIN, (RHYS,) a poet who flourished about 1580. He was born in the parish of Trawsvynydd, in Merionethshire, on the river Cain,

whence he assumed his name, but he resided for the most part of his life in Oswestry. Besides being a good poet, he was also a clever painter; and we learn from a stanza which is extant, that a picture of the crucifixion by him gave offence to a Calvinist, who charged him with being an idolater, an imputation which he bitterly scorned. Many of his poems are preserved in MS. (See Greal, 365.)

CALLWEN, a saint who flourished about the middle of the fifth century. She was a member of the holy family of Brychan, and was the founder of the church of Callwen, in Devynoc, Breconshire. Her festival day was November 1st.

CAMBER, according to the fabulous history of the Bruts, was one of the three sons of Brutus, who, upon the death of their father, divided the Isle of Britain between them; the share of Camber being beyond the Severn, and from him called Cambria.

CAMMARCH, a saint who flourished in the early part of the sixth century. He was the son of Gwynllyw Vilwr, a prince of Gwynllwg, in Monmouthshire. Cammarch founded the church of Llangammarch, in Breconshire.

CANNA, a saint who was the daughter of Tewdwr Mawr ab Emyr Llydaw, and wife of Sadwrn, to whom she bore Crallo. She accompanied her husband from Armorica, and became the founder of Llanganna, or Llangan, in Glamorganshire; and Llangan, in Caermarthenshire. She was married, secondly, to Gallgu Rieddawg, by whom she was the mother of Elian Geimiad.

CANNEN, a saint who was the son of Gwyddlew ab Gwynllyw Vilwr. He flourished in the sixth century, and was the founder of Llanganten, in Breconshire.

CANON, (SIR THOMAS,) was a member of an ancient family in Pembrokeshire, and flourished in the reign of James I. He was a man of great wealth, power, and learning. As an antiquary, he justly ranked very high, and distinguished himself in the celebrated controversy, in which he maintained that Cadell, to whom Rhodri Mawr, in the distribution of his principality, gave the chief portion of South Wales, with the palace at Dinevawr, was his eldest son. This gave rise to a warm contest, and brought into the field, on the other side, the more eminent antiquary, Robert Vaughan, of Hengwrt, who refuted all the arguments of his opponents in his "British Antiquities Revived."

CANTELLI (WYDDEL,) occurs in pedigrees, as one of the three recent Irish genealogical stocks. He is supposed to have come over and settled in Wales about the year 1120, in the time of Gruffydd ab Cynan. The other two were Osborn Wyddel, and Amabon.

CAPOIR, one of the early kings of Britain, who followed Pyr, and was succeeded by his son Manogan, the father of Beli Mawr.

CARADAWG, the son of Brân ab Llyr, whose martial prowess has secured for him immortal renown in the classical records of antiquity,

was a prince of the warlike Silures, whom he led against the invaders of his country. His last battle was fought against the Romans under Ostorius; but native bravery, with undefended bodies, availed not against the well armoured and disciplined troops of the enemy. After a long and obstinate engagement, in which his wife and daughter were taken prisoners, Caradawg was obliged to retreat, and he betook himself to his step-mother Aregwedd Voeddawg, or Cartismandua, queen of the Brigantes, who basely delivered him up in chains to the conqueror, A. D. 51. According to Tacitus, the fame of Caradawg had spread to the neighbouring countries, and Italy was anxious to see the hero, who for nine years had defied the Roman arms. His magnanimous behaviour before the emperor Claudius obtained for him respect and liberty. Here Tacitus ends his mention of him; but according to the Welsh records, his father Brân was taken with him to Rome, where he remained seven years as a hostage, and thence introduced Christianity into Britain, as stated in a preceding page. (See Brân.) With regard to the discrepancy between the Welsh accounts and the statement of Dion Cassius, who relates that Caractacus was the son of Cunobelinus, the historic enquirer will find the subject very ably discussed by Price in his *Hanes Cymru*, p. 75. There are several notices of Caradawg in the Triads. In one he is styled "Cynweisiad," or chief minister, which is explained in another, where he is called "Unben Rhaith," or one of the chiefs who were elected by the people to dictatorial power in times of danger. His success for so long a period against the Romans obtained for him in another triad the title of "Madoreilitiwr," or praise-worthy opposer. (See *Myv. Arch.* ii. 4, 61, 62, 64, 67.)

CARADAWG (AB GWYN,) the son of Gwyn ab Collwyn, was king of North Wales. He, with Meredydd king of Dyved, was defeated and slain in a sanguinary battle by the Saxons, on Rhuddlan Marsh, about A. D. 800. The plaintive air of Morva Rhuddlan, which still exists, is supposed to have been composed on this occasion.

CARADAWG (AB IESTYN,) was one of the sons of Iestyn ab Gwrgant, prince of Glamorgan. He fell in a battle fought with the Saxons about A. D. 1031.

CARADAWG (AB RHYDDERCH,) was the son of Rhydderch ab Iestyn. He is recorded in history as one of the bravest and most turbulent warriors of his age, and the constant opponent of Gruffydd ab Llywelyn. In 1050, he headed a large army from Glamorgan and Gwent against the prince of Wales, with whom he fought a sanguinary but undecisive battle. In 1060, he hired Harold to join him with his forces in another attack upon Gruffydd ab Llywelyn, whom, by the treachery of Madawg Min, bishop of Bangor, they killed. In 1069, Caradawg, with a strong force of Normans, attacked and slew Meredydd ab Owain, prince of South Wales, and thus gained his principality. Soon after, he had to defend himself against another large body

of Normans, who had invaded his territories, and he lessened the unpopularity of his family, by defeating them, and forcing them back to their ships. He died in 1070.

CARADAWG, a holy hermit, whose miraculous sanctity is recorded in the ancient lives of the saints. He was a member of a respectable family in Breconshire, and at an early age entered the service of Rhys, prince of South Wales, where, in course of time, he was entrusted with the care of a couple of hounds, the prince's pets. It happened that in consequence of his negligence, the dogs were missing, on which he was threatened with loss of life and limb, "*membrorum mutilatione, et morte*," as the saint's biographer expresses it; and this induced him to quit the service of an earthly for an heavenly prince, by which means, instead of exposing himself to the hourly dread of death in this world, he should gain eternal happiness in the next. He commenced hermit near Llandaff, whence he removed, for the sake of retirement, to an island, supposed to be Barry, which he was soon obliged to quit, owing to its being visited by pirates. He was afterwards established by the bishop of St. David's at St. Ismael's, in Pembrokeshire, where, though much annoyed by the Flemings just settled in that district, he remained until his death, which occurred in A. D. 1124, when he was honourably buried at St. David's, in St. Andrew's chapel. Many miracles were ascribed to him in his life time; nor did his miraculous powers cease with his death; for his body, on being removed some years afterwards, was found perfect and incorrupt. When William of Malmesbury, the celebrated monkish chronicler, came devoutly to visit it, and was in the act of cutting off one of the fingers, the saint suddenly withdrew his hand, to the horrid astonishment of the monk disappointed of so precious a relic. A chapel formerly existed under Roch, in Pembrokeshire, dedicated to this saint; and he is also the patron saint of Lawrenny. He was canonized by the pope through the exertions of Giraldus Cambrensis. (Capgrave. Wharton's *Anglia Sacra*. Fenton's Pembrokeshire.)

CARADAWG, of Llangarvan, a learned monk who was both a poet and historian. He wrote the history of Wales from the abdication of Cadwaladr, king of the Britons, in the year 686, to his own time. His work is called "*Brut y Tywysogion*," or Chronicle of the Princes; and forms a continuation of "*Brut y Breninoedd*," or Chronicle of the Kings. He is supposed to have died in 1157, at which year the copy of Caradawg's history ends, which was translated by Humphrey Llwyd, and published by Powell. There are many copies preserved in MS. which almost all differ in style, though generally agreeing in matter; and there are two copies of "*Brut y Tywysogion*" printed in the *Myvyrian Archaiology of Wales*, both attributed to Caradawg of Llangarvan. These, however, differ so completely in style and narration of facts, as to lead to the belief of their being the works of different writers. The first of these has been continued by a later writer to the year 1280, and the second ends with 1196.

CARADAWG (VREICHVRAS,) or with the brawny arm, a distinguished warrior, who was the son of Llyr Merini, a prince of Cornwall about the end of the fifth century. His mother was Gwen, grand-daughter of Brychan. Several of the Triads contain notices of him, in one of which he is called one of the three "Cadvarchogion," or knights of battle of the Isle of Britain; and in an englyn attributed to Arthur, he is called Caradawg "Colovn Cymru," or the pillar of Wales. His wife, Tegau Eurvron, was no less remarkable for her virtue than her beauty. Another triad celebrates his noble horse Lluagor, "the opener of the host." Caradawg is mentioned by Aneurin in the Gododin, in terms of high admiration, for his exploits at the battle of Catteraeth, where he is supposed to have fallen. So celebrated a hero naturally became a distinguished character in romance; so we find, accordingly, that he is not forgotten in the Mabinogion, where he is called the chief counsellor, and cousin of king Arthur. (Dream of Rhonabwy.) As Caradog Brise Bras, he also occurs in Anglo-Norman romance as one of the principal heroes of the round table. Another warrior of the same name is mentioned in the legendary life of St. Collen, who was called Vreichvras from breaking his arm in the battle of Hiraddug, which injury made that arm larger than the other. (Myv. Arch. ii. 3, 5, 62, 68. Buchedd St. Collen. Guest's Mabinogion ii. 434.)

CARANOG, the son of Corun ab Caredig ab Cunedda, a saint who flourished in the early part of the sixth century, and the founder of the church of Llangranog, Cardiganshire. His day of commemoration is May 16th; on which day a fair is still held. There is a life of St. Carantoc preserved in the British Museum, (Cottonian MSS. Vesp. A. xiv.) and John of Teignmouth gives a life of him, which is translated by Cressy, in his Lives of the Saints. According to him he was the son, and not the grandson of Caredig, prince of Cardigan. When his father, unable to sustain the attacks of the Scots, wished to resign his principality to Carantoc, he refused the offer, and dedicated himself to a holy life. (Rees's Welsh Saints.)

CARAWN, is the British name of Carausius, who, according to the Welsh chroniclers, was a young man of British family, but of low degree. Having distinguished himself in battle, he went to Rome, and solicited the senate to grant him permission and aid to protect the sea-coasts of Britain against the attacks of pirates, pointing out what immense advantages would accrue. Having succeeded in his object, he returned to Britain, and, collecting a powerful force, he put to sea, and made descents on different parts of the country, where he committed terrible ravages. All those who had no other resource flocked to him in crowds, so that he entertained the design of revolting against the Romans. He proposed to the Britons that they should elect him king, promising to restore their freedom, and to expel the Romans from the country. The terms being readily agreed to, Carawn, with

a large army of Britons, engaged and defeated Bassianus, who had advanced against him with an army of Romans and Picts; but the latter having crossed over to the side of the Britons during the battle, the Romans were defeated, and their commander slain; the Picts being rewarded for their treachery by having lands given them in Scotland. When the Roman senate heard of this disaster, they dispatched Allectus, with three legions to Britain, by whom Carawn's forces were defeated, and he himself slain. (Myv. Arch. ii. 200.) This account is corroborated in the main facts by other authorities; but the most important and interesting information has been obtained in modern times, from a series of coins struck by Carausius, during his rule in Britain. From them we learn that he was born at Menapia, or St. David's; and having received his naval education in Batavia, according to Eumenius, he entered the Roman service at an early age, and distinguished himself under Probus, and afterwards under Carus and Carinus, both by land and sea; during which time his skill as a soldier and a naval commander had often been proved. When Carausius was stationed in the British channel, as admiral of the Roman fleet, to protect Gaul and Britain from the depredations of the Saxons, his great success made him an object of jealousy, and he was accused of appropriating to his own uses the rich booty he had captured. To save himself from the murderous designs of Maximian, he returned to Britain with several legions that he had previously commanded in Gaul, and he took entire possession of the province, and assumed the titles of Augustus, and Imperator. It appears from some of his coins, that he had been invited by the Britons to come over and assume the sovereignty. Defended by his fleet, Carausius successfully defied the attempts of Diocletian and Maximian to recover the lost province; and a peace, to which the Roman emperors unwillingly but necessarily yielded, confirmed Carausius in the undisturbed possession of Britain for nearly seven years. After a reign distinguished by invariable success against his enemies, by munificence in completing many splendid public works, and by cultivating the arts of peace, he fell by the hands of an assassin, who had been instigated to the deed by the Roman emperor Constantius, A. D. 302. (Stukeley's Medallie History of Carausius. Akerman's Coins of the Romans relating to Britain.)

CAREDIG, the son of Cunedda, distinguished himself as a warrior in expelling the Irish, who had taken possession of many parts of Wales, towards the end of the fourth century. As a reward, he had assigned to him the district called previously Tyno Coch, but since from him Caredigion or Cardiganshire.

CAREDIG, succeeded Maelgwn Gwynedd as king of the Britons about A. D. 590. According to the Brut Tysilio, he was not popular with his subjects, and the Saxons availed themselves of the opportunity, and invited Gormund, a king of Africa, who had invaded Ireland, to make a descent upon Britain, promising obedience and an annual

tribute to him. He came accordingly with three hundred sail filled with troops ; and having joined the Saxons, he gave battle to Caredig, who was forced to flee to Cirencester. He was driven out hence by a remarkable stratagem. A great number of sparrows were caught, and nutshells filled with pitch and brimstone were tied to their wings and set on fire, and the birds set free. The motion of their wings kindled the fire in the shells, and the next day the city was on fire. Caredig was thus compelled to come out, and give the besiegers battle ; with so little success, however, that he was obliged to flee over the Severn to Wales. Gormund then laid waste the whole country with fire and sword, sparing neither age nor sex, and forcing those who could to flee to Wales, Cornwall, and Brittany ; and thus the sovereignty of England was lost to the Britons, and never afterwards recovered. (Myv. Arch. ii. 359.)

CARNE, (SIR EDWARD,) was the son of Howel Carne of Cowbridge in Glamorganshire, by his wife Cicely, daughter of William Kemys of Newport ; and lineally descended from Thomas le Carne, second son of Ithyn king of Gwent. He was a wise man, learned in the Civil Law ; and he was afterwards knighted by the emperor Charles V. In 1530, he was the king's orator at Rome, to remonstrate to his Holiness that the king was not bound by the law to make his appearance, either in person or by proxy, at the Court of Rome, according to a citation that was coming to him for his appearance in the matter of his divorce from queen Katherine. In the reign of queen Mary, by whom he was highly esteemed, he was ambassador for her, and afterwards for queen Elizabeth ; but when the pope was offended with the latter for annulling his power in England, he commanded Sir Edward Carne to lay down his office of ambassador, and to assume the government of the English hospital at Rome. It was thought by some that this arrangement was made at the request of Sir Edward, whose zeal for the Roman Catholic religion was such that he desired rather to continue there, though recalled by the queen, than return to his own country, which was then ready to be overspread with heresy, as he called it. He died at Rome in January, 1561, and was buried there in the church belonging to the monastery of St. Gregory in cœlo. He was always accounted the last ambassador from England to the pope, until the earl of Castlemaine was sent by James II. in 1687. Sir Edward Carne wrote many letters from Rome, and other places in Italy, relating to the divorce of king Henry, some of which are in Burnet's Collection of Records, Vol. I. He also wrote several letters of state to queen Mary, two of which are at the end of the second volume of Burnet's History of the Reformation : viz. A letter from Rome, showing how the Pope dissembled with him concerning a general peace, dated June 9, 1556 ; and another letter from thence to Philip and Mary, concerning the suspension of Cardinal Pole's legatine power, dated May 15, 1557. (Wood's Ath. Oxon. i. f. 37. Fuller's Worthies.)

CARON, a bishop who founded the church of Tregaron in Cardiganshire, and is commemorated March 5.

CARVAN, a saint of whom nothing further is known, than that he founded the church of Llangarvan in Glamorgan.

CARWED, lord of Twrcelyn in Anglesey, a chieftain from whom many families in that country trace their descent. He and his son Tegeryn are recorded to have greatly distinguished themselves in the several engagements near Coed Eulo in Flintshire, in the war of 1157, between Owen Gwynedd and Henry II. The arms of Carwed and his descendants were "Sable, an oak proper fructed or, the stem crossed by two arrows saltierwise, pointed upwards."

CARWYD, a saint, the son of Pabo, who flourished about the commencement of the sixth century. He was a member of the monastery of Bangor Iscoed, where he ended his days.

CAS, the son of Seidi, one of the heroes of the court of Arthur, who is celebrated in the Mabinogion.

CASNODYN, a celebrated bard, who flourished from about 1290 to 1340. There are five pieces of his preserved in the Myvyrian Archæology, which contain abundant proofs of his poetic genius. 1. Clod i Wenlliant veroh Gynan (gwraig Syr Gruffydd Llwyd.) 2. Awdl i Ieuan Abad Aberconwy. 3. Awdl i Ieuan ab Gruffydd. 4. Awdl Marwnad Madawg. 5. Awdl i'r Drindod.

CASWALLAWN, or Cassivelaunus, the son of Beli, the illustrious defender of his country against the invasion of Julius Cæsar. He was the king of the Dobuni and Cassii, and his capital was Verulamium. He was elected to the supreme command of the Britons to repel the Romans; and as the classical authors give plain hints that Cæsar has not given a strictly accurate account of his transactions in Britain, the historic enquirer will find some curious particulars worthy of notice in the Welsh Triads, which are in some points corroborated by Cæsar himself. In one Triad he is said to have led an expedition to Gaul, to recover Flur, daughter of Mygnach Gor, who had been carried away by Murchan, a prince of Gascony, with the intention of presenting her to Cæsar. The army consisted of 61,000 men, whom Caswallawn led against the Romans; and he is said to have killed 6000 of the enemy, and obtained the restoration of Flur, which brought on the invasion of Britain. This so far agrees with Cæsar's account, that the Britons had assisted the Gauls in their wars against the Romans. In another Triad he is recorded as one of the three "unben rhaith," or supreme chiefs elected by the general voice to dictatorial power, to oppose the invasion of the Romans. (See Triads in Myv. Arch. ii. 10, 13, 17, 22, 60, 61, 73, 75.) The Welsh Bruts contain a full account of Caswallawn's defeating the Romans on two occasions; but at last, owing to the treachery of Avarwy, he was obliged to retreat and make peace with Cæsar, who agreed thereto on payment of an annual tribute of 3000 pounds of gold and silver. Although the very circumstantial

details of the Bruts deprive them of authority as genuine historic records, there is reason to conclude that some of the particulars are founded on fact; and that Cæsar was at first defeated by Caswallawn is corroborated by the well-known line of Lucan,—“*Territa quæsitis ostendit terga Britannis.*” Caswallawn ended a reign of twenty-three years at York, where he was buried. (*Brut Tysilio, Myvyrian Archaiology* ii. 186.)

CASWALLAWN (LAW HIR,) or the long-handed, was the son of Einiawn Yrth ab Cunedda. He distinguished himself greatly in the wars undertaken by his family to effect the expulsion of the Irish Picts, who had taken possession of many parts of Wales. Caswallawn completed their destruction, and slew with his own hand their leader Serigi at a place in Anglesey, called Ceryg y Gwyddel to this day. He also founded and liberally endowed there a church, called from this circumstance Llan y Gwyddel, or church of the Irish, now Holyhead. Upon this victory he became Prince of North Wales, where he reigned from A. D. 443 to 517. He resided principally in Anglesey, where the ruins of his palace are to be seen near Llanellian, still called Llys Caswallawn. His clan is recorded in the Triads as one of the three “*hualogion deulu,*” from binding themselves together with the fetters of their horses to sustain the attack of Serigi; and for their bravery in this battle, their leader obtained the privilege of wearing the golden bands, “which denoted that he was subject to no jurisdiction but the voice of the general diet, convened on extraordinary occasions.” (*Myv. Arch.* ii. 12, 16, 62.)

CATHEN, the son of Cawrdav ab Caradawg Vreichvras, a saint who flourished about A. D. 600. He was the founder of the church of Llangathen in Caermarthenshire; and Catheiniog, the name of a hundred in the same county, is supposed to be derived from him. His festival is May 17.

CATTWG (DDOETH,) sometimes written Cadog, was the eldest son of Gwynllyw Vilwr, lord of Gwynllwg in Glamorgan. He flourished towards the close of the fifth century, and preferred leading a life of learning and religion to succeeding to his father's principality. When Garmon had come to Britain to oppose the errors of Pelagius, he founded colleges at Caerlleon, Llanilltud, and Llangarvan. Over the latter Dyvrig (Dubricius) was appointed to preside; who being afterwards made bishop of Llandav, Cattwg was appointed abbot of Llangarvan, or Llanveithin, as it was indiscriminately called. Several of the Triads record the virtues and talents of Cattwg. In one he is called one of the “*Tri marchawg cyviawnbwyll,*” or the three knights of upright judgment of the court of Arthur, the other two being Blas the son of the prince of Llychlyn, and Padrogl Paladr-ddellt; and such was their humanity, wisdom, and probity, that they redressed the grievances of all that suffered injustice and wrong, and protected orphans and widows, the helpless and the stranger, against oppression

and violence. Blas by the law of the land, Padrogl by the law of arms, and Cattwg by the law of religion and equity. (Myv. Arch. ii. 74.) In another Triad he is called one of the three "diweir varchogion," or chaste knights of the court of Arthur, the other two being Illtud and Bwrt; these three led a life of the purest chastity, in order to devote themselves to the service of God: and in another he is joined to Madog Morvryn and Deiniol, as the three "gwynvebydd," or holy bachelors of the Isle of Britain. There are several other instances where saints are reckoned among the knights of Arthur's court. Thus in one Triad Cattwg is joined to Illtud "knight and saint," and Pederdur ab Evrawg, as the three knights to whom was entrusted the custody of the Greal. In another Triad he is called one of the three "doethion pencynghor," or wise men who were Arthur's chief counsellors; the other two being Arawn ab Cynvarch, and Cynon ab Clydno Eiddin: They possessed such excellent natural talents, so much judgment and foresight, that every enterprize succeeded where their advice was accepted, and miscarried when it was rejected. Cattwg is said to have died at the college of Llangarvan at the advanced age of 120 years; whither his learning, wisdom, and piety had brought most of the learned men of the age to receive their education. Dyvrig bishop of Llandav entertained so high an opinion of Cattwg's judgment, that he took him for his companion to every place, and consulted him on every occasion; for which reason he continued to reside at Carnllwyd, so as to be near Cattwg. Cattwg was also one of the best poets of his age, and as such he is joined to Taliesin and Llywarch Hên, in forming a Triad, as the three "doethion beirdd," or wise bards of the court of Arthur. Their principles were so excellent, that they never admitted any thing into their poems that was not dictated by wisdom and virtue. Cattwg was so celebrated for wisdom, that his proverbs, counsels, and wise sayings came to be fixed in the memories and on the tongues of the whole country far and near; and his reputation became so transcendent, that every saying or proverb was at last ascribed to him; for, probably, he is not the sole author of all that is preserved under his name. No less than one hundred pages of the third volume of the Myvyrian Archaeology are enriched with his "wise sayings," which are mostly of great excellence. He founded numerous churches in Wales: viz. Porteinion, Gelligaer, Cadoxton juxta Barry, Pendaulwyn, Pentyrch, Llanmaes, and Cadoxton juxta Neath in Glamorgan; Llangattock Crickhowel in Breconshire; and Llangattock near Usk, Llangattock Lenig, Llangattock Lingoed, Llangattock Veibion Avel, Caerlleon upon Usk, Penrhos, and Trevethin in Monmouthshire. Cattwg is commemorated on February 24. There is a life of him in Latin preserved among the Cotton MSS. in the British Museum. Vesp. A. 14. and Titus D. 22.

CAW, the son of Geraint ab Erbyn, was the lord of Cwm Caw-lwyd, or Cŵllwg, in the North, a district included in, or bordering

upon, the British kingdom of Strathclyde. Not being able to withstand the incursions of the Gwyddel Fichti, or Scottish Picts, he was obliged to leave his territory; and with his family he removed to Anglesey, where he settled at Twrcelyn on lands given him by Maelgwn Gwynedd. Of his numerous issue some were distinguished as warriors, while others embraced a religious life, and founded several churches. His family is recorded in the Triads as one of the three "gwelygordd saint," or holy families of the Isle of Britain; the other two being the families of Brychan Brycheiniawg, and Cunedda Wledig. Some of his family had lands given them by Arthur in Gwent. He lived in the beginning of the sixth century.

CAWRDAV, the son of Caradawg Vreichvras, succeeded his father as prince of Brecknock, and flourished in the sixth century. He is recorded in the Triads as one of the three "cynweisiaid," or prime ministers of the Isle of Britain, the other two being Caradawg ab Brân, and Owain ab Maccen Wledig; and they were so called because, when they were appointed as commanders in chief to oppose the invasions of the enemy, the whole country rose *en masse* to follow them, so great was their popularity, and the confidence instilled by their warlike character. (Myv. Arch. ii. 4, 12, 64.) Cawrdav afterwards became a member of the college of Illtud, and the church of Abererch in Caernarvonshire is dedicated to him. His festival is December 5. The church of Llangoed in Anglesey is also dedicated to him in conjunction with his brother Tangwn.

CEDOL, a saint of whom nothing more is known than that he founded the church of Llangedol, or Pentir, near Bangor in Caernarvonshire, where he was commemorated November 1.

CEDWYN, the son of Gwgon Meigwron ab Peredur ab Eliver Gosgorddvawr, his mother being Madryn daughter of Gwrthevyr Vrenin; a saint who flourished in the sixth century. He founded the church of Llangedwyn in Denbighshire, where a tombstone with a sculptured effigies of a priest in excellent preservation, if correctly assigned to his memory, would lead us to infer that he was buried there.

CEIDIO, one of the sons of Caw Cowllwg, a saint who flourished in the sixth century. He founded the churches of Ceidio in Caernarvonshire, and Rhodwydd Ceidio in Anglesey. There was another saint of the same name, who was a member of the college of Cattwg, and a son of Ynyr Gwent.

CEINDRYCH, a saint who flourished in the fifth century. She was one of the twenty-five daughters of Brychan Brycheiniawg. According to Bonedd y Saint, she lived at Caer Godolawr, a place not known; but the Cognacio in Jones's Brecknockshire states that her residence was at Llandegwyn in Merionethshire. There is another Ceindrych, daughter of Eliver Gosgorddvawr, recorded in the Triads. (Myvyrian Archæology ii. 13.)

CEINVRON, one of the daughters of Llywarch Hên.

CEINVRYD, one of the daughters of Cyndrwyn, prince of part of Powis, who lived in the sixth century.

CEINWEN, a saint who flourished in the fifth century, was one of the daughters of Brychan Brycheiniawg. She founded the churches of Llangeinwen, and Cerrig Ceinwen in Anglesey, and she was commemorated October 8. It is doubtful whether she, or another daughter called Ceneu, is to be identified with St. Keyne, of whom legends are amply given by Capgrave and Cressy.

CEIRIOG, (Huw,) a poet, native of Denbighshire, whose works remain in MS. He flourished from 1580 to 1620.

CEITHO, a saint who flourished in the sixth century, and founded the church of Llangeitho in Cardiganshire, where he was commemorated August 5. He was the son of Cynyr Varvdrwch ab Gwron ab Cunedda, who lived at Cynwyl Gaio in Caermarthenshire; and he with his brothers Gwyn, Gwynno, Gwynnoro, and Celynin are said to have been born at one birth, and to have all led a religious life. There was formerly a chapel in the parish of Caio called Pumsaint, which, as well as Llanpumsaint near Caermarthen, was dedicated to them.

CELER, a saint and martyr, to whom the church of Llangeler in Caermarthenshire is dedicated.

CELYNIN, a saint who flourished in the sixth century. He was the son of Cynyr Varvdrwch. See **CEITHO**.

CELYNIN, a saint who was one of the sons of Helig ab Glanawg, whose extensive territory was inundated in the seventh century, and part of which is now called the Lavan Sands, lying between Anglesey and Caernarvonshire. Upon the loss of their patrimony, the sons embraced a religious life, and became members of the colleges of Bangor in Arvon and Bardsey, and afterwards founded churches in various parts of North Wales. Celynin founded Llangelynin near Aberconwy, which adjoined his father's possessions, and where he is commemorated November 22. He also founded Llangelynin in Merionethshire, where, according to Willis, he is commemorated Nov. 2.

CELLAN (**BENCERDD**), a famous musician, who was chief bard of the harp to Prince Gruffydd ab Cynan, and flourished in 1085.

CELLI, (**THOMAS**), a poet who flourished in the fifteenth century, and whose works are preserved in MS. Among them is a poem in celebration of the 20,000 saints buried in Bardsey, written in 1480, a translation of which is given in the Cambrian Register, iii. 204.

CENEDLON, a saint who lived in the fifth century. She was one of the twenty-five daughters of Brychan, and lived in Emlyn, Cardiganshire.

CENT, (**SION**.) See **KENT**, (Dr. John.)

CENEU, son of Coel Godebawg, a saint who flourished in the fourth century, and is supposed to be the founder of the church of

Llangeneu Breconshire, though some writers assign this church to Ceneu, a daughter of Brychan, which name is to be identified with Ceinwen. There was another Ceneu ab Coel, a distinguished warrior of the time of Arthur in the sixth century.

CENEU, the fourth archbishop of St. David's, who lived in the sixth century. He founded the church of Llangeneu, which once existed in Pembrokeshire, but whose site is now unknown, its name having probably been changed on the settlement of the Flemings in that county.

CENLLUG, one of the sons of Llywarch Hên.

CENNYCH, a saint of whom nothing further is known than that he founded the church of Llangennyh in Caermarthenshire.

CENNYDD, the son of Gildas ab Caw, a saint who flourished in the sixth century. He was at first a member of the college of Cattwg at Llangarvan, and afterwards the founder of a religious society, called Côr Cennydd, at a place in Gower, Glamorganshire, where the church of Llangennydd is now situated. Senghennydd, the name of an ancient district in Glamorganshire, is also supposed to have been derived from him.

CERAINT, the son of Greidiol, a name only known as the master of Morddal, the inventor of masonry. (Myv. Arch. ii. 64.)

CERI, (HYWEL,) a poet who flourished from 1570 to 1600. His works remain in MS.

CERI, (SION,) otherwise called Sion ab Bedo ab Davydd ab Hywel ab Tudyr, an eminent poet who flourished between 1500 and 1530. His poems are preserved in MS.

CERI (HIR LYNWYN,) is recorded in the Triads as having a bard, Corvinwr, who first invented sailing vessels, and he is stated to have been the great-great-grandfather of the celebrated Caradawg. (Myvyrian Archæology, ii, 72.)

CERIDWEN, a celebrated character in Druidical mythology, whose attributes were in many respects similar to those of Ceres. Davies, in his "Mythology of the British Druids," has collected much information respecting her from the remains of the earliest Welsh poets. In these we find her described as a fury, a botanist, the first of woman-kind, a giantess, the goddess of corn, the modeller of youth, the moon, a mystic goddess, the ruler of Bardism, a sailing vessel, and as transforming herself into a bird. He has also advanced arguments to prove that she was worshipped as late as the twelfth century, conjointly with the moon. *Pair Ceridwen*, the cauldron of Ceridwen, is frequently alluded to by the ancient poets. In a poem of Taliesin, we find the goddess Ceridwen preparing the water of this sacred vessel, which contained a decoction of potent herbs, collected with due observation of the planetary hours; so efficacious was the medicated water, that no sooner had three drops of it touched the lips of the bard than all futurity was displayed to his view. (Myv. Arch.

i. 17.) Ceridwen was the mother of Tristan and Creirwy. Her temple was at Caergyfylchi, near Penmaenmawr in Caernarvonshire, where a great number of immense stones, showing its circular form, is still to be seen. See a sketch of some of them in *Archæologia Cambrensis*, i. 71.

CESAIL, (CADWALADR,) a poet who flourished from 1590 to 1614, many of whose works are preserved in MS.

CETHIN, (GUTTYN,) a poet, whose works are preserved in MS. He flourished from 1550 to 1580.

CEUGANT (BEILLIAWG,) a warrior who is recorded in the Triads, with Madawg the son of Brwyn, and Rhuawn Bevr, as the three "eurgelein," or golden corpses of the Isle of Britain; for when they were killed in battle, their weight in gold was given to have their bodies restored. (*Myv. Arch.* ii. 15, 16, 69.)

CEWYDD, the son of Caw, a saint who flourished at the commencement of the sixth century. He founded the churches of Aberedwy and Diserth in Radnorshire, and that of Llangewydd, which existed formerly near Bridgend in Glamorganshire.

CHARLES, (REV. THOMAS, B. A.) was the son of a respectable farmer, and was born in the parish of Llanvihangel in Caermarthen-shire, in October, 1755. When he was about ten years of age, his parents, intending to bring him up to the ministry, sent him to school at Llanddowror, a distance of two miles from home, where he continued four years; and at the age of fourteen he was sent to the academy at Caermarthen. We learn, from his Autobiography, that he had become a member of the Calvinistic Methodist society at an early age, which however did not prevent him from availing himself of an opportunity of obtaining the advantages of an university education. He accordingly entered Jesus College, Oxford, in May, 1775, where he remained nearly four years. He was ordained deacon at Oxford, September 14, 1778, and afterwards took his degree of B. A. On leaving the university, he entered on a curacy in Somersetshire, where he remained five years, and then removed into Wales. In 1784, he was appointed to the curacy of Llanymowddwy, which he held for a year; but soon after the expiration of this period he withdrew from the Established Church, and during the remainder of his life was a most active minister among the Welsh Calvinistic Methodists, whose numbers he greatly increased by establishing circulating and Sunday Schools throughout the Principality. Mr. Charles was the principal instrument in originating the Bible Society, the successful institution of which was owing to the great want of Welsh Bibles. He prepared two editions of the Welsh Bible for the press; the first, in 12mo., was published in 1804, and for the revision he compared eight Welsh editions, and three of the English which were esteemed the most accurate. The second was published in 1814, in 8vo.; and both are distinguished by some orthographical emendations. He was also the

editor of a Magazine, called "Y Drysorfa Ysprydol," the first volume of which bears the date of 1801, and the second of 1811. In 1808, he published a new edition of bishop Jewel's "Diffyniad Ffydd Eglwys Loegr." He had previously published a new edition of the Works of Walter Cradock, and a Vindication of the Welsh Methodists. Of his Tracts, and Elementary Treatises for the use of his schools, up to the time of his death, there were no less than fifty-five editions, and the actual number printed amounted to above 320,000 copies. But his most important work, which will long remain as a valuable monument of his industry and anxiety for the instruction of his countrymen, is an excellent Scripture Dictionary, in Welsh, entitled "Geiriadur Ysgrythyrol," which was completed in four volumes, 8vo. in 1811, and of which two large editions have since appeared in 1813, and 1836. He died October 5, 1814. (Morgan's Life of Charles. Coviant Charles, gan T. Jones. Life of Charles, prefixed to the third edition of the Geiriadur, two volumes 8vo. Bala, 1836.)

CIAN, a warrior, who is mentioned by Aneurin in the Gododin, and is supposed to have retired to Wales, where he devoted the remainder of his life to religion, and founded the church of Llangian, in Caernarvonshire. His festival is December 11.

CIBDDAR, a name which occurs in the Triads, and in the Mabinogion, joined with Drych, who as second to Cibddar, (Drych ail Cibddar,) was famous for his magic arts.

CILADER, son of Penlorcan, a hero mentioned in the Mabinogion.

CILAN, (HYWEL,) a poet, who flourished from 1460 to 1490. Many of his works are preserved in MS.

CILMIN (DROED-DDU,) or Kilmin with the black foot, was the son of Cador ab Gwriad. He was a chieftain, who came with Mervyn Vrych to Caernarvonshire, A. D. 819, and fixed his residence at Glyn Llivilon, which still continues in the possession of one of his descendants, and from which place many of them took the name of Glynne. He was the head of one of the fifteen Tribes of North Wales, and his arms are thus given, "Quarterly 1, argent, an eagle displayed with two heads sable; 2, argent, three fiery ragged sticks, gules; the 3rd as the second; the 4th as the first. Over all, upon an escutcheon of pretence argent, a man's leg coupè à la cuisse, sable." According to the legend, Cilmin assisted a magician to steal the books of a demon, and in escaping, he failed to leap clear over a brook, the boundary of the pursuit; and he plunged his left leg into the water, which was the cause of its turning black. The reader will find the particulars given at length in Miss Costello's Pictorial Tour through North Wales, 4to. 1845.

CILHWCH, the son of Cilydd ab Celyddon, is the hero of one of the Mabinogion, entitled Cilhwch ac Olwen, or Hanes y Twrch Trwyth, which has been lately published with a translation and notes, by Lady Charlotte Guest. Llandovery, 1842. Nothing further is known of him, than what is therein contained.

CILVATHWY, the son of Don, is one of the heroes who are mentioned in the Mabinogion.

CIWA, a saint who flourished in the sixth or seventh century, and was the founder of Llangiwa, (Llangua) in Monmouthshire.

CIWG, the son of Aron ab Cynvarch, a saint who lived in the sixth century. He founded the church of Llangiwg or Llanguke, in Glamorganshire.

CLEDWYN, one of the sons of Brychan, who flourished in the fifth century. He embraced a military life, and distinguished himself in expelling the Gwyddyl Ffichti, or the Scottish Picts, who had taken possession of parts of Caermarthenshire and Pembrokeshire. As his eldest brother, Cynog, had devoted himself to religion, Cledwyn succeeded his father in the government of Breconshire, but it is not certain whether he did not devote the latter part of his life to religion, as there is a church in Caermarthenshire, called from him Llangledwyn, and the day of his commemoration is November 1.

CLIDRO, (ROBERT,) a poet who flourished from 1600 to 1650. Many pieces of his are preserved in manuscript collections, chiefly distinguished by humour.

CLOFFAN, a saint, whose date is uncertain, and of whom nothing further is known, than that he founded the church of Llangloffan, in Pembrokeshire.

CLOUGH, (SIR RICHARD,) an eminent character, whose industry and abilities raised him to be one of the greatest merchants of his age. He was born at Denbigh, and was the fifth child of Richard Clough, a substantial glover in that town, who was connected by marriage with two most respectable families; his first wife being a Holland, and his second a Whittingham, of Chester. In his early youth (says Fuller,) Richard was a chorister in the cathedral of Chester, "where some were so affected with his singing that they were loath he should lose himself in empty air (church music beginning then to be discountenanced) and persuaded, yea procured his removal to London," where he entered the service of Sir Thomas Gresham, and by his talents amassed a large fortune. In the fervour of youthful zeal he performed a pilgrimage to Jerusalem, where he was created a knight of the Holy Sepulchre, and the badge of the order, the five crosses, was ever afterwards borne by him in his arms. From this time he is known by the style of Sir Richard Clough, though he himself did not own it on his return under Queen Elizabeth, "who (says Fuller) disdained her subjects should accept of such foreign honour." He was for many years agent or factor for Sir Thomas Gresham, at Antwerp, with whom he kept a constant and voluminous correspondence. His heart however yearned with fondness towards his mother-land, and he looked forward to enjoy the fruits of his industry amid the scenes of his earliest life. In 1564, he succeeded in obtaining through Sir Thomas Gresham a grant of lands in his native country. A most interesting fact in the life of

Sir Richard Clough is, that to his suggestions in a great measure was owing the erection of the Royal Exchange in London, and his letter on the subject, with many others from his pen, is given in Burgon's Life of Sir Thomas Gresham, and he contributed many thousand pounds to that noble undertaking. In 1567, he absented himself for three weeks from Antwerp, during which time he made a journey to Wales, and married the celebrated Catherine of Berain. In this year he also completed his mansion of Bachegraig, which was erected in the Flemish style of architecture, an account of which is given in Pennant's Tour. He also built at the same time another mansion near Denbigh, called Plas Clough, which still remains in the possession of his descendant. In 1569, he was arrested by the French at Dieppe, when entrusted with important papers for the queen's government, but he was speedily released. Having ended his connection with Sir Thomas Gresham, he went to Hamburg, as Deputy of the Fellowship of Merchant Adventurers, where during his residence he was held in the greatest esteem; and here he was cut off in the prime of life, after a lingering illness, some time between the 11th of March and 19th of July, 1570, leaving two daughters by Catherine of Berain, Anne, born in 1568, and Mary in 1569. His will, a most interesting document, is preserved, and is dated 20th of September, 1568, by which he left his lands to his wife and daughters, and his valuables to his relatives; but in a subsequent document dated 1570, he gave his moveable property to Sir Thomas Gresham, but the latter did not avail himself of the bequest. The most important passage, however, is that in which he testified his love of his native town, by leaving £100 towards the founding of a free school in Denbigh. "This is true (says Fuller) that he gave the impropriation of Kilcen in Flintshire with £100 per annum to the free school at Denbigh, and if the same at this day be aliened, I question whether repentance without restitution will secure such who are causes thereof." Sir Richard meditated many plans for the benefit of his native country; among others he intended to make the Clwyd navigable as far as Rhuddlan, introduce commerce into the heart of the country, and convert the sides of the court of his house into magazines for dispensing his imports. His riches were so great that "Eve a aeth yn Glough," grew into a proverb on the attainment of wealth by any person. Bachegraig fell to the share of the eldest daughter, who was married to Roger Salusbury, Esq. a younger son of Lleweni, and it continued in the family until it ended in an heiress, who was the celebrated Mrs. Thrale. In her early days she was very proud of her family mansion, but after her union with Mr. Piozzi, she removed to a house built in the Italian style, on the eminence above called Brynbella. Her Italian successor, who assumed the family name of Salusbury, a few years ago quite dismantled Bachegraig, and converted it into a farm house, when such parts of the edifice as were worthy of preservation were carefully transferred to Plas Clough. Sir

Richard had a natural son, whom he brought over from Antwerp, and settled at Plas Clough, which still remains in the possession of his lineal descendant. Sir Richard also owned Maenan abbey in Caernarvonshire, which, with a curious house he built in Denbigh, devolved to his second daughter, who was married to Wynne of Melai, and is now possessed by their descendant, lord Newborough. There is another most interesting incident in the history of Sir Richard, which is deserving of record. We learn from a letter to the great Ortelius from Humphrey Llwyd, that the friendship which existed between these eminent men owed its origin to Sir Richard. That the latter should have enjoyed the intimacy of Llwyd is natural. They were both natives of the same town, they had respectively rendered themselves eminent, and they resembled each other in some of their tastes, especially in their love of music; but that Clough should have enjoyed the friendship of Ortelius, shows that during his long residence at Antwerp, he found time for higher pursuits than those which more immediately engaged his attention. We learn that he ultimately became the medium of communication between Ortelius and Humphrey Llwyd, who notices him with fondness, and calls him "*vir integerimus*." The letter from which this information is obtained, bears the date of April 5th, 1568, and may be found at the end of Ortelius's "*Theatrum orbis terrarum*." They were destined to die in the same year, 1570, and they were interred in part in the same church, Llwyd's vault being adjoining to that of the Clough family, at Whitchurch. Sir Richard was buried at Hamburgh, but according to his request, his heart, and some add his right hand, was brought to Britain in a silver urn, and deposited in the church of Whitchurch, the parish church of Denbigh. An original portrait of its founder is preserved at Plas Clough, apparently the work of a Flemish artist, of which an indifferent engraving is given in Pennant's London. (Burgon's Life of Sir Thomas Gresham. Pennant's Tour in Wales. Fuller's British Worthies.)

CLYDAI, a saint who lived in the fifth century. She was one of the twenty-five daughters of Brychan, and founded the church of Clydai, in Pembrokeshire, where she is commemorated November the first.

CLYDNO, a name which is recorded in the "*Chronicle of the Kings of Britain*," as one of the kings who reigned before the Christian era. (Myv. Arch. ii. 165.)

CLYDNO (EIDDIN,) a chieftain who flourished in the sixth century. He was the son of Cynwyd Cynwydion, and with his brothers devoted the latter part of his life to religion. Although all memorials of him have long perished, we may conclude, from allusions in the Welsh poets, that he was distinguished for his martial deeds. In a poem by Risierdyn, who lived in A. D. 1300, he is mentioned as the daring Clydno. He was the father of Cynon.

CLYDOG, a saint who flourished in the fifth century. In some lists he is called the son of Brychan, while other authorities make him the son of Cledwyn, and grandson of Brychan. He had a brother whom different MSS. call Dedyn or Neubedd, and a sister named St. Pedita. He was the founder of the church of Clodock, in Herefordshire, where he was buried. According to Cressy, he suffered martyrdom in A. D. 492, and he is commemorated in the Martyrology August 19th. (Jones's Brecknockshire. Rees's Welsh Saints.)

CLYDOG, occurs in the Welsh Bruts as one of the kings of Britain, who flourished before the Christian era, and was succeeded by Clydno. (Myv. Arch. ii. 165.)

CLYNOG, (**MAURICE**), was a member of the university of Oxford, where he was admitted Bachelor of Law, in 1548; he obtained the sinecure rectory of Corwen, in Merionethshire, in 1556; and was made prebendary of York, and an officer in the prerogative court, under Cardinal Pole, archbishop of Canterbury. Not long after the death of Dr. William Glynn, bishop of Bangor, who died in May, 1558, queen Mary nominated him to succeed in this see; but she dying before he was consecrated thereto, he, with Goldwell, bishop of St. Asaph, fled beyond the sea, and going to Rome, Clynog some years afterwards became the first rector of the English hospital there, after it was converted into a college for English students, where he was mostly called by the name of Dr. Maurice, and was noted by the students for his great partiality shewn to his countrymen of Wales. This always caused during his time a great faction between the Welsh and English students abiding in that college, and occasioned his being displaced from the rectory, by the pope, A. D. 1581. (Wood's Athen. Oxon.)

CLYWEDOG, (**IEUAN**), a poet who flourished between 1410 and 1450. He presided at the Glamorgan Gorsedd, in 1430, and his poems are preserved in MS.

CLYWEDOG, (**SION**), or Sion Ieuan Clywedog, was a poet who flourished from about 1580 to 1620. His poems remain in MS.

CLYWEDOG, (**WATKIN**), a poet who flourished about 1600. His works still remain in MS.

CNEPYN (**GWERTHRYNION**), one of the poetic titles assumed by Davydd Bach ab Madawg Wladaidd, a poet who flourished in the early part of the fifteenth century.

COEL, occurs in the "Chronicle of the kings of Britain," as the successor of Cadell ab Geraint, and he was succeeded by Porrex. (Myv. Arch. ii. 164.)

COEL (**AB MEURIG**), succeeded his father as king of Britain. Having had his education at Rome, and being familiarized to the Roman customs and manners, he was attached to the Romans, and fond of their society. Hence, though he had sufficient power to withhold the tribute, he granted it freely during his life, as he saw the whole world submit to them; and as the consequence of his wisdom,

his subjects enjoyed profound peace during his reign. Langhorn makes the life of Coel to have reached to 289 years, which will account for his celebrity in song as "Old king Cole." He flourished in the time of Agricola. (Myv. Arch. ii. 195.)

COEL (GODEBOG,) or Coedhebawg, of Caercoelin, sometimes called earl of Gloucester, flourished in the third century. He was the son of Tegvan ab Deheuvraint ab Tudbwyll ab Eurben ab Gradd ab Rhuddvedel ab Rhydeyrn ab Euddigant ab Eurdeyrn ab Einydd ab Ennos ab Enddolau ab Avallech ab Avlech ab Lludd ab Beli Mawr. He rose up in arms against Asclepiodotus, king of Britain, whom he slew in battle, and by this means he obtained the sovereignty himself. Constantius, a Roman senator, who had already been engaged in the reduction of Spain, came to Britain to reduce Coel to obedience. But he making his submission, a peace was agreed upon, and Coel died five weeks after this event, having reigned ten years. Constantius afterwards married Helen, surnamed Llwyddawg, or the prosperous, the daughter of Coel, a lady of unrivalled beauty, who became the mother of Constantine the Great. This is the account given by the Welsh Bruts; (Myv. Arch. ii. 207,) and though Gibbon denies that Helen was of British descent, the authority of Eumenius is quoted in favour of the Welsh accounts. Coel was the father of St. Ceneu, and of another daughter, Gwawl, the wife of Edeyrn.

COEL, the son of Cyllin ab Caradawg ab Bran, is celebrated in the Triads as the introducer of mills, and grinding machinery into Britain, which he is supposed to have learnt at Rome, when detained with his family as hostages for Caradawg. He is joined to Corvinwr and Morddal to form a Triad, where they are styled the "Tri Madgyrvinydd," or Three blessed Artisans of the Isle of Britain. (Myv. Arch. ii. 71.)

COKE, (REV. THOMAS, LL. D.) the eminent missionary, was the son of a surgeon at Brecon, where he was born in 1747. He was educated at the college school, in that town, and in his seventeenth year he was entered a gentleman commoner at Jesus College, Oxford, where he took the degree of LL. D. in 1775. Having obtained the curacy of South Petherton, in Somersetshire, he remained there above three years; but having become an ardent supporter of the opinions of Wesley, from 1777, he devoted all his abilities and fortune to further the interest of the Methodist society. In 1782, he first presided over the Irish Conference, and he filled the same office for nearly thirty years. In 1784, he made his first voyage to North America, where he remained until the summer of 1785, actively employed in the superintendence of the Methodist congregations; but unguarded expressions in some of his sermons, and an apparent sacrifice of his loyalty in an address to the President, as superintendent of the Methodists of the United States, led to his being censured by the rulers of his own body on his return to England. In December, 1786, Dr. Coke arrived in the West Indies, and thence crossed over to North America, where his

denunciations of slavery exposed him to the greatest persecution and danger, but he returned in safety in the summer following. After this he made seven more voyages to the same country, his ninth being made in the autumn of 1803. The intervening periods were spent in establishing missions in Ireland, Scotland, France, and Africa. The year 1800 is memorable for his establishing a plan to introduce the doctrines of the Wesleyan Methodists into Wales, through the medium of the Welsh tongue, and in consequence a large number of the inhabitants of the Principality at the present day are members of that society. In 1801, appeared the commencement of his Commentary on the Scriptures, which was completed in 1807, in six volumes 4to. This, according to Hartwell Horne, is a reprint of Dr. Dodd's commentary, "with several retrenchments, and some unimportant additions." Besides his Commentary, of which the portion relating to the New Testament is translated into Welsh, in three volumes 4to., Dr. Coke published a history of the West Indies, in three volumes 8vo. and several sermons, and pamphlets. His active and zealous life was suddenly terminated out at sea, when on a missionary voyage to the East Indies, May 2, 1814. He was twice married, but left no family. (Life of Dr. Coke, by Samuel Drew, 8vo. London, 1817.)

COLEDDOG, the son of Gwyn, is recorded in the Triads with Eithew and Geraint Hir, as the three "Anhuol Varchogion," or plebeian knights of the court of Arthur, whose transcendent wisdom, and generosity, and other excellent qualities entitled them to its privileges. (Myv. Arch. ii. 15. 74.)

COLMAN, a saint to whom there are two churches dedicated in Wales, Llangolman and Capel Colman, in Pembrokeshire. Colman is generally considered an Irish saint, as he flourished in Ireland about the same time as Fraid, but Wales and Ireland were in those times so intimately connected, that the Welsh and Irish saints were constantly passing over, and the circumstance of there being two churches called after him would prove a residence in Wales. He is sometimes called Colman the elder, to distinguish him from another of the same name, who was the third bishop of Lindisfarn.

COLWYN, the chief shepherd of Brân ab Llyr Llediaith, in Glamorgan, is joined to Pibydd Moel and Gwesyn to form a Triad. Each of them with three hundred assistants had the charge of one hundred and twenty thousand sheep, under the protection of the nation of the Cymry. (Myv. Arch. ii. 71.)

COLL, the son of Collvrewi, is a distinguished character of whom some very curious circumstances are recorded in the Triads. In one he is classed with Hu Gadarn, as one of the three who bestowed supreme blessings on the nation of the Cymry; he having first introduced wheat and barley into the Isle of Britain, where previously there were only oats and rye. In another Triad he is joined to Trystan and Pryderi, as the three "Gwrddveichiaid," or strong swineherds

of the Isle of Britain, in which character his adventures are given at length. Coll had the charge of Henwen, the sow of Dallwran Dalben, in the vale of Dallwyr, in Cornwall. The sow was big with young, and as it had been prophesied that the Isle of Britain would be injured by her progeny, Arthur collected the forces of the country, and went forth to destroy it. The sow in the mean time, being about to farrow, proceeded as far as the promontory of Penwedig, or Land's End in Cornwall, where she put to sea; she next landed at Aber Targi, in Gwent, Coll having hold of her bristles and following wherever she wandered, whether by land or sea. At Wheatfield, in Gwent, she laid three grains of wheat, and three bees; hence Gwent has been famous ever since for the best wheat and honey. From Gwent she went to Dyved, where she laid a grain of barley and a pig, and from that time the barley and swine of Dyved are proverbial. After this she proceeded to Arvon, and in Lleyn she laid a grain of rye, since which time the best rye is produced in Lleyn and Eivionydd. Proceeding thence to the cliff of Cyverthwch, in Snowdon, she laid the cub of a wolf and an eaglet. Coll gave the eaglet to Brynach the Gwyddelian, of Dinas Affaraon, and the wolf he gave to Menwaed, lord of Arllechwedd. These were the wolf of Menwaed and the eagle of Brynach, which in after times became so famous. From hence, the sow went to the black stone, in Arvon, under which she laid a kitten, which Coll threw into the Menai. The sons of Palug, in Mona, took it up and nursed it to their own injury. This became the celebrated Palug cat, one of the three chief molesters of Mona. Under this extraordinary recital, Dr. Owen Pughe remarks that there seems to be preserved the record of the appearance of a strange ship on the coasts, under the appellation of a sow, and that it was probably a Phœnician ship, which imported the various things mentioned into the island, and this seems corroborated by the sow appearing first in that part of Britain, which is supposed to have been particularly visited by the Phœnicians. There is a tradition also in Monmouthshire, that the first corn sown in Wales, was at Maes Gwenith or Wheatfield, in that county, and was brought there by a ship. As wolves and eagles however would be no desirable gifts, it is evident that the story is connected with the ancient superstition of the Britons; and the curious reader will find a learned and ingenious attempt at explanation in Davies's *Mythology of the Druids*. In other Triads, Coll is classed with Menw and Drych ail Cibddar, as being able to render themselves visible or invisible at pleasure. (*Myv. Arch.* ii. 6, 7, 12, 20, 67, 72.)

COLLEN, a saint, who flourished in the seventh century, and the founder of the church of Llangollen, in Denbighshire. He was the son of Petrwn ab Coleddog ab Gwyn according to some accounts, while others state him to have been the son of Gwynnawg ab Clydawg ab Cowrda ab Caradawg Vreichvras, his mother being Ethri, daughter of Matholwch, an Irish prince. Buchedd Collen, being his legendary

biography in Welsh, states that he went to Orleans in France, to be educated, in the time of Julian the apostate, where he remained above eight years, and it contains most extravagant details of his performances. This is printed in the *Greal*, p. 337.

COLLWYN, the son of Tangno ab Cadvael ab Lludd, a chieftain who lived about the end of the eighth century. He was lord of Eivionydd, Ardudwy, and part of Lley, comprising very extensive portions of the county of Caernarvon. His posterity were always the noblest and best men in the district, and ranked next to the princes and their issue. He is the head of one of the fifteen tribes of Wales, from whom are directly descended many families now in possession of extensive estates in that country. Collwyn lived for some time in Bronwen's Tower at Harddlech, whence it was called *Caer Collwyn*. The arms assigned to him are, "Sable, a chevron between three fleurs de lis argent."

COMYN, one of the sons of Caw, celebrated among the warriors of Arthur.

CONSTANS, is the name given in the Welsh Bruts to Constantius, the father of Constantine. He is stated therein to have been sent to Britain, to reduce Coel Coedhebawg to submission, whose daughter, Helen Llwyddawg, he afterwards married. Having succeeded to the throne of Britain, he died after a reign of eleven years, and was buried at York. (*Myv. Arch.* ii. 207.)

CONSTANS, the eldest of the three sons of Cystennyn Vendigaid, was placed to be educated in the monastery of Amphibalus, at Winchester, whence he was taken by Gwrtheyrn, and placed against his will on the throne after the death of his father. Being a weak-minded prince, and a mere tool in the hands of Gwrtheyrn, the latter caused him to be murdered, when he had matured his plans for usurping the throne. This event took place A. D. 448. (*Myv. Arch.* ii. 236.)

CONWY, (HUGH,) or as he is called by Moses Williams, in his *Index*, Huw Cornwy or Cownwy, was a poet, who flourished from 1550 to 1580. His works are preserved in MS.

CONWY, (LEWIS,) a poet, who flourished from 1570 to 1600. Some of his remains are preserved in MS.

CORDALIA, otherwise written Cordeila, according to the Welsh Bruts, was the youngest daughter of king Llyr, the son of Bleiddyd; who finding the weight of government too much for his advanced age, resolved upon dividing his kingdom among his three daughters. Having put questions to them for the purpose of putting their affections to the proof, the answer of Cordalia, that she would ever discharge the duties of a daughter to a father, fell so far short of the magnificent promises of the other two sisters, that Llyr was greatly offended with her, and he divided his kingdom between the two, leaving her disinherited. Some time after, Aganippus, king of Gaul, having heard of the great merits and beauty of Cordalia, married her, though she brought him no dowry. In the course of a few months, Llyr experi-

enced the base ingratitude of his elder daughters, and in his despair betook himself to his injured daughter Cordalia, who received him with that affection which has since immortalized her, and she entertained him with all the respect due to a king. Aganippus then invaded Britain, and recovered the kingdom for Llyr, who survived the event three years. After his death Cordalia assumed the sovereignty, but at the end of five years, her two nephews, Morgan the son of Maglawn, prince of Albany, and Cunedda the son of Einion, prince of Cornwall, objecting to the government of a woman as disgraceful, made an insurrection against her, and after a battle, she was put in prison, where in despair she put an end to her life. On this story Shakespeare founded his Tragedy of king Lear. (Myv. Arch. ii. 127.)

CORVINWR, is recorded in the Welsh Triads as having first introduced ships with sails and rudders among the nation of the Cymry, whence he is classed with Morddal and Coel ab Cyllin, as the three "Madgyrvinydd," or benevolent artisans of the Isle of Britain. He was the bard of Ceri Hir Lyngwyn, and is said to have flourished about a century before the Christian era. (Myv. Arch. ii. 71.)

COTH, the son of Caw, was one of the warriors of king Arthur.

COV, the son of Ceidio ab Garthwys, is reckoned among the Welsh Saints, and he was a member of the college of Illtud. He lived in the sixth century.

COVEN, a saint, who flourished in the seventh century, of whom nothing further is known than that he founded two churches, Llangoven, in Monmouthshire, and St. Goven's chapel, in Pembrokeshire.

COWRYD, the son of Cadvan, was lord of Dyffryn Clwyd, and founded the clan or tribe called Gwehelyth Ceinmerch. His arms were "Argent, three boars' heads coupé sable, two and one, armed gules."

COX, (LEONARD,) was born in Monmouthshire, and received his academical education at Cambridge, where he took his degree of B. A. In 1528, he removed to Oxford, and was incorporated there in the same degree. Soon after he was a schoolmaster at Reading, where he was held in great esteem, and it is recorded to his honour that he showed great kindness to John Fryth, the martyr, whom he found in the greatest distress in that town. Cox afterwards travelled into France, Germany, and Hungary, where he taught the classics, and became more eminent in foreign countries than at home. In 1540, he was living at Caerlleon, in his native county, where he kept a school, and published in the same year, "Commentaries on Lilly's Construction of the eight parts of speech." Besides which, he had translated from Greek into Latin, "Marcus Eremita de Lege et Spiritu," and from Latin into English, "The paraphrase of St. Paul's Epistle to Titus," written by Erasmus, with whom he was well acquainted. Bale tells us that Cox was from his youth instructed in all liberal arts, that he was a grammarian, rhetorician, poet, divine, and a preacher of God's word. Also that he had written against those, who in his time

wrote of "Justification by works," and that he was in great esteem among learned men in 1540. He wrote Latin verses prefixed to works by other authors according to the fashion of his age on several occasions, especially to John Palsgrave's *Lesclarcissement*, 1530. He was living in the reign of Edward VI, but the date of his death is not known. (Wood's *Athenæ Oxon.*)

CRADOCK, (WALTER,) was the son of a gentleman of some property, to which he succeeded, and was born at Trevela, in Monmouthshire. Being intended for the church, he was sent to Oxford to receive his academical education. About the year 1620, Cradock being then at home during a vacation, had an opportunity of hearing Mr. Wroth, rector of Llanvaches, which had a most important influence on his subsequent life. He first became curate to Mr. Erbury, vicar of St. Mary's, in Cardiff, who was a most popular preacher among the Welsh, but both the vicar and curate were cited to Lambeth by archbishop Laud, for refusing to read the Book of Sports. By him they were accused of preaching schismatically and dangerously, and the vicar received a judicial admonition, while Cradock was suspended from his curacy. Mr. Wroth was also cited at the same time. Cradock then moved from place to place, through North and South Wales, and preached wherever he had an opportunity. Vavasor Powel, another puritan clergyman, had joined him at this time, and these two were unremitting in their labours for several years. Cradock next became curate of Wrexham, where he remained about a year, but his success in checking the drunkenness prevalent in that town raised him an enemy in the maltster, whose influence was sufficient to deprive him of his curacy. He appears to have resided after leaving Wrexham at Llanvair Waterdine, in Shropshire, under the patronage of Sir Robert Harley, of Brampton Briars. While he remained here, he was active in making excursions to the neighbouring counties, and in Cardiganshire, especially, his labours were eminently successful in rousing the natives to a sense of religion. From Llanvair Waterdine, he was appointed to succeed Mr. Wroth, who died about 1634, and he remained at Llanvaches about twelve years. In 1646, he was appointed to the charge of Allhallows church, in London, where he continued until his death in 1659. Here he preached all the sermons which are preserved to us, and were first printed in 4to. Another edition with a short notice of his life was published by Mr. Charles, in 8vo. 1800. He appears to have been a decided friend to monarchical government, and he quarrelled with his dearest friend, Vavasor Powel, who was a violent republican, on this very subject. In his person he is said "to have been tall, pitted with the small pox, and very robust, capable of much hardship and fatigue; and such a constitution he had need of to travel so frequently and so long as he did, amidst the cold and barren mountains of Wales, preaching the gospel of Jesus Christ. In his temper he was affectionate, yet warm and hasty. In his judgment,

moderate towards such as in lesser points differed from him, and informed better than most men in the controversies of the times he lived in."

CRALLO, a saint, who flourished in the sixth century. He was the son of Sadwrn and Canna, daughter of Tewdwr Mawr ab Emyr Llydaw, and he accompanied his parents from Armorica to Wales, where he founded the church of Llangrallo, or Coychurch, in Glamorganshire.

CREIDYLAD, the daughter of Lludd Law Erint, is the same as Cordalia, daughter of Llyr. See p. 83.

CREIRWY, the daughter of Tegid by Ceridwen, is celebrated in the Triads, with Gwen the daughter of Cowryd ab Crydon, and Arianrod the daughter of Don, as the three "gwenriain," or immaculate ladies of the Isle of Britain. (Myv. Arch. ii. 73.) For the mythological character of Creirwy, the British Proserpine, consult Davies's *Mythology of the Druids*.

CRISTIOLUS, a saint, who lived in the seventh century. He was the son of Hywel ab Emyr Llydaw, or according to some accounts the son of Hywel Vychan ab Hywel ab Emyr Llydaw. He founded the churches of Llangristiolus, in Anglesey, and Eglwys Wrw and Penrydd, in Pembrokeshire. Festival day November 3.

CUHELYN, according to the "Chronicle of the Kings," succeeded his father, Gwrgant Varv-trwch, in the sovereignty of Britain; it was said of him that he was uniformly prudent and mild in his conduct through life. His wife was the learned Marsia. (Myv. Arch. ii. 158.)

CUHELYN, the son of Caw, was a bard, who flourished in the sixth century. There is a poem by him on the subject of the "Treason of the long knives at Stonehenge," preserved in the *Myvyrian Archaiology*, ii. 164, which is also printed with a translation in Davies's *Mythology of the Druids*. p. 310.

CUHELYN (VARDD), the son of Gwynvardd Dyved, a poet, who flourished towards the close of the eighth century. The poem mentioned in the last article is sometimes attributed to him.

CULVYNAWYD (PRYDAIN), the son of Gorion, a chieftain who lived in the sixth century. His name is preserved from the circumstance that he was the father of three daughters, Essyllt, Bun, and Penarwen, who are recorded in the Triads as the three "anniweirwraig," or unchaste wives of the Isle of Britain. (Myv. Arch. ii. 73.)

CUNEDDA, was the son of Einion, prince of Cornwall, and Rhagaw, daughter of Llyr. Having defeated and taken prisoner their aunt Cordalia, Cunedda and his cousin Morgan divided the dominion of Britain between them; Morgan taking the territory to the north of the Humber, and Cunedda the southern part. But at the end of the second year, Morgan being discontented with his share invaded the territories of Cunedda, by whom he was met and slain in battle at Maesmawr, in Glamorgan. Cunedda thus obtained the sovereignty of the whole Isle of Britain, and died after a happy reign of thirteen years. (Chronicle of the Kings. Myv. Arch. ii. 136.)

CUNEDDA (**WLEDIG**,) was the son of Edeyrn ab Padarn Beisrudd, by Gwawl daughter of Coel Coedhebawg. He was sovereign of the Strathclyde Britons, where he began to reign about A. D. 328, and he inherited from his mother extensive possessions in Wales. When these were invaded and held in possession by the Irish, Cunedda having a large family, sent many of his sons to Wales for the purpose of expelling them, in which object they were successful, and they themselves settled in the country. His eldest son Tybiawn died in the Isle of Man, but his son Meirion ab Tybiawn, possessed and gave his name to the cantrev of Meirion, or Merionethshire; Arwystl ab Cunedda had Arwystli, and Einion had Caer Einion, in Montgomeryshire; Ceredig had Ceredigion, or Cardiganshire; Dunod had Dunodig, in Caernarvonshire; Edeyrn had Edeyrnion, in Merionethshire; Mael had Dinmael; Coel had Coeleion; Dogvael had Dogvaelin; Rhuvon had Rhuvoniog; which are all in Denbighshire; and Oswal had Osweilin or Oswaldstree, in Shropshire. Several others of his sons and grandsons devoted themselves to religion, when deprived of their territories by the Picts and Saxons. Whence the family of Cunedda is recorded in the Triads with those of Brân and Brychan, as the three “*gwelygordd sanctaidd*,” or holy families of the Isle of Britain, and Cunedda is stated to have been the first who bestowed lands and privileges on the church in Britain. Cunedda died in A. D. 389. (Myv. Arch. ii. 61.)

CURIG (**LWYD**,) or the Blessed, was a saint celebrated for his learning and holy life, who came and settled in Wales in the seventh century. Having landed at Aberystwyth, he travelled inland, and rested upon the summit of a high mountain, which still bears the name of *Eisteddva Gurig*, or Curig’s seat; from whence looking around him, he perceived a fertile valley, in the retirement of which he determined to build a church, which is called from him *Llangurig*, in Montgomeryshire. He was also a bishop of a see in Wales, which is supposed to have been that of *Llanbadarn Vawr*. He was long held in the highest estimation by the Welsh, and we learn from a poem by Lewis Glyn Cothi, (see his Works, p. 280.) that it was common in his time for the mendicant friars to hawk about images of him and other saints, and sell them as charms to the peasantry, receiving in exchange cheese, bacon, wool, corn, &c.

“ Un a arwain yn orlog,
Gurig lwyd dan gwr ei glog;
Gwas arall a ddug Seiriol,
A naw o gaws yn ei gôl.”

“One bore by turns the blessed Curig under the skirts of his cloak, another youth carried Seiriol, and nine cheeses in his bosom.” His crosier was preserved in the neighbouring church of *Llanarmon*, or *St. Harmon’s*, in the time of Giraldus, who thus speaks of its virtues;—“In the church of *St. Germanus*, there is a staff of Saint Curig, covered on all sides with gold and silver, and resembling in its upper part

the form of a cross ; its efficacy has been proved in many cases, but particularly in the removal of glandular and strumous swellings ; inso-much that all persons afflicted with these complaints, on a devout application to the staff, with the oblation of one penny, are restored to health." To this he adds two wonderful instances of its efficacy, as having happened in his own days. (See Hoare's *Giraldus Cambrensis*, i. 5.) There was another Curig, or Cyrique, a saint of Tarsus in Cilicia, who was martyred in his infancy, together with his mother, Juliet, or Julitta. Llanilid a Churig, Glamorganshire, and "Capel Curig a'i vam Julitta." Caernarvonshire, are dedicated to Juliet and Cyrique together. Juliet is also the patron saint of Llanilid in Breconshire. It is uncertain to which Curig the churches of Porth Curig in Glamorganshire, and Eglwys Vair a Churig, Caermarthenshire, are dedicated. The festival of Juliet and Cyrique is June 16. (Rees's *Welsh Saints*.)

CWYLLAWG, one of the daughters of Caw, and wife of Medrawd, or Modred, the nephew of Arthur. She lived in the sixth century, and is considered the founder of the church of Llangwyllawg, in Anglesey.

CWYNRAU ; this name is included in the lists of the Welsh saints, but his date is unknown, and there are no churches dedicated to him.

CWYVAN, a saint who flourished in the seventh century. He was the son of Brwyneu Hên ab Cothi, o Gwyn Dyvnog, ab Medrawd ab Cowrda ab Caradawg Vreichvras, and his mother was Camell of Bodangharad in Coleion, Denbighshire. He founded the churches of Llangwyvan, in Anglesey ; Tudweiliog, in Caernarvonshire ; and Llangwyvan, in Denbighshire. Festival, June 3. (Bonedd y Saint. Myv. Arch. ii. 32.)

CWYVYN, a saint who was the son of Arthalun, of the Vale of Achlach in Ireland, and is recorded in "Bonedd y Saint" as having come over into Wales, but the date is unknown. (Myv. Arch. ii. 37.)

CYBI, a saint who flourished in the sixth century. He was the son of Selyv ab Geraint ab Erbin, and Gwen, daughter of Gynyr, of Caer Gawch. He founded a religious society in Anglesey, at a place called, from him, Caergybi, or Holyhead, where Caswallawn Law Hir had slain Serigi, over whose grave a chapel was afterwards erected ; and as Cybi was "the president of his society, he was according to the usual practice of the time styled a bishop, though he never held jurisdiction over a diocese." According to tradition Cybi and Elian used to meet at a place called Llandyvrydog, between Llanelian and Holyhead, to discuss matters of religion ; and another tradition relates that Cybi and Seiriol used to meet every week at Clorach, near Llanerchymedd, which is about midway from Holyhead to Seiriol's chapel ; and there are to this day two wells of fine spring water, about ten yards distant, which retain the names of Ffynon Seiriol, and Ffynon Gybi, and where a great concourse of people, until of late years, used to resort to wash off their several diseases. As a curious corroboration of the tradition, it may be noticed that because Cybi journeyed from west to east, and

Seiriol from east to west to meet at the wells; Cybi had his face always exposed to the sun, while Seiriol had his back, whence they were called Seiriol the fair, and Cybi the brown; "Seiriol wyn a Chybi velyn." There are some verses extant, which are said to have been written by Aneurin, or Cattwg Ddoeth, upon the departure of the saints for Bardsey, from which we learn that Cybi was present at the synod of Brevi; and the memory of his presence is preserved in the name of the church of Llangybi, in the immediate neighbourhood of Llanddewi Brevi. He was also the founder of Llangybi, near Caerlleon, in Monmouthshire, and of Llangybi, in Caernarvonshire. Festival November 6. (Mona Ant. 144. Rees's Welsh Saints. Cambrian Register, ii. 213. Myv. Arch. i. 181. iii. 3.)

CYDIVOR, abbot of Llanveithin, is recorded in the Welsh Chronicles, as eminent for his wisdom, learning, and sanctity. He sent over to Ireland six of his College to instruct the natives. He died A. D. 883. (Myv. Arch. ii. 482.)

CYDWELI, (SIR HARRI,) or Master Harri, a poet, who flourished from 1400 to 1430. He was vicar of Llandyvaelog, in Caermarthenshire.

CYLLIN, the son of Caradawg ab Brân, a saint who flourished at the close of the first century. No church in Wales bears his name.

CYMORTH, or Corth, a saint who flourished in the fifth century. She was one of the daughters of Brychan, and she lived with her sister Clydai, in Emlyn, a district which comprises portions of Caermarthenshire and Pembrokeshire. She is said to have been the wife of Brynach Wyddel, and mother of Gerwyn, and his sisters Mwynen, Gwenan, and Gwenlliw. (Myv. Arch. ii. 35.)

CYNAN, was the son of Cynwyd Cynwydion, who with his brothers Clydno Eiddin, Cynvelyn Drwsgl, and Cadrod Calchvynydd, devoted themselves to religion. He flourished in the sixth century.

CYNAN (AB IAGO,) the son of Iago ab Idwal, and Avandred daughter of Gweir ab Pyll, was a prince who had a hereditary claim to the sovereignty of North Wales, then held by Gruffydd ab Llywelyn, whose power and popularity giving him no chance of success if he endeavoured to recover his inheritance, Cynan retired to Ireland, where he married Ranulph daughter of Awloedd or Alfred, king of Dublin. In 1042, having obtained the assistance of the Irish, he invaded North Wales, and took Gruffydd prisoner, but the Welsh, as soon as this event was known, rescued their prince by attacking the Irish, and forcing them with great slaughter into their ships. In 1050, Cynan made a second attempt, which also proved unsuccessful, as most of his fleet was destroyed by a storm. He spent the remainder of his life in Ireland.

CYNAN (AB SITSYLLT,) the brother of prince Llywelyn ab Sitsyllt, was slain with all his sons in the battle of Ystradywain, in Glamorgan, which was fought between the Welsh and the Saxons, A. D. 1032. (Myv. Arch. ii. 507.)

CYNAN (GARWYN,) succeeded his father, Brochwael Ysgythrog, in the principality of Powis, about the middle of the seventh century, and he was succeeded by his son Selyv Sarffgadau. There is a satirical poem upon Cynan Garwyn by Taliesin, which is printed in the *Myvyrian Archaiology*, i. 168.

CYNAN (MEIRIADOG,) was the nephew of Eudav, "Iarll Eryng ac Euas," and lord of Meiriadog, in Denbighshire, about the close of the fourth century. He led a large army of Britons over to Gaul to support Maximus, called Maxen Wledig in Welsh history, who had married his cousin Elen, the daughter of Eudav, and having defeated Gratian, Cynan and his army were rewarded with the possession of Armorica, where they permanently settled. This expedition is recorded in the Triads as one of the "tair cyvorddwy," or three emigrations which went from Britain and never returned. (*Myv. Arch.* ii. 60.) See also an account of this expedition in the Bruts, (*ibid.* ii. 218.) where numerous particulars are added, and also the *Mabinogi*, called Breuddwyd Maxen Wledig, which is published in the *Greal*.

CYNAN (NAWDD NIVER,) is celebrated in the "Chronicle of the Princes," as the bravest and most noble in his day of the warriors of Wales. He was slain in A. D. 865. (*Myv. Arch.* ii. 479.)

CYNAN (TINDAETHWY,) the son of Rhodri Molwynog, succeeded to the sovereignty of North Wales on the death of his father, A. D. 755. Although, during his long reign, the Welsh had constant battles with the Saxons, his name is not mentioned as having been entrusted with the command of any of the Welsh forces, and it is evident that his dominion was chiefly confined to Caernarvonshire and Anglesey, notwithstanding later writers have called him king of all Wales. In the year 810, we find that his brother Howel, having claimed Anglesey as his just portion of his father's territories, by the custom of gavelkind, defeated Cynan in battle, and thus gained possession of that island, and in a second battle, fought in 814, he was equally successful. Cynan enraged by these disasters made a more vigorous effort, and succeeded at last in expelling Howel, who took refuge in the Isle of Man. (*Myv. Arch.* ii. 475.) Cynan died soon after according to some accounts, leaving his dominions to his daughter Essyllt, who was married to Mervyn Vrych, a nobleman of Man, who was the son of Nest, daughter of Cadell Deyrnllwg, son of Brochwael Ysgythrog; others place the death of Cynan in 817.

CYNAN (WLEDIG,) obtained the sovereignty of Britain, when a young man, by the death of Cystennyn Goronawg, whom he slew about A. D. 544. Though of great reputation for his bravery, he was given to strife and turbulence, and he put to death his uncle, and two cousins, whose right to the crown was nearer than his own. Cynan died in the second year of his reign, and was succeeded by Gwrtheyyr. (*Myv. Arch.* ii. 358.)

CYNBRYD, a saint who flourished in the fifth century. He was

one of the sons of Brychan, and he founded the church of Llanddulas, near Abergele, in Denbighshire. He was slain by the Saxons at a place called Bwlch Cynbryd, and he is commemorated March 19.

CYNDAV, a saint who is said to have accompanied Brân Vendigaid and Ilid from Rome, to introduce the blessings of the Gospel into Britain, about A. D. 70. Cyndav is called in "Bonedd y Saint" a man of Israel, which would seem to intimate that he was a converted Jew.

CYNDEYRN, the son of Arthog ab Caredig ab Cunedda, a saint who flourished in the early part of the sixth century. He founded the church of Llangyndeyrn, in Caermarthenshire, and is commemorated July 25.

CYNDEYRN, or St. Kentigern, according to Bonedd y Saint, was the son of Owain ab Urien Rheged, and Dwynwen the daughter of Llewddyn Lueddog of Dinas Eiddin, or Edinburgh. He was placed under the instruction of Servanus, an Irish saint, and it is said that he earned the esteem of his instructor to such a degree that he was styled by him Mwyngu, or the amiable, which later writers have rendered into St. Mungo, a name by which he is frequently known. When he grew up he founded the bishopric of Glasgow, called in Welsh Penryn Rhionydd, and in the Triads he is styled "pen esgob," archbishop or primate of the northern Britons. (Myv. Arch. ii. 3.) After a time the dissensions of the country forced him to retire to Wales, where he was kindly received by St. David. While he remained in Wales he founded another bishopric, at Llanelwy or St. Asaph, in Flintshire, about A. D. 550. A few years afterwards he was recalled to the north by Rhydderch Hael, chief of the Strath Clyde Britons, and resigning his bishopric at Llanelwy to Asav, one of his disciples, he resumed the bishopric of Glasgow, where he died at an advanced age. There are several churches in Cumberland dedicated to St. Kentigern. (See Rees's Welsh Saints, and his extracts from Cressy.) Besides the Life by John of Teignmouth, there is a very full and more valuable Life of St. Kentigern by Joscelin, monk of Furness, in the twelfth century, which is published by Pinkerton, in his "Vitæ Sanctorum Scotiæ." This ought to be attentively consulted by all who wish to understand the condition of the ancient British Church, and of ancient British society.

CYNDRWYN, a prince of that part of ancient Powis, which included the vale of the Severn, about Shrewsbury. He lived towards the close of the fifth century, and resided at Llystynwennan, in Caereinion, Montgomeryshire. He was the father of Cynddylan, and several other children.

CYNDDELW (BRYDYDD MAWR,) one of the most celebrated of the Welsh poets, who flourished from about 1150 to 1200. He was bard to the princes Owain Gwynedd, Madog ab Meredydd, prince of Powis, and to Davydd ab Owain Gwynedd. Many of his poems are

preserved, and are valuable for the historical notices contained therein, as well as for the excellence of the poetry, which proves that his fame was no more than he was entitled to. His works are printed in the first volume of the *Myvyrian Archaiology of Wales*, and comprise fifty four pages in double columns. He was in advance of the age he lived in, and he was a decided enemy of the superstitions of his time. We learn from an englyn by him, that during his last illness, the monks of Ystrad Marchell, in Powis, sent a deputation to him with a requisition that he should renounce his errors, and make satisfaction to the church, threatening in case of non-compliance that he should be excommunicated and deprived of Christian burial. His answer may be thus translated; "Since no covenant could be produced against me, which the God of purity knoweth, it would have been more just in the monks to receive than to reject me." (*Myv. Arch. i. 263.*)

CYNDDELW (BRYDYDD LLYCHWIN,) a poet who lived about the middle of the thirteenth century. There are none of his works preserved.

CYNDDILIG, the son of Cor Cnud, is mentioned by Aneurin in the *Gododin*, as having fought at the battle of Catteraeth. (*Myv. Arch. i. 10.*)

CYNDDYLAN, the son of Cyndrwyn, succeeded his father in his principality of the vale of Severn, about Shrewsbury, where he resided. He lived about the middle of the sixth century. Cynddylan is distinguished for the hospitable reception he gave the warrior bard, Llywarch Hên, who with his numerous sons assisted him in opposing the incursions of the Saxons. The battles which ensued were fatal to Cynddylan, Elvan, and Cynwraith, as well as to the sons of Llywarch Hên, whose death the bard bewails in his "Elegy on his old age." Some interesting particulars respecting Cynddylan are to be obtained from two elegies that are preserved in the *Myvyrian Archaiology*, (*i. 107. 159.*) one by Meugant, and another of much greater length by Llywarch Hên, which is also printed with a translation in Owen's "Heroic Elegies of Llywarch Hên." From this we learn that Cynddylan was slain in defending a town called Tren, and that he was buried at Eglwys Bassa or Baschurch, in Shropshire.

CYNHAIARN, the son of Hygarvael ab Cyndrwyn, a saint who flourished in the sixth century. The church of Ynys Cynhaiarn, in Caernarvonshire, is dedicated to him. He was the brother of Aelhaiarn and Llwchaiarn.

CYNHAVAL (AB ARGAD,) a bard who flourished in the seventh century, and no less celebrated for his poetical abilities than for his prowess. He is recorded in the *Triads* as one of the three "tarw unben," or chiefs who fought in battle like bulls. The other two were Avaon and Elmur. (*Myv. Arch. ii. 4, 13, 69.*)

CYNHAVAL, the son of Elgud ab Cadvarch ab Caradawg Vreichvras by Tubrawst daughter of Tuthlwyniaid, was a saint who lived in

the seventh century, and founded the church of Llangynhaval, in Denbighshire. His commemoration is October 5. (Bonedd y Saint. Myv. Arch. ii. 34.)

CYNHEIDDON, a saint who lived in the fifth century. She is supposed to have been the grand-daughter of Brychan. Cynheiddon founded the chapel of Llangynheiddon on Mynydd Cyvor, which formerly existed in the parish of Llandyvaelog, in Caermarthenshire. There was also another saint of this name, Cynheiddon the son of Ynyr Gwent, in the sixth century, but nothing is known of his history.

CYNIDR, a saint who flourished in the fifth century, at Maelienydd, in Radnorshire, and was buried at Glasbury. He was the son of Rhiengar, the daughter of Brychan. He founded the churches of Llangynidr and Aberyscir, in Breconshire, which are dedicated to him jointly with the Virgin Mary.

CYNIN, a saint who flourished in the fifth century. According to Bonedd y Saint he was the son of Brychan, but the "Cognacio Brychan" states him to be the son of Tudwal Bevr, by a daughter of Brychan. He founded the church of Llangynin, near St. Clears, in Caermarthenshire. He was also a bishop, and the church being called "Llangynin a'i weision neu ei veibion," the additional designation of his servants or his sons is supposed to mean the clergy in attendance upon him. (Myv. Arch. ii. 35. Rees's Welsh Saints.)

CYNLLO, a saint who flourished in the fifth century. He was the son of Mor ab Ceneu ab Coel Coedhebawg. It is evident from the circumstance of his being commemorated in the calendar of the old editions of the Welsh Liturgy, on July 17, as Cunllo Vrenin, or the king, that he was at first in possession of his ancestral dominions, and that he afterwards devoted himself to religion. He founded the churches of Nantmel, Llangynllo, and Llanbister, in Radnorshire; and Llangynllo and Llangoedmor, in Cardiganshire. In the Dyhuddiant Elphin, a poem ascribed to Taliesin, it is said of him, "ni bydd coeg gweddi Cynllo," that is, not vain shall be the prayer of Cynllo, a proof that his intercession was considered efficacious. (See Rees's Welsh Saints, 12, 133.) We learn from the notes to the poems of Lewis Glyn Cothi, that the following memorials of him are preserved at Llangoedmor, p. 326. 1. *Cerwynau Cynllo*, or Cynllo's brewing or mashing tubs, being cavities worn in the rocky bed of the river by the continual abrasion of the water. 2. *Ol traed march Cynllo*, the prints or marks of the hoofs of Cynllo's horse left in the rock. 3. *Ol gliniau Cynllo*, the marks of Cynllo's knees when at his devotions. Besides the above memorials, there is a spring of water at Llanbister, in Radnorshire, called *Pistyll Cynllo*.

CYNLLO, the son of Beli ab Maelmynan, succeeded his father in the principality of Powis. He lived in the early part of the eighth century. He was the father of Elisau.

CYNLLWG, a poet who flourished about the beginning of the ninth century. None of his works are extant.

CYNOG, or Cynawg, a saint who flourished in the fifth century. He was the reputed son of Brychan Brycheiniog by Banadlwedd, the daughter of Banadle of Banadla, in Powis. Soon after his birth he was put under the care of a holy man named Gastayn, by whom he was baptized. Cressy says, "the fame of his sanctity was most eminent among the Silures; his name is consigned among our English Martyrology, on the eleventh of February, where he flourished in all virtues about the year of Christ 492." This is supposed to be the date of his death: he was murdered by the pagan Saxons upon a mountain called the Van, in Breconshire, where a church in memory of his martyrdom was erected over his grave, and called from that circumstance Merthyr Cynog. He also founded the churches of Devynog, Ystrad Gynlais, Penderin, Battel, and Llangynog, in Breconshire; and Llangynog, in Montgomeryshire. The collar of St. Cynog was carefully preserved at Brecknock, in the time of Giraldus Cambrensis, who thus speaks of it: "I must not be silent concerning a collar chain, which they call St. Canauc's; for it is most like to gold in weight, nature, and colour; it is in four pieces wrought round, joined together artificially, and clefted as it were in the middle, with a dog's head, the teeth standing outward; it is esteemed by the inhabitants so powerful a relic, that no man dares swear falsely when it is laid before him; it bears the mark of some severe blows, as if made with an iron hammer: for a certain man, as it is said, endeavouring to break the collar for the sake of the gold, experienced the divine vengeance, was deprived of his eye sight, and lingered the remainder of his days in darkness." (Bonedd y Saint. Rees's Welsh Saints. Jones's Brecknockshire. Hoare's Giraldus.)

CYNOG, called also Kinothus, was the second bishop of Llanbadarn, and he succeeded St. David in the archbishopric of Menevia, about A. D. 544. He died however so soon after his elevation, that in many lists, St. David is said to have been immediately succeeded by St. Teilo. Llangynog, in Caermarthenshire, is supposed to have been founded by this Cynog.

CYNON, the son of Clydno Eiddin, is celebrated by Aneurin in the Gododin, and Gwarchan Cynvelyn, as one of the warriors who fought in the fatal battle of Cattraeth, and one of the four who escaped from that disastrous field. He is recorded also in the Triads, with Aron ab Cynvarch and Llywarch Hên, as one of the three "cynghoriaid varchawg," or counselling knights of the court of Arthur, who had nothing but success when he acted by the advice which he received from them, and reverses when he did not follow their counsel. In another Triad he is called one of the three "serchawg," or ardent lovers of the Isle of Britain, on account of his passion for Morvydd daughter of Urien, the other two being Caswallawn and Trystan. Cynon is frequently mentioned by the bards of the middle ages, and celebrated both for his bravery, and devotion as a lover. Thus he is alluded to by Gruffydd

ab Meredydd in the beginning of the fourteenth century, who compares the force of his own passion to that of Cynon for Morvydd. In the memorials of the graves of the warriors, there are two stanzas relating to the sepulture of Cynon. (Myv. Arch. i. 82. ii. 73, 79. Lady Guest's Mabinogion, i. 93.)

CYNHUDYN, a saint who flourished in the sixth century. He was the son of Bleiddyd ab Meirion, and dean of the college of Padarn, at Llanbadarn Vawr, and it is supposed from the inscription **CAN-OTINN** on a stone in the churchyard of Llanwnws, Cardiganshire, that he was buried there. (Myv. Arch. ii. 35.)

CYNVAB, a saint who flourished in the seventh century. He founded Capel Cynvab, a chapel that once existed in the parish of Llanvair ar y bryn, Caermarthenshire, and he was commemorated Nov. 15.

CYNVAR (**CADGADDUG**), the son of Cynwyd Cynwydion, a chieftain who flourished in the fifth century. He is recorded in the Triads with Urien and Gwenddolau, as the three "tarw cād," or bulls of conflict of the Isle of Britain, and they were so called because they rushed on the enemy with the impetuosity of bulls, so that no one could withstand them. (Myv. Arch. ii. 69.)

CYNVARCH I. the son of Sitsyllt or Saissyllt, succeeded Iago on the throne of Britain, and is said to have flourished about 704 B. C. He was succeeded by Gyrvyw. (Myv. Arch. ii. 137.)

CYNVARCH II. the son of Sitsyllt, succeeded his father on the throne of Britain, and was followed by his brother Daned. According to the Bruts he flourished about 563 B. C. (Myv. Arch. ii. 137.)

CYNVARCH (**OER**), the son of Meirchion, was a prince of the Northern Britons, and lived about the middle of the fifth century. He married Nevyn, one of the daughters of Brychan, by whom he had the celebrated Urien Rheged. He dedicated the latter part of his life to religion, and founded the church of Llangynvarch in Maelor, Flintshire, which was destroyed by the Saxons in the battle of Bangor Orchard, A. D. 607. Llanvair Dyffryn Clwyd is dedicated to him jointly with the Virgin Mary, and St. Kinemark's in Monmouthshire is supposed to be called after him. His name occurs on the pillar of Eliseg, near Llangollen:—**CONMARCH PINXIT HOC CHIROGRAFUM REGE SUO POSCENTE CONCENN.**

CYNVARWY, the son of Awy ab Lleenawg prince of Cornwall, was a saint who flourished in the seventh century. He founded the church of Llechgynvarwy, in Anglesey, and is commemorated November 7.

CYNVELYN, the son of Bleiddyd ab Meirion ab Tybiawn ab Cunedda, a saint who flourished in the sixth century. He founded the church of Llangynvelyn, in Cardiganshire; and another at Trallwng, or Welshpool, in Montgomeryshire.

CYNVELYN (**DRWSGL**), or the clumsy, was the son of Cynwyd Cynwydion, of the royal line of Coel Coedhebawg. He dedicated the

close of his life to religion, but in his earlier years he had distinguished himself as a warrior, for he is recorded in the Triads as one of the three "post câd," or pillars of battle of the Isle of Britain, the other two being Dunawd Ffur the son of Pabo, and Gwallawg ab Lleenawg. (Myv. Arch. ii. 69.)

CYNVELYN (WLEDIG,) succeeded his father Teneuwan as king of Britain. According to the Brut Tysilio, (Myv. Arch. ii. 187.) he was educated by Julius Cæsar, and consequently attached to the Romans so much so that "though it was in his power he did not withhold the tribute." Cynvelyn died after a reign of twelve years, leaving two sons, Gwydyr and Gweirydd. Cynvelyn is also recorded in the Triads with Caradawg ab Bran, and Arthur, as the three "glewion unbeniaid," or undaunted sovereigns of the Isle of Britain. (Myv. Arch. ii. 62.) This Cynvelyn is the Cunobelinus of classical history, king of the Cassii and Trinobantes, and according to Dion Cassius the father of the celebrated Caractacus. He is supposed to have first introduced the coinage of money into Britain, as numerous coins exist which bear his name. (See Pegge's Coins of Cunobeline. Stukeley's Plates of British Coins. Whitaker's History of Manchester.) He lived in the reigns of Tiberius and Caligula, and died about A. D. 40.

CYNVRAN, a saint who flourished in the fifth century. He was one of the sons of Brychan, and the founder of the church of Llysvaen, in Caernarvonshire, between Abergele and Aberconwy. There is a well in this parish called *Ffynnon Gynvran*, where according to Edward Llwyd it was usual to invoke *rhad Duw a Chynvran lwyd ar y da*, the grace of God and the blessed Cynvran on the cattle, when offerings at the well were made to procure the saint's blessing.

CYNVRIG, (ELLIS,) a poet who flourished from 1580 to 1620.

CYNVRIG, or Cynwrig ab Davydd Goch, a poet who flourished about 1420. Some of his compositions are preserved in MS. and the first lines are given in Moses Williams's Index Poematum Wallicorum.

CYNVYN, the son of Gwerystan, lord of Cibwyr in Gwent, lived in the beginning of the eleventh century. He married Angharad daughter of Meredydd ab Owain ab Hywel Dda, and widow of Llewelyn ab Sitsyllt, by whom he had Bleddyn, who became prince of North Wales in A. D. 1062.

CYNVYW (AB GWYNLLYW,) was a saint of the college of Cattwg. As his name is sometimes written Cyvyw and Cynyw, he is supposed to have founded the churches of Llangyvyw, near Caerlleon, in Monmouthshire, and Llangynyw, in Montgomeryshire.

CYNWAL, (RICHARD,) a poet who flourished between 1600 and 1630. He lived at Penmachno, Caernarvonshire.

CYNWAL, (WILLIAM,) a poet of considerable reputation, who lived at Penmachno, Caernarvonshire, and flourished from about 1560 to 1600. His works are preserved in MS. and among them is a poetical

controversy which he had with Edmund Prys, archdeacon of Merioneth, amounting to several pieces, and it is said that Cynwal fell a victim to the poignancy of the archdeacon's replies.

CYNWRAITH, a chieftain who flourished in the sixth century. He was the son of Cyndrwyn, prince of a part of ancient Powis, and was slain, with his brother Cynddylan, in defending a town called Tren, against the Saxons. (Marwnad Cynddylan gan Llywarch Hên.)

CYNWRIG, (Sion,) a poet who flourished about 1600. His works remain in MS.

CYNWYD (**CYNWYDION**), a saint who flourished in the sixth century. He was a member of the college of Cattwg, and he founded the church of Llangynwyd, in Glamorgan. He was the son of Cynvelyn ab Garthwys ab Mor ab Ceneu ab Coel Coedhebawg. His sons, Clydno Eiddin, Cynan, Cynvelyn Drwsgl, and Cadrod Calchvynydd, also embraced a religious life.

CYNWYL, a saint who flourished in the sixth century. He was the son of Dunawd Ffur by Dwywe, a daughter of Gwallawg ab Lleenawg, and he was the brother of Deiniol. He assisted in the foundation of Bangor Iscoed, and he also founded the churches of Cynwyl Gaio, and Cynwyl Elved, in Caermarthenshire; and Aberporth, in Cardiganshire. The church of Penrhos, near Pwllheli, in Caernarvonshire, is also dedicated to him. His commemoration is April 30.

CYNYR (**CEINVARVAWG**), otherwise called Cynyr Varvdrwch, was a chieftain who lived in the fifth century. He was the son of Gwron ab Cunedda, and brother of Meigyr and Meilyr.

CYNYW (**SANT**), see **CYNVYW** ab **GWYNLLYW**.

CYNGAR, a saint who flourished in the sixth century. He was the son of Geraint ab Erbyn, one of the princes of Devon. Having removed into Wales from Cungresbury, in Somersetshire, he became a member of the college of Garmon, and he also founded a college or monastery, at Llangenys, in Glamorganshire. He is also the founder of the churches of Badgworth and Cungresbury, in Somersetshire; of Estyn or Hope, in Flintshire; and Llangevni, in Anglesey; with respect to the latter Rowlands states in his *Mona Antiqua*, p. 155. that "this Cyngar ab Geraint had, beside the place to build a church upon, a township bestowed upon him and his cloister for ever, whose freeholds are to this day held de Sancto Cungaro."

CYNGAR; there was another saint of this name who was the son of Arthog ab Ceredig, and the brother of Cyndeyrn. Some confusion also exists from the fact that a third Cyngar is mentioned by Capgrave, who also calls him Docwinus. (See Rees's *Welsh Saints*.)

CYNGARVAEL, one of the sons of Cyndrwyn, a prince of part of Powis, who lived about the middle of the sixth century.

CYNGEN, prince of Powis, flourished about A. D. 500. He succeeded his father, the first Cadell Deyrnllwg, and is celebrated for the patronage which he afforded to the saints, and for the liberal endow-

ments he bestowed upon the church. He granted ample lands to the monastery of Bangor Iscoed, and he is also esteemed a saint, for there was formerly a church, in Shrewsbury, which was founded by and dedicated to him. Cyngen married Tangwystl, daughter or granddaughter of Brychan.

CYNGEN the second, succeeded his father, the second Cadell Deyrnllwg, in the principality of Powis, A. D. 804. He went to Rome, where he was murdered by his own servants, A. D. 850. (Myv. Arch. ii. 392, 479.)

CYRIOG, (GUTRYN,) a poet who lived at Llanellian, in Anglesey, from 1500 to 1530. His poems are preserved in MS.

CYRYS (O IAL,) otherwise called Yr hen Gyrys o Iâl, is celebrated as a collector of the proverbs and maxims that were current among the Welsh, to which he added many of his own composition. It is not certain whether he flourished in the eleventh or twelfth century. His work, *Madwaith Hên Gyrys o Iâl*, otherwise called *Bach Buddygre* and *Gwynvarch Gyvarwydd*, was transcribed by the poet Gruffydd Hiraethog about 1500, by Dr. John Davies about 1590, by W. Maurice, of Llansilin, in 1675, and by E. Evans, in 1775, and finally printed by the noble *Thames-street Furrier*, in the third volume of the *Myvyrian Archæology*, where they fill forty-four pages in double columns.

CYSTENNYN (AMHERAWDR,) or Constantine the Great, according to the Welsh Bruts, was the son of Constantius by Helen Llwyddawg, the daughter of Coel Coedhebawg. After his father's death in A. D. 306, Cystennyn succeeded to the throne of Britain, and with his maternal uncles, Llewelyn, Trahaearn, and Meurig, he collected a large army of Britons, with which he conquered Rome, and Maxentius the cruel. (Myv. Arch. ii. 206.) According to the Welsh Triads, (ibid. ii. 68,) Cystennyn founded the archbishopric of York. See Rees's Welsh Saints, p. 97, for proofs that Gibbon was right in denying the British origin of Helen.

CYSTENNYN (GORONAWG,) the son of Cador, according to the Welsh Bruts, succeeded Arthur on the throne of Britain, A. D. 542, at the express desire of the latter, for Cador was the son of Gorlais, earl of Cornwall, by Eigr, Arthur's mother, the daughter of Amlawdd the Great. Cystennyn fought several battles with the Saxons, who assisted the sons of Modred in their attempts against him, but in the third year of his reign he was slain by Cynan Wledig, and was buried in Côr y Cawri, or Circle of the Heroes, at Salisbury, near Uther Pendragon. (Myv. Arch. ii. 358.)

CYSTENNYN (GORNEU,) the son of Cynvor ab Tudwal Mwynvawr ab Cadvan ab Cynan Meiriadog, was grandfather to the celebrated king Arthur, and is often styled Cystennyn Vendigaid or The Blessed; and sometimes Cystennyn Llydaw, from his having arrived in this country from Llydaw or Armorica, where his ancestors had resided

since the time of Cynan Meiriadog. When the Britons found themselves unable to withstand the attacks of the Picts, they sent a deputation to solicit assistance from the Armoricans, and Cystennyn was accordingly sent by his brother Aldor, who had now succeeded to the throne, with two thousand men; and after defeating the enemy in several battles, he was elected to the sovereignty of Britain about the year 433, and in his person the office of Pendragon of the Britons assumed for the first time the appearance of a Monarchy, but it still continued elective. Cystennyn is said to have married the daughter of a Roman chieftain, and (according to the *Liber Landavensis*) it appears that he had a daughter who married Pebiau, son of Erb, king of Gwent and Ergyng, and who was cousin to Tewdrig ab Teithvallt, king of Glamorgan, and grandfather to St. Dubricius. It is probable that Cystennyn founded the church of Llangystennyn, in Ergyng, which was afterwards given by his son-in-law Pebiau to the church of Llandaff, a grant of which may be seen in the *Liber Landavensis*, p. 314. Cystennyn had several sons, the eldest of whom, named Constans, upon the death of his father, who was assassinated by a Pict, about the year 442, succeeded him in the sovereignty, but was in five years afterwards murdered by Vortigern, who usurped the kingdom, and who seems to have originally possessed dominions in Radnorshire, called Gwrtheyrnion, which must have joined Ergyng, and would in some measure prove that Constans and Vortigern were neighbouring as well as rival kings. Besides Constans, and the wife of Pebiau, Cystennyn had several other children, whose names are amongst the most illustrious recorded in the history of those times; these were Emrys Wledig or Ambrosius; Uther Pendragon; Erbyn, king of Cornwall; and Digain; the latter of whom led a life of sanctity, and was the founder of Llangerniw, a church which once existed in Ergyng. Cystennyn Vendigaid is recorded in the *Triads* as one of the three "estron Deyrn," or foreign sovereigns of the Isle of Britain; the other two being Gwrddyled Gawr, and Morien Varvawg. (*Myv. Arch.* ii. 64.) Llangystennyn, a church in Caernarvonshire, near Aberconwy, is supposed to be dedicated to him.

CYVEILIAWG, a bishop of Llandaff, from A. D. 872, until his death in 927. He is remarkable as being the first of the Welsh bishops who submitted to Canterbury. He was consecrated bishop by Ethelred, archbishop of Canterbury, at his own house, in the year 872. He was taken prisoner by the Danes; the particulars are thus related by Florentius of Worcester; "A. D. 915. The pagan pirates who for nearly nineteen years had left Britain, and attacked the French coasts, returned to England from the province of Lidwicum (Brittany) under their leaders, Ohter and Rhoad, and having sailed round the West Saxons, and Cornwall, entered the mouth of the Severn. Without delay they invaded the country of the southern Britons, and destroyed all that they found on the banks of the river. Having taken in the dis-

trict of Ircenefield the British bishop Cimilgeacum, they rejoiced not a little and conveyed him to their ships: whom however king Edward (the Elder) soon afterwards ransomed for forty pounds." (Chron. Florent. 1601. p. 600. See also Math. Westm. p. 183. Ingram's Saxon Chronicle, p. 131. Liber Landavensis, 491.)

CYVELACH, a suffragan bishop of Glamorgan, who, according to the "Chronicle of the Princes of Wales," was slain A. D. 756, in a battle which took place at Hereford, between the Welsh and the Saxons, in which the former were victorious. (Myv. Arch. ii. 473.) Llangyvelach, a church in Glamorganshire, which was originally founded by St. David, derives its present name from him.

CYVLEVYR, a saint who flourished in the fifth century; though he is reckoned among the sons of Brychan, other accounts with greater probability call him the son of Dingad, and grandson of Brychan. He was murdered by the Saxons in Cardiganshire, at a place called, in commemoration of his martyrdom, Merthyr Cyvlevyr. (See Jones's Brecknockshire. Rees's Welsh Saints.)

CYVLEWYR, the son of Gwynllyw, a saint who flourished in the sixth century, but nothing further is known of his history.

CYVYW, son of Gwynllyw. See CYNVYW.

CYWRYD, a bard who flourished in the sixth century, under the patronage of Dunawd the son of Pabo. None of his works are now in existence.

DADWEIR, or Dallweir Dalben, one of the heroes of the court of Arthur, whose name is recorded in the Mabinogi of Cilhwch and Olwen; he was the owner of the swine kept by Coll ab Collvrewi, in the valley of Dallwyr, in Cornwall. (Myv. Arch. ii. 72.)

DALLDAV (AIL CYNYN COV,) a distinguished warrior who flourished in the sixth century. He is recorded in the Triads, with Trystan the son of March ab Meirchion, and Rhuawd the son of Morgant ab Adras, as one of the three "gogyvurddion," or compeers of the court of Arthur. Another Triad records the name of his horse Ferlas. (Myv. Arch. ii. 20, 74.) His name also occurs in the Mabinogi of Cilhwch and Olwen.

DAN, or Daned, the son of Saissyllt, succeeded his brother Cynvarch on the throne of Britain, according to the Welsh Bruts, in the sixth century B. C. He was succeeded by his son Moryd. (Myv. Arch. ii. 158.)

DANIEL (AB LLOSGWRN MEW,) or ab Llogwrn Mynyw, a poet who flourished between 1150 and 1200. There is an elegy by him on Owain Gwynedd, which is printed in the Myv. Arch. i. 268.

DARON, (Lewis,) a poet who flourished between 1580 and 1600. His works remain in MS.

DARONWY, a person who is ranked with the Cath Palug, and Edwin king of Northumbria, as the three molestations of Anglesey. There is a historical poem by Taliesin, preserved in the first volume

of the Myvyrian Archaiology, entitled "Cerdd Daronwy," but most of the allusions are too obscure to be understood at the present time.

DAVID, (St.) or as he is called by the Welsh, Dewi, the tutelar saint of Wales, was the son of Sandde ab Cedig ab Ceredig ab Cunedda, and his mother was Non, the daughter of Gynyr of Caer Gawch, in Pembrokeshire. According to Giraldus, he was born at the place since called St. David's, and he was baptized at Porth Claïs, in that neighbourhood by Albeus, bishop of Munster, "who by divine providence had arrived at that time from Ireland." St. David is said to have received his education in the school of Illutus; and afterwards in that of Paulinus, at Tygwyn ar Dâv, where he is said to have spent ten years in the study of the Scriptures, and where Teilo, the second bishop of Llandaff, was one of his fellow students. He afterwards founded a monastery, in the valley of Rosina or Rhos, which was afterwards called Menevia. In this retirement he lived with his disciples, practising those religious austerities, which were sanctioned by the superstitions of the age. He is said to have been greatly molested by Boia, a chief of the Gwyddyl Fichti, who had taken possession of the surrounding district, but the saint's patience and eloquence disarmed him, and he was at last converted and baptized. St. David was first aroused from his seclusion to attend the synod of Brevi, in Cardiganshire, where he spoke with such grace and eloquence that he silenced the supporters of the Pelagian heresy, and utterly vanquished them. Here, by the common consent of all, both clergy and laity, he was elected primate of the Welsh Church, Dubricius having resigned in his favour. The date of his elevation is A. D. 519. As the Pelagian heresy was not entirely suppressed, he convened another synod, which was held at Caerlleon. His exertions upon this occasion were so successful that the heresy was exterminated, and in consequence the meeting has been named "the Synod of Victory." After these councils he is said to have drawn up a code of rules for the regulation of the British Church, and it is generally believed that Wales was first divided into dioceses in his time. Under his presidency the cause of religion was most prosperous, and according to Giraldus, "In those times in the territory of Cambria the church of God flourished exceedingly, and ripened with much fruit every day. Monasteries were built every where; many congregations of the faithful of various orders were collected to celebrate with fervent devotion the sacrifice of Christ. But to all of them Father David, as if placed on a lofty eminence, was a mirror and pattern of life. He informed them by words, and he instructed them by example; as a preacher, most powerful through his eloquence, but more so in his works. He was a doctrine to his hearers, a guide to the religious, a life to the poor, a support to the orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars, becoming all to all, that he might gain all to God." A similar character is given to St. David in the Triads, where Dewi, Padarn,

and Teilo, are styled the three “gwesteion gwynvydedig,” or blessed visitors of the Isle of Britain; and they were so called because they went as guests to the houses of the noble, the plebeian, the native, and the stranger, without accepting either fee or reward, or victuals, or drink; but what they did was to teach the faith in Christ to every one without pay or thanks. But to the poor and needy they gave gifts of their gold and silver, their raiment and provisions. (Myv. Arch. ii. 12, 61.) In another Triad, Dewi is called “penescob,” or primate, under the eldership of Maelgwn Gwynedd, and sovereignty of Arthur, at the same time that Bedwini held the same office in Cornwall, and Cyndeyrn in North Britain. (ibid. ii. 3.) Not long after his elevation to the archbishopric, St David obtained the permission of Arthur to remove the see from Caerlleon to Menevia, in consequence it is supposed of his father-in-law having given all his lands in Pembrokeshire to the church, and the former place being too much exposed to the incursions of the Saxons. Menevia hence came to be called Ty Ddewi, the name it still bears in Welsh, the house of David, or St. David’s. The churches and chapels founded by St. David are no fewer than fifty three in number, in South Wales alone, besides others in England. A list of them, with some additional interesting particulars of this eminent man, is given in Rees’s excellent Essay on the Welsh Saints. St. David died according to some dates in 544, aged 82, in the monastery which he founded at Menevia, and where he was honourably buried by order of Maelgwn Gwynedd. He was canonized by Pope Calixtus about A. D. 1120, and his commemoration was held on the first of March, the anniversary, according to Giraldus, of the day on which he died. It has been lately observed by Dr. Owen Pughe, in his Cambrian Biography, that the reputation which he has required of being the patron saint of Wales, is of modern introduction; and the observation is correct in the sense of “tutelar saint,” as understood by those who compiled the romances of the “Seven Champions of Christendom.” It may also be said that the story of the leek, and its adoption as a national emblem, is not noticed by his early biographers. But these remarks should not be made with a view to disparage his memory. He has long maintained the highest station among the saints of his country; and whether the number of churches attributed to him, or his exertions in the overthrow of Pelagianism be considered, he possesses the fairest claim to such a distinction. Since the twelfth century his pre-eminence has been undisputed; and the poem of Gwynvardd, written in that age, lauds him in the very highest terms. So famous was his shrine at Menevia, that it attracted votaries not only from all parts of Wales, but also from foreign countries, and three of the kings of England, William the Conqueror, Henry the second, and Edward the first with his queen, are recorded to have undertaken the journey, which when twice repeated was deemed equal to one pilgrimage to Rome. *Roma semel quantum dat*

bis Menevia tantum. Lives of St. David have been written by Rice-marchus about A. D. 1090, a copy of which is preserved in the British Museum, Cotton MSS. Vespasian A. xiv.; by Giraldus Cambrensis about 1200, published in Wharton's *Anglia Sacra*; by John of Teignmouth, a contemporary of Giraldus, inserted in Capgrave's Collection; and by Leland in the reign of Henry VIII, which is published in his "Collectanea." There is also a Life written in Welsh, in the British Museum, Cotton MSS. Titus D. xxii, which will be soon published.

DAVIES, (EDWARD,) was born in the parish of Llanvareth, Radnorshire, in the year 1756, where his father, Edward Davies, farmed a small family estate which belonged to his elder brother, and his ancestors for many generations held a respectable rank among the small landed proprietors of that district. His early education was received from various instructors, but in 1774 he was placed in the college grammar school at Brecknock. One of his schoolfellows here was Theophilus Jones, the subsequent historian of Brecknockshire, with whom his friendship ended only at his death, in 1812. After continuing one year at Brecknock, he opened a school on his own account at Hay, in 1775; and in 1779, he was ordained deacon for the curacy of Bacton, in Herefordshire, which, with the churches of St. Margaret's and Turnaston, he was obliged to serve for a year without any stipend; he soon after removed to the curacies of Dorston and Peterchurch, which, with Turnaston, he continued to serve until the end of 1782. At this time he performed divine service five times and preached thrice every Sunday, travelling above thirty miles, for all which he was only paid £30 a year; an extent of labour which laid the foundation of the long indisposition with which he was afflicted in after life. In 1783, he removed from Hay, and took the charge of the grammar school in Chipping Sodbury, in Gloucestershire, which, with the lectureship of that parish, and the curacy of Great Badminton, he held for sixteen years. In 1784, he published his first work, entitled "Aphtharte, the genius of Britain," a poem written in the taste of the sixteenth century; and soon afterwards "Vacunalia, consisting of Essays in verse on various subjects, with some translations." In 1795, he appeared as a novelist, in a work entitled "Eliza Powell, or Trials of Sensibility," in two volumes, for which he received twenty guineas, the only direct sum he ever received for any of his literary works. In 1799, he removed to Olveston, of which he had obtained the curacy. In 1802, he received his first preferment in being presented to the perpetual curacy of Llanbedr, Radnorshire; and in 1805, Dr. Watson, bishop of Llandaff, gave him the living of Bishopston, near Swansea. After great difficulties he succeeded in publishing his "Celtic Researches," 8vo. in 1804; and in 1809, the "Mythology of the Druids," 8vo. These works have placed him in the first rank as a writer on the history and manners of the ancient Britons, and they show in a remarkable manner the author's deep research and masterly skill in treating subjects so abstruse,

and they obtained the warm approbation of the most distinguished men of his age. In 1811, he published a volume containing a "Series of Discourses on Church Union," 8vo. which are considered among the best on the subject in the English language, and as a testimony of his approbation, bishop Burgess gave him the prebend of Llangynllo, in the collegiate church of Brecon. In 1816, he published a tract called "Immanuel, a letter on Isaiah, vii. 14. in answer to the strictures of a modern Jew," and in the same year he was presented to the rectory of Llanvair Oerllwyn, in Cardiganshire, and the chancellorship of the church of Brecon. At the close of 1823, his eyesight almost totally failed him, which from an accident, which befell him when about six years of age, had always been impaired. In 1824, on account of his learning he was elected one of the ten Associates of the Royal Society of Literature, which entitled him to a hundred guineas a year. In 1825, appeared his excellent essay on the "Claims of Ossian," 8vo. He expired after a long illness, January 1, 1831. (See a very full and interesting memoir furnished to the *Cambrian Quarterly Magazine*, volume iii. 408. by the Rev. W. J. Rees, of Cascob, the learned editor of the *Liber Landavensis*.)

DAVIES, (FRANCIS, D. D.) an eminent and pious prelate, was a native of Glamorganshire, where he was born in 1611. He entered Jesus College, Oxford, in 1628, where he took his degrees in arts, and was made a fellow of his college. Having taken orders, he was beneficed in his native country; and in 1640, he was admitted to the reading of sentences. He afterwards suffered much for the Royal cause, and he lived as well as he could, being involved in the same fate with the other royalists. But after the restoration, he recovered what he had lost. In 1660, he became archdeacon of Llandaff, and in the following year he took his degree of D. D. In 1667, upon the decease of Dr. Hugh Lloyd, he was consecrated bishop of Llandaff, and he died in 1674, and was buried in his cathedral. (Wood's *Ath. Oxon. Le Neve's Fasti*.)

DAVIES, (HUGH,) an eminent naturalist, was born in Anglesey, in 1739. His father was Lewis Davies, rector of Llandyvrydog, and his mother's name was Knight. He lost his father at an early age, and he was educated at Beaumaris grammar school, whence he entered Jesus College, Oxford, and took in due time his degree of B. A. At the age of twenty three, he took orders, and was shortly afterwards appointed usher of the grammar school, in Beaumaris. In 1778, he was preferred to the living of Beaumaris, which he resigned in 1787, for Aber, in Caernarvonshire. In 1790, he was elected a fellow of the Linnæan Society. As a naturalist his talent was of no common cast, and his opinion was frequently sought by eminent men in their scientific pursuits, and invariably followed with safety. He was highly esteemed by Pennant, whom he accompanied to the Isle of Man, in 1774, and he is thus mentioned by him in his literary life. "I should

accuse myself of a very undue neglect, if I did not acknowledge the various services I received from the friendship of Mr. Davies, since the beginning of our acquaintance. I will in particular mention those which resulted from his great knowledge in botany. To him I owe the account of our Snowdonian plants; to him I lie under the obligation for undertaking, in June 1775, at my request, another voyage to the Isle of Man, to take a second review of its vegetable productions. By his labours a Flora of the island is rendered as complete as possible to be effected by a single person, at one season of the year. The number of plants he observed amounted to about five hundred and fifty." He also assisted Pennant in the Faunula of the second edition of his Indian Zoology, published in 1792. His work on the Botany of Anglesey, which was published in 1813, 8vo. under the title of Welsh Botany in English and Welsh, is an excellent book, and is constantly referred to. He resigned his living of Aber, in 1816, owing to his age and infirmities, and he died at Beaumaris, February 16, 1821. The following plants are named from him, *Encalypta Daviesii*, *Hydnum Daviesii*, *Calithamnion Daviesii*, and *Glyphomitrium Daviesii*.

DAVIES, (JOHN, D. D.) was born at Llanverras in Denbighshire, about the year 1570. His father, David ab John, was a weaver, but his family was respectably connected. (See Dwnn's Heraldic Visitations.) He was educated at Ruthin school, under the instruction of Dr. Richard Parry, afterwards bishop of St. Asaph, whose friendship he enjoyed as long as he lived. In the year 1589, Davies entered Jesus College, Oxford, where he remained four years, and took a degree in Arts, and acquired a reputation for a considerable share of learning. In 1593, he left Oxford for Wales, where he prosecuted his study of divinity, and of the language and antiquities of his native country. In the year following he was ordained, and in 1604, he was presented by the Crown to the rectory of Mallwyd in Merionethshire, and he was appointed chaplain to his friend Dr. Parry, on his elevation to the episcopal dignity. After a residence of about fifteen years in the country, he returned to Oxford in 1608, and was admitted of Lincoln college, as reader of bishop Lombard's Sentences, having first obtained a dispensation for not ruling in Arts. In 1612, he was made Canon of St. Asaph; and in 1613, he obtained the rectory of Llanymowddy in Merionethshire, and in 1615, the sinecure of Darowen in Montgomeryshire. In 1616, he took his degree of Doctor of Divinity, and was, in the following year, appointed to the prebend of Llannevydd. In 1623, he lost his patron, bishop Parry, who had duly appreciated and rewarded his merits. Dr. Davies had assisted bishop Parry in the revisal of the Welsh Bible which was published in 1620. The first work which he published in elucidation of the Welsh language, was his Grammar, entitled, "Antiquæ Linguae Britannicæ Rudimenta," 12mo. 1621. A second edition of which was published in Oxford, 1809, by the Rev. Henry Parry, Vicar of Llanasa. This is an excellent work

on the rudimental elements of the language, and is written in Latin. In 1632, he published his Dictionary, under the title of "*Antiquæ Linguae Britannicæ Dictionarium Duplex*," the first part being Welsh and Latin, and the second Latin and Welsh. This latter was the work of Dr. Thomas Williams of Trevriw; and Dr. Davies only claims the credit of having revised and improved it. Having seen and compared the original Dictionary, which is a most copious and elaborate work, and which, to the disgrace of the Welsh nation, still remains in manuscript, I am enabled to state that the Latin-Welsh Dictionary printed by Dr. Davies, is little more than a bare index of that by Dr. Williams. For the latter has enriched his work with ample quotations from the ancient Welsh authors, and the publication of it even now would be a boon of the greatest value to the Welsh scholar. The Welsh-Latin portion by Dr. Davies was published in Amsterdam, 4to. 1654, by Boxhorn; but in this the Hebrew and other comparisons are omitted. Dr. Davies's Dictionary continued to be the most valuable for nearly two centuries; and though now superseded by the splendid Dictionary of Dr. Owen Pughe, it has always been highly esteemed, and it proves that he was well entitled to the character given him by Wood, of "being well versed in the history and antiquities of his own nation, and in the Greek and Hebrew languages, a most exact critic, an indefatigable searcher into ancient scripts, and well acquainted with curious and rare authors." He published, also, translations of the Articles into Welsh, and of Parson's Christian Resolutions, in 1632, of which there have been three subsequent editions. He also made some considerable collections of Welsh poems and proverbs, which are preserved in MS. in the Bodleian Library, and British Museum. As a clergyman and magistrate, he was held in the highest esteem by his countrymen, and there is a MS. volume in the possession of Mr. Justice Bosanquet, containing eulogies addressed to him by the poets of his time. Among other charitable and useful works, he erected three bridges at his own expense in the parish of Mallwyd, where he resided during the greatest part of his life. He married a daughter of Rhys Wynn, Esq, of Llwynon, another of whose daughters was married to bishop Parry, but he had no issue. He died at Mallwyd, May 15, 1644, and was interred in the church, where the following inscription formerly existed on his gravestone, but is now obliterated. "*Johannes Davies, S. T. P. Rector Ecclesiæ Parochialis de Mallwyd, Obiit 15 Die Maii, et sepultus fuit 19, A. D. 1644, in Virtutis potius quam Nominis memoria.*"

DAVIES, (JOHN,) was the son of William Davies, of Kidwely, in Caermarthenshire, where he was born in 1625. He entered Jesus College, Oxford, in 1641, and he continued there until the city was garrisoned for the king's use, when he was removed by his relations and sent to St. John's College, Cambridge. Here "being trained up under Presbyterians, made him ever after until his Majesty's restoration, keep

pace with the times of the usurpation." While he remained here he became acquainted with John Hall, of Durham, whose patronage was beneficial to him, and he applied himself particularly to the study of the French language. He afterwards went to France, and became so perfect a master of the language, that having returned to London, he settled there, and was employed until the last year of his life in translating works from the French into English. His publications are on all subjects, historical, medical, philosophical, and classical, and many of them passed through several editions. Wood gives a list of them, amounting to thirty-six distinct works. He ended his laborious life at his native place of Kidwely, July 22, 1693. (Wood's *Athenæ Oxonienses*.)

DAVIES, (JOHN,) the genealogist, was a native of Rhiwlas, in the parish of Llansilin, Denbighshire. In 1716, he published a small volume entitled a "Display of Heraldry," which is considered of high authority, and contains a correct record of the pedigrees of many families in North Wales; and his name is attached in attestation of its correctness to the copy of Lewis Dwnn's *Heraldic Visitation* of the counties of Anglesey, Caernarvon, and Merioneth, which has lately been published by the Welsh MSS. Society. John Davies's sister was married to Jacob Reynolds, of Chirk, whose son, John Reynolds, of Oswestry, obtained his uncle's MS. collections, and published a 4to. *Book of Pedigrees*, in 1735, which is a confused medley, put together without any knowledge of the subject.

DAVIES, (MILES,) was born at Tre'r Abbot, in Whiteford parish, Flintshire, an estate that had long been in his family. Though he is said to have been a clergyman, it is not certain, and little is known of his personal history, except that he was a good scholar, very conversant in the literary history of his country, and very unfortunate in turning his knowledge to advantage. He was a vehement enemy to Popery, Arianism, and Socinianism, and of the most fervent loyalty to George I. and the Hanoverian succession. He left his native country, and removed to London, where his profession was the law, for he subscribes himself "Counsellor at law," and in one of his volumes he has a long digression on law and law writers. Here he commenced author in the humblest form, not content with dedicating to the great, but hawking his books from door to door, where he was often repulsed with rudeness, and seldom appears to have been treated with kindness or liberality. It is not known how long he carried on this miserable occupation, nor when he died. D'Israeli, in his *Calamities of Authors*, has taken much pains to rescue his name from oblivion, and he suspects that his mind became disordered from poverty and disappointment. He appears to have courted the muses, who certainly were unfavourable to his addresses, and his "*Martii Calendæ, sive Laudes Cambro-Britanniæ*," is a Latin poem on St. David's day, a curious specimen of which will be found in Pennant's *History of Whiteford*. The most

curious of his works consist of some volumes under the general title of "Athenæ Britannicæ," 8vo. 1715, a kind of bibliographical, biographical, and critical work; the greatest part, according to Baker, the antiquary, borrowed from modern historians, but containing some things more uncommon, and not easily to be met with. The first of these is entitled *Εἰκὼν Μικρο-βιβλική*, sive "Icon Libellorum, or a critical history of pamphlets." In this he calls himself a "Gentleman of the Inns of Court." The others are entitled "Athenæ Britannicæ," or a critical history of the Oxford and Cambridge writers, &c. by M. D. London, 1716, 8vo. They are all of so great rarity that Dr. Farmer never saw but one volume, the first; nor Baker, but three, which were sent to him as a great curiosity, by the earl of Oxford, and are now deposited in St. John's College, Cambridge. In the British Museum there are seven. From the "Icon Libellorum," the author appears to have been well acquainted with English authors, their books, and editions, and to have occasionally looked into the works of foreign bibliographers. (Chalmer's Biographical Dictionary.)

DAVIES, (OWEN,) the author of several works in the Welsh language, was born at Wrexham, in 1752. Having removed to London, he joined the Wesleyan Methodists, and in 1789 he was appointed an itinerant preacher, in which capacity he continued for several years. On the establishment of the Welsh Wesleyan Mission, he was selected to come to Wales as superintendent. His publications are,—1. *Amdiffyniad o'r Methodistiaid Wesleyaidd*, 1806.—2. *Ymddiddanion rhwng dau gymydog, yn dangos cyfeiliornadau Calfiniaeth*, 1807.—3. *Sylwadau ar lyfr a gyhoeddwyd yn ddiweddar gan Mr. T. Jones*, 1808.—4. *Llythyr at Mr. T. Jones*, about 1809.—5. *Catecism i blant ac eraill*, 1811, second edition.—6. *Deuddeg o Bregethau ar wahanol Destunau*, 1812. There are also several sermons by him printed in the *Eurgrawn Wesleyaidd*. He died at Liverpool, January 12, 1830.

DAVIES, (RICHARD, D. D.) was the son of Davydd ab Gronw, curate of Gyffin, near Aberconwy, Caernarvonshire, where he was born in 1501, at a place called Plas y Person, and received his university education at New Inn, Oxford. In 1550, he was presented by Edward VI. to the vicarage of Burnham, and he had also the rectory of Maidmoreton, in Buckinghamshire, but he was deprived of his preferments by queen Mary, and was compelled to flee from England with his wife. He settled at Geneva, where he suffered much poverty and distress, at first depending upon the alms and contributions of his fellow-exiles; but in the course of three years he became perfectly acquainted with the French language, and he obtained a cure there, which afforded him a comfortable maintenance. His sons, Thomas, Peregrine, and Jerson, were born at Geneva. On the death of Mary he was restored to his preferments, which he held in commendam with the bishopric of St. Asaph, to which he was consecrated January 31, 1560. He was translated to the bishopric of St. David's May 21, 1561. He was

created D. D. in 1566. Bishop Davies was one of the most eminent scholars of his age, and all honour is due to his memory for his patriotic efforts to furnish his countrymen with the Scriptures in their vernacular tongue. In furtherance of this object, he invited to him some of the most profound scholars and skilful linguists, at the head of whom was William Salesbury, for the purpose of translating the scriptures into Welsh. In 1567, appeared the first translation of the New Testament into Welsh, mostly the work of Salesbury, but the following portions are by the bishop; 1 Tim.; Hebrews; James; 1 and 2 Peter; and prefixed to the Testament, in excellent Welsh, by him is an epistle to "all the Welsh, especially those within his diocese, desiring a renewal of the ancient Catholic Faith, by the light of the gospel of Christ." In the same year, 1567, appeared also the Liturgy, which was translated into Welsh by the bishop, in which he had been assisted by Salesbury, and the expense of printing was equally borne by them. According to Sir John Wynn, "they were very onward with the Old Testament, and had gone through with it, if variance had not happened between him and William Salesbury, who had lived with him almost two years in that business, for the general sense and etymology of one word, which the bishop would have to be one way, and William Salesbury another, to the great loss of the old British and mother tongue; for being together, they drew Homilies, Books, and divers other tracts in the British tongue, and had done far more if that unlucky division had not happened, for the bishop lived five or six years after, and William Salesbury about twenty four; but gave over writing, (more was the pity,) for he was a rare scholar, and especially a Hebrician, whereof there was not many in those days. Oh! how my heart doth warm by recording the memory of so worthy a man!" In the new translation of the English Bible, made by order of queen Elizabeth, and which is known as Parker's Bible, and was published in 1568, Bishop Davies revised and compared with the original Hebrew, the books of Joshua, Ruth, and 1 and 2 Samuel. In 1577, he published a sermon which he had preached at the funeral of Walter, earl of Essex, at Caermarthen, in the preceding November. He was also a good Welsh Poet, and some pieces by him are preserved. When he removed to St. David's, he is said by Sir John Wynn, "to have governed there like himself, and for the honour of our nation, loving entirely the North-Wales men, whom he placed in great numbers there, having ever this saying in his mouth, *Myn y viri vaglog*, his familiar expression,—I will plant you, North-Wales men, grow if you list.—He kept an exceeding great post, having in his service younger brothers of most of the best houses in that country, to whom with his own sons he gave good maintenance and education. He did stoutly confront Sir John Parrot, knight, in those days an inward favourite of the earl of Leicester, a man of great possessions in that country, who would have wronged him." It is to be regretted that so distinguished a character should have given cause

of complaint in the management of his diocese, but it is not to be concealed that he greatly impoverished the bishopric of St. David's to provide for his numerous family, as was complained of by his successor, who tells us, "that all his lands even to his very doors were in lease by his predecessor, all the spiritual livings worth £10. a year advowsoned; all his houses, excepting one, down to the ground, and in great ruin." He died November 7, 1581, aged 80, at the episcopal palace of Abergwili, and he was buried in the parish church; leaving a widow named Dorothy, and several children. (Wood's Ath. Oxon. Willis's St. Asaph. Memoirs by Sir John Wynn, appended to Angharad Llwyd's edition of the History of the Gwydir Family, 4to. Ruthin, 1827.)

DAVIES, (RICHARD,) the Quaker, was born at Welshpool, in 1635, of parents who possessed a small property. When very young he showed a fondness for reading, works on divinity forming his chief delight, and when a mere boy he was remarkable for the severity of his religious practices. He became at first attached to the Independents, but owing to an accidental argument with a member of the society of Friends from South Wales, he ultimately became one of that body, about the year 1657. As such he was unceasing in his efforts to disseminate the tenets of that sect, which subjected him to much persecution and frequent imprisonments; but nothing could damp his ardour, and his life was replete with zeal and devotion. Davies was opposed in disputation to bishop Lloyd, and the controversy was carried on in such a Christian manner, as to reflect the highest honour on the memory of the two pious disputants; and when the bishop was imprisoned and deserted, his chief friend and comforter was Richard Davies, the Quaker. He made frequent journeys to London, and in 1702, he was appointed with eleven others to present an address to the queen, and on his return home he came through Worcester to visit his friend, bishop Lloyd, whom he saw for the last time. There is a very curious little volume entitled "An account of the Convincement, Exercises, Services, and Travels, of that ancient servant of the Lord, Richard Davies, with some relation of ancient Friends, and of the spreading of Truth in North Wales;" of which six editions have been printed. It is an autobiography, written in a quaint style, very interesting, and of great value to the future historian of Wales, who would wish to give a correct view of the social state of the Welsh in the seventeenth century. Davies died at Cloddiau Cochion, January 22, 1708, and was buried in Welshpool church-yard.

DAVIES, (ROBERT,) Esq. of Llanerch, in Denbighshire, and Gwysaney, in Flintshire, was an able antiquary, and formed an extensive and most valuable collection of Welsh MSS. of which five volumes only now remain at Llanerch, and the same number at Gwysaney. He died May 22, 1728, aged 44, and a superb monument has been erected to his memory in Mold church, with his figure in a standing attitude, and habited in Roman costume.

DAVIES, (ROBERT,) better known as Bardd Nantglyn, was born about the year 1769. At an early period of his life he became a votary of the Awen, which propensity was strengthened by his intimacy with Twm o'r Nant, who always encouraged his poetical efforts. In the year 1800, he removed to London, where he became acquainted with those patriotic fosterers of their native language and customs, who instituted the Gwyneddigion Society, and he filled at intervals the offices of bard and secretary. The illness of his family compelled him reluctantly to leave the metropolis, after a residence of about four years, and return to Nantglyn, near Denbigh, which he never quitted afterwards. This occurrence, which was unforeseen, obliged him to borrow a sum of money from Owain Myvyr, to defray the expenses of removal, and shortly afterwards it was intimated to him, by that generous character, that the loan was to be considered as a gift, and this munificent donation enabled him to build a neat cottage, which formed his domicile during his life. When the premiums awarded by the Eisteddvodau stimulated the bards to unwonted exertions, Robert Davies early distinguished himself, and obtained the honour of occupying the bardic chair for Powis, at the Wrexham Eisteddvod, in 1820, by his prize Elegy on the death of George III. He obtained eleven medals on different occasions for his prize poems, in addition to many premiums in money. These are mostly published in his work entitled "Diliau Barddas," 12mo. Denbigh, 1827. He also compiled an excellent Grammar in Welsh of his native tongue, which was first printed in 1808, and three editions, which have subsequently appeared, are a proof of its popularity. He died December 1, 1835, and was buried at Nantglyn, where he had been for some years the parish clerk.

DAVIES, (THOMAS, D. D.) was a member of an ancient and respectable family, being the son of Davydd ab Robert ab Llywelyn, Esq. of Caerhun, near Aberconwy, in Caernarvonshire, where he was born about the year 1515. He received his academical education at St. John's College, Cambridge, and his first preferments were the rectory of Llanbedr y Cenyn, and vicarage of Caerhun. In 1539, he was appointed to the archdeaconry of St. Asaph, which he held until 1554, when he was deprived of it for being married, but on the accession of queen Elizabeth he was restored. He was also made chancellor of Bangor Cathedral, in 1546. He was raised to the bishopric of St. Asaph, in 1561, where he continued until his death, which occurred about Michaelmas, 1573. He was distinguished for his piety and charity; and he founded a scholarship in Queen's College, Cambridge, and bequeathed also considerable sums of money for other pious uses.

DAVIS, (DAVID DANIEL, M. D.) a very eminent physician, was born in 1777, in the parish of Llandevaelog, near Caermarthen. He was the eldest of three sons, and his father, Daniel Davies, farmed his own freehold. Having received a good grammatical education in a school at Caermarthen, he was removed, in 1793, to a college at Northamp-

ton, where he remained until 1798, when he proceeded to the university of Glasgow, where he distinguished himself, and took the degree of M. A. and in 1801, that of M. D. The first ten years of his professional life were passed at Sheffield, where he held the appointment of one of the physicians to the Sheffield General Infirmary. In 1811, Dr. Davis was elected a fellow of the college of Physicians of Edinburgh, and two years afterwards, when he removed to London, he became a licentiate of the Royal College of Physicians. Up to this period he had practised as a general physician. In 1806, he published an elegant and faithful translation of Pinel's treatise on Insanity, at that time and long after esteemed one of the first authorities on that important subject. He was the author also during these years of many able articles on professional subjects in the Edinburgh Review, and delivered several lectures on medical science. In 1813, he removed to London, and in the same year he was appointed physician-accoucheur to queen Charlotte's Lying-in Hospital. In 1815, he commenced his lectures on midwifery, and in 1816, he was appointed physician-accoucheur to the Royal Maternity Charity. In 1819, having arrived at the highest eminence, he filled the distinguished office of physician-accoucheur to the duchess of Kent, upon the occasion of the birth of queen Victoria, and he was honoured by the friendship and regard of the duke of Kent as long as he lived. Dr. Davis delivered lectures annually on midwifery, and the diseases of women and children, for twenty seven years; and he had taught, on his decease, eleven hundred pupils. In 1825, he completed his work on operative midwifery, containing a full statement of his views in that department of obstetrics, with a description of the instruments he had constructed some years previously. In 1836, was published his large work on obstetric medicine, in 2 vols. 4to. containing the fruits of a large experience, and of unwearied research into the literature of his subject. Not long after, appeared his work on acute hydrocephalus, 8vo. the object of which was to remove a general impression that the disease was incurable, and to prove that it is very manageable at an early period of its progress. In 1825, he was elected to the chair of midwifery, in University College, London, and at its first opening in October, 1828, he entered upon the duties of his professorship, and on the institution of the University College Hospital, he was appointed its obstetric physician. He continued his responsible services connected with these appointments, distinguished for the very impressive and graphic excellence of his teaching, which attracted to his lectures a very numerous attendance of students and practitioners, up to his last illness, which proved fatal on the 4th of December, 1841. (*Lancet Medical Journal*, for May 30, 1846.)

DAVIS, (REV. DAVID,) an excellent classic scholar, and a superior poet, was born at Goetre, in the parish of Llangybi, Cardiganshire, about 1743. He was successively sent to school to Llanybydder, Llangeler, and Leominster, and finished his education at the Presbyte-

rian College, Caermarthen. He became an Arminian Preacher, and first settled at Ciliau Aeron; but after having been ordained co-pastor with the Rev. David Lloyd, at Llwynrhydowen, &c. he went to reside at Castell-Howel, in Llandyssil; whence he was generally styled, "Mr. Davis, of Castell-Howel." Here, for many years, he kept a very celebrated school, which was attended, from time to time, by a vast number of youth from the surrounding districts, and other parts of the country, many of whom became eminent scholars, and filled distinguished situations in the Church and elsewhere. His poetical works were published under the title of "Telyn Dewi." This consists, in a great measure, of versions from English authors; and, particularly, his translation of Gray's Elegy has always been deservedly admired. In the decline of life, he removed to Llwynrhydowen, where he died about 1826, aged 83 years. He was buried at Llanwenog.

DAVYDD (AB BELYN,) a poet who flourished from 1520 to 1550. Some of his compositions, which are chiefly epigrams, are preserved in MS.

DAVYDD (AB BLEDDYN,) canon of St. Asaph, was consecrated bishop of that diocese in 1315. In his time the celebrated record, Llyvr Coch Asaph, containing several acts of the bishops of this see, was compiled. The book itself has long been lost, and what is preserved is only a part of it. The exact date of his death is not known, but he was alive in 1346.

DAVYDD (AB DAVYDD LLWYD,) a poet who flourished about 1536. His works remain in MS.

DAVYDD (AB EDMUND,) an eminent poet who flourished about 1450. He was a native of Hanmer, in Flintshire, and he lived on his own estate at Pwll Gwepre, which was afterwards sold by his son. At a famous Eisteddvod held at Caermarthen, under the patronage of Gruffydd ab Nicholas, who had obtained a commission from Edward IV. for that purpose, and which continued for fifteen days, Davydd ab Edmund obtained the chair, which was the usual prize of the successful competitor. He also gained by his persuasive eloquence the sanction of the congress to the twenty-four new canons of poetry, which he with the assistance of other bards of North Wales had compiled, the original rules being lost. This innovation, however, was protested against by the bards of Glamorgan, who maintained that they were in possession of the original canons. He was the uncle and preceptor of Tudur Aled, and some of his compositions are preserved in MS.

DAVYDD (AB EVAN AB EDWARD,) an epigrammatist who flourished from 1560 to 1600.

DAVYDD (AB GRUFFYDD,) was the son of Gruffydd ab Llywelyn ab Iorwerth. His first appearance in history was in 1254, when in conjunction with his eldest brother, Owain, who was not willing to share the sovereignty with his brother Llywelyn, he raised a large force for the purpose of deposing him, but after a severe battle, they

were defeated and both taken prisoners, and long kept in confinement. In 1265, we find him in arms against his native country, having deserted to the English king, who as a reward of his treason knighted him, and made him a baron, giving him in marriage the daughter of the earl of Derby, and appointing him seneschal and keeper of all the castles in Wales. He also received from him the castles of Denbigh and Frodsham, with land to the value of one thousand pounds per annum. In 1281, he was reconciled to his brother Llywelyn, and took a most active part in the campaign which ended in the subjugation of Wales. By the death of his brother December 10, 1282, Davydd became prince of Wales, but being totally unable to withstand the power of the king of England he was taken prisoner in June following, and sent in chains to Shrewsbury, where, being tried as an English baron, he was executed in a most barbarous and cruel manner. He left one daughter, who was confined in a nunnery in England. There are two elegies on Davydd, by Bleddyn Vardd, preserved in the *Myvyrian Archaiology*.

DAVYDD (AB GERALD,) or Fitzgerald, archdeacon of Cardigan, was consecrated bishop of St. David's in 1147, where he continued until his death in 1176.

DAVYDD (AB GWILYM,) one of the most illustrious of the Welsh poets, was born according to some accounts at Bro Gynin, in the parish of Llanbadarn Vawr, Cardiganshire, about the year 1340. He was educated by his maternal uncle, Llywelyn ab Gwilym Vychan, who had large estates in Emlyn, but about the age of fifteen he returned to his paternal home, where he did not long remain, owing to his satirical propensities. Some of his effusions written at that period are still preserved. He then removed to his kinsman, Ivor Hael of Maesaleg, in Monmouthshire, who received him with the most affectionate kindness, and appointed him his steward, and the preceptor of his only daughter. The consequence of the latter relation was a mutual attachment between the poet and his charge, which led to her removal, and being placed in a convent in Anglesey. He was soon after elected chief bard of Glamorgan, and his reputation made him a welcome guest at the festivals, which in those days of princely hospitality were common in the first houses of Wales. Davydd ab Gwilym has been aptly compared to Petrarch, whom he resembled in many points, and the counterpart of Laura we find in Morvydd, daughter of Madog Lawgam, of Anglesey. For this lady he entertained the warmest admiration, and he addressed to her no fewer than one hundred and forty-seven poems. Though she returned the poet's love, she was forced by her relations to a marriage with a decrepit old man of the name of Cynvrig Cynin, whose wealth was his only recommendation. The poet afterwards eloped with her, but being overtaken, he was fined in a heavy penalty, his inability to pay which occasioned his being kept in prison, where he might have ended his days, but for the generosity of his countrymen in Glamorgan, who by paying the fine gave a convincing proof of the

general esteem in which he was held. Having survived his generous patron and beloved Morvydd, he retired to his native parish, where he died about 1400, and was buried in the abbey of Ystrad Flur. Another account states that he was born near Llandaff, Glamorganshire, in the year 1300, and that he died at the abbey of Talley, Caermarthenshire, where he was buried in 1368. The poems of Davydd ab Gwilym, two hundred and sixty-two in number, were published by Owen Jones, (*Myvyr*), and William Owen, (*Dr. Pughe*), in 1789. 8vo. to which is prefixed a very interesting sketch of his life drawn from his works and traditional records; but other poems by him have since been discovered among the MS. collections of Welsh poetry in the Mostyn library. The English reader may form some idea of the beauty of the poetry of the "Dimetian nightingale," from the elegant and faithful "Translations into English verse from the poems of Davydd ab Gwilym," by Arthur J. Johnes, Esq. 12mo, 1834, who has done his task so well, as to leave a regret that his labours in the same department are not more extensive.

DAVYDD (AB HYWEL AB IVAN VYCHAN,) a poet who flourished from 1480 to 1520. Some of his compositions remain in MS.

DAVYDD (AB IORWERTH,) abbot of Llanegwest, or Valle Crucis, Denbighshire, was consecrated bishop of St. Asaph, April 26, 1500. He died in 1503. While he presided over the abbey, he was distinguished for his hospitality, and patronage of the Welsh bards; and the poems addressed to him by Gutto'r Glyn, and Guttyn Owain, are lavish in praise of his munificence. (See *Archæologia Cambrensis*, i. 26.)

DAVYDD (AB IVAN LLWYD,) a poet who flourished about the year 1500. Some of his works are preserved in MS.

DAVYDD (AB LLYWELYN,) was the younger son of Llywelyn ab Iorwerth, by Joan, daughter of king John, and he succeeded his father in the principality, A. D. 1240, to the prejudice of his eldest brother Gruffydd, whom after a civil war he had taken prisoner, and kept in close confinement. The first years of his reign were remarkable for his close alliance with his uncle, the king of England, whom he persuaded to undertake the charge of his brother. In 1245, however, feeling indignant at the ignominious situation in which he had placed his country by submitting to the king, he determined upon war, and after several expeditions to the borders, he brought his uncle with a powerful army to North Wales, who after terrible ravages advanced to Dyganwy Castle. Davydd finding himself unable to dislodge the powerful garrison that had been left there, died without issue in the following year of a broken heart, at his palace of Aber, and was buried at Aberconwy.

DAVYDD (AB MEREDYDD AB EDNYVED,) a poet who flourished about 1460. There are a few of his compositions preserved in MS.

DAVYDD (AB MEREDYDD AB TUDYR,) a poet who flourished about 1400, of whose works some remain in MS.

DAVYDD (AB NICOLAS,) a poet who flourished from about 1590 to 1630. His compositions remain in MS.

DAVYDD (AB OWAIN GWYNEDD,) prince of North Wales, was the third son of Prince Owain Gwynedd. On the death of his father in 1169, his eldest brother, Iorwerth Drwyndwn, was unanimously rejected on account of the blemish in his face, and the second son, Hywel, who was, however, illegitimate, seized upon and kept possession of the principality for two years, when he was defeated by Davydd and slain. In 1173, Davydd imprisoned all his brothers except Maelgwn, who kept possession of Anglesey for three years, when he also was defeated and taken prisoner. In the same year he received in marriage Emma, the sister of king Henry, on which occasion he sent a thousand Welsh to Normandy, to assist his brother-in-law. In 1177, his brother, Rhodri, escaped from prison, and obtained possession of Anglesey, where he was received by the people as their sovereign, and being joined by his brother Maelgwn from Ireland, he forced Davydd to retire to the English side of the Conwy, where he only kept possession of Rhuddlan Castle. In 1194, his nephew, Llewelyn ab Iorwerth Drwyndwn, having arrived at years of maturity, claimed and obtained possession of the principality of North Wales. In 1197, Davydd, with the assistance of an English army, attempted to recover his lost principality, but he was defeated by Llywelyn and taken prisoner. In 1204, he was released, when he fled to England and obtained another army, to make a second attempt; but he was again defeated by Llywelyn, and not long after, he and his son Owain were put to death at Aberconwy.

DAVYDD (AB OWEN, or EVAN,) received his academical education at Oxford, where he took the degree of LL.D. He was first abbot of Ystrad Marchell, or according to another authority of Valle Crucis, and afterwards of Conway or Maenan, and was appointed to the bishopric of St. Asaph, by pope Julian, December 18, 1503. He rebuilt the episcopal palace, which had lain in ruins for a century, ever since it had been burnt to the ground by Owain Glyndwrdu. According to Godwin, he was a very bountiful and liberal man, and among other acts, he built a bridge of timber over the Clwyd near St. Asaph, which remained until 1630, when having become ruinous it was replaced by the present one of stone, which still bears the name of *Pont Davydd esgob*. He died February 12, 1512, and was buried in his Cathedral, where a monument adorned with his effigies in the episcopal habit was erected over his grave, but has since been removed and placed against one of the pillars in the north aisle.

DAVYDD (AB PHYLIP RHYS,) a poet who flourished from 1500 to 1540, some of whose compositions remain in MS.

DAVYDD (AB RHYSO VENNI,) a poet of Monmouthshire, who flourished about 1550. His works remain in MS.

DAVYDD (ALAW,) a poet who flourished about 1550. He was a native of Anglesey, and many of his poems remain in MS.

DAVYDD (BACH AB MADAWG WLADAIDD,) a poet who flourished from 1400 to 1450, whose compositions are preserved in MS. He used various titles at the end of his poems, as Sypyn Cyveiliog, y Crach, and Cnepyn Gwerthrynion.

DAVYDD (BENVRAS,) an eminent poet who flourished from 1190 to 1240. Twelve of his poems are printed in the Myvyrian Archaology, and are valuable for the historical notices contained therein. They consist of odes and elegies chiefly on prince Llywelyn ab Iorwerth, and his sons.

DAVYDD (BENWYN,) a poet who flourished from 1550 to 1600, of whose works a large collection remains in MS. He was a native of Glamorganshire, and he presided at the Glamorgan Congress in 1580.

DAVYDD (DDU O HIRADDUG,) whose proper name was Davydd ab Roderic ab Madog, was a native of Flintshire, and was a dignitary of St. Asaph, and vicar of Dymeirchion, where he lies buried. His effigies in the vestments of a priest, very well executed, under a handsome gothic arch, is still to be seen in that church, with the inscription HIC JACET DAVID AP RODERIC AP MADOC. He flourished about 1340. He was an eminent and learned poet, and had a great share in regulating Welsh prosody. He was also considered a prophet, and the Daroganau or Prophecies of Robin Ddu, who flourished a century later, are assigned more correctly to Davydd. There is a sacred poem "Am ddiwedd dyn a'i gorph," and a very poetical translation of the Officium B. Mariæ from Latin into Welsh by him, which fills thirty columns of the first volume of the Myvyrian Archaology.

DAVYDD (EMLYN,) is the poetic name of David William Prys, who was a clergyman, and flourished about 1450. Many of his poems are preserved in MS.

DAVYDD (EPPYNT,) a poet who flourished about 1460.

DAVYDD (GOCH BRYDYDD,) a poet who flourished from 1480 to 1520.

DAVYDD (GORLECH,) or Davydd Llwyd Gorlech, a poet who flourished about 1500. Many of his compositions are preserved in MS.

DAVYDD (LLWYD AB LLYWELYN AB GRUFFYDD VYCHAN,) a poet of whose works there is a large number preserved in MS. He wrote numerous *brudiau*, or enigmatical predictions, which caused him to be considered as a prophet. The earl of Richmond, on his way from Milford to Shrewsbury, to contest for the crown which Richard III. had assumed, came to Mathavarn to consult the seer as to the success of his adventure, and at once proposed the question. The answer not being ready, he hesitated, and promised a reply on the following morning. Finding his craft failing him, he grew visibly dejected, when his wife having observed such a sudden change in his

countenance inquired the reason, after the earl had retired to rest. He told her the dilemma he was in; upon which she exclaimed:—"What! you a bard,—a prophet,—a sage! Can *you* hesitate what answer to return to the question? Tell him confidently that he *will* succeed to the throne; and if that proves true, your character is established; if not, you need not fear that he will return here to reproach you for being a false prophet." This satisfied her husband, and no less the earl, when they held a consultation at the dawn of the following morning. This adventure gave rise to the proverb, which is still recollected by the peasantry, *Cyngor gwraig heb ei olyn*, that is, "a wife's advice without being asked for it," is always auspicious. Davydd Llwyd lived at Mathavarn, in the parish of Llanwrin, Montgomeryshire, and possessed a considerable estate on both sides of the river Dyvi, above Machynllaith. Many of his poems are interesting. Among them are a lament after the death of Sir Gruffydd Vychan, and a description of Rhaglan Castle, in Monmouthshire, as he saw it, when on a visit there to William, the first Herbert earl of Pembroke. (Notes to Lewis Glyn Cothi.)

DAVYDD (LLWYD HEPYNT,) a poet who flourished from about 1540 to 1570. He was a native of Glamorganshire.

DAVYDD (LLWYD O HENBLAS,) a poet who flourished from 1560 to 1600.

DAVYDD (Y COED,) a poet who flourished from about 1300 to 1340. Seven of his poems are printed in the first volume of the *Myvyrian Archaiology*.

DAVYDD (Y NANT,) or Davydd Wiliam, a poet who flourished from 1650 until his death in 1690. He was vicar of Penllin, in Glamorganshire, and he presided at the Gorsedd Morganwg in 1680.

DEGEMAN, in Latin Decumanus, a saint, of whom Cressy says that he was "born of noble parents in the south-western parts of Wales, and forsaking his country the more freely to give himself to mortification and devotion, he passed the river Severn upon a hurdle of rods, and retired into a vast mountainous solitude covered with shrubs and briars, where he spent his life in the repose of contemplation, till in the end he was slain by a murderer." According to Camden, he was murdered at a place called St. Decombe's in Somersetshire, where a church was afterwards raised to his memory. He is the patron saint of Rosecrowther, in Pembrokeshire; and of Llandegeman, a chapel which formerly existed in the parish of Llanvihangel Cwmdru, Breconshire. He died A. D. 706, and was commemorated August 27.

DEINIOL (WYN,) or Daniel, was the son of Dunawd Fur by Dwywe, the daughter of Gwallawg ab Lleenawg. He assisted his father in the establishment of the celebrated monastery of Bangor Iscoed; in Flintshire, and it is said that he founded, in A. D. 516, the monastery of Bangor Deiniol or Bangor Vawr, in Caernarvonshire, of which he was abbot. Soon afterwards it was raised to the rank of a bishopric

by Maelgwn Gwynedd, of which Deiniol was the first bishop, being consecrated by Dubricius. According to Geoffrey of Monmouth, he died in 544. There are, however, difficulties in the dates, which are noticed by Professor Rees, in his Essay on the Welsh Saints, and to which the reader is referred. In the Triads Deiniol Wyn, Cattwg, and Madawg Morvryn, who were three bards, are styled the three "Gwynvebydd," or holy bachelors of the Isle of Britain. Deiniol was buried at Bardsey, and commemorated December 10. The churches founded by him are Llanddeiniol, in Cardiganshire; Llanddeiniol or Itton, in Monmouthshire; Hawarden and Worthenbury, in Flintshire; Llanuwchllyn, in Merionethshire; and St. Daniel's, in Pembrokeshire.

DEINIOLEN, or Deiniol ab Deiniol ail, otherwise Deiniol Vâb, was the son of Deiniol Wyn. He was a member of the monastery of Bangor Iscoed, of which his grandfather, Dunawd, was founder and president. After the destruction of that establishment, he retired to Bangor, in Caernarvonshire, which had been founded by his father, whom he succeeded in the abbacy. In 616, he founded the church of Llanddeiniolen, in the same county, and he was also the founder of Llanddeiniol Vâb, in Anglesey. He is commemorated November 23.

DEIO (AB IEUAN DDU,) an eminent poet who flourished from 1460 to 1500. His works remain in MS.

DERVEL (GADARN,) the son of Hywel ab Emyr Llydaw, was a celebrated warrior in the time of Arthur. He was present at the battle of Camlan, A.D. 542, where he greatly distinguished himself; but the latter part of his life was dedicated to religion, and he was after his death numbered among the Welsh Saints. He founded the church of Llanddervel, near Bala, in Merionethshire. There was formerly at Llanddervel, "a certain old idolatrous image, named Dervel Gadarn," which was held in great veneration, and honoured with pilgrimages and offerings. Images of this kind had "engines to make their eyes open and roll about, and other parts of their body to stir; and many other false juglings, wherewith the simple people a long time had been deceived." Dervel Gadarn, with many more, was destroyed in compliance with an injunction to that effect given by Henry VIII. It was taken to London in the month of May, 1538, and burnt in Smithfield; "with which idol also was burnt the same time and hanged for treason Friar Forest." "The image of Dervel Gadarn, coming from Wales, was brought to the gallows, and there also with the fore-said friar, as is said, was set on fire: whom the Welshmen much worshipped, and had a prophesie among them, That this image should set a whole *forest* on fire, which prophesie took effect; for he set this Friar *Forest* on fire, and consumed him to nothing." (Fox's Book of Martyrs.) There are some relics of Dervel still preserved, such as a portion of a wooden horse, and wooden crosier. They are in the possession of the Rev. John Jones, the present rector of Llanddervel. They are called by the Welsh, the one *Ceffyl Dervel*, and the other *Ffon Dervel*.

There is a field above the rectory house called *Bryn Dervel*; where tradition says, the common people used to resort from all parts at Easter, in order to have a ride on Dervel's horse. The horse was fixed to a pole which was placed in a horizontal position, and attached to another which stood perpendicularly, and rested on a pivot. The rider, taking hold of the crosier which was fastened to the horse, was wheeled round and round, as children are wheeled when they mount a wooden horse at a fair. (Notes to the Poems of Lewis Glyn Cothi.)

DEULWYN, (IEUAN,) an eminent poet who flourished from 1460 to 1490. He presided at the Glamorgan Gorsedd, in 1480. His works remain in MS.

DEVEREUX, (WALTER,) earl of Essex, the father of the unfortunate favourite of queen Elizabeth, was born in Caermarthenshire in the year 1540, and succeeded his grandfather, in the titles of viscount Hereford and lord Ferrers. His joining the earl of Lincoln with a body of troops against the rebels who rose in the north, recommended him to the favour of queen Elizabeth, who created him earl of Essex, in 1572, and made him a knight of the garter. He was afterwards appointed governor of Ulster, in Ireland; and his death, which was supposed to have been hastened by poison through the contrivance of his enemy, the earl of Leicester, took place in Dublin, September 22, 1576; he left the character of a brave soldier, loyal subject, and distinguished patriot. Bishop Richard Davies preached a sermon on the occasion of his funeral, at Caermarthen, which was published, in 4to. London, 1577, to which are added a genealogical epitaph and memorial of the earl.

DEWI (MYNYW,) a poet who flourished from about 1170 to 1210, but none of his works are extant.

DIER, or Diheuvyr, a saint who flourished in the sixth century. He was the son of Arwystli Gloff, and founded the church of Bodffari, in Flintshire. He is called Deiferus, in the legend of St. Winefred.

DIFFEDEL, the son of Disgyveddawg, was a prince and bard among the Britons of Deivyr or Deira, and flourished in the seventh century. He is recorded in the Triads as the author of one of the three "madgyvlavan," or praiseworthy homicides, in slaying Gwrgi Garwlwyd, who had learned cannibalism from his connexion with Edelfled the Saxon, (Myv. Arch. ii. 4, 13, 77.)

DIGAIN, a saint who flourished in the fifth century. He was the son of Cystennyn Gorneu, and founded the church of Llangernyw, which formerly existed in the district of Ergyng, Herefordshire, and of Llangernyw, Denbighshire. His festival is held November 21.

DIGNIV, the son of Alan, or according to some MSS. Divwg ab Alban, is recorded in the Triads, as the commander of one of the three "llynges gynniwair," or roving fleets of the Isle of Britain. The other two were Llawr mab Eidriv, and Dolar mab Mwrcath, king of Man. (Myv. Arch. ii. 8, 70.)

DINGA (MOEL), ab Llywelyn Chwith, a poet who flourished between 1540 and 1570.

DINGAD, one of the sons of Brychan, was a saint who flourished in the fifth century. He founded the churches of Llandingad, in Carmarthenshire, and Llaningad or Dingatstow, in Monmouthshire, where he lies buried. He was a member of the college of Cattwg. (Myv. Arch. ii. 38.)

DINGAD, the son of Nudd Hael, a saint who flourished in the sixth century. No churches are ascribed to him. His wife was Tonwy or Tevrian, daughter of Llewddyn Luyddog of Dinas Eiddin or Edinburgh. (Bonedd y Saint. Myv. Arch. ii. 38.)

DINOAD, one of the heroes who fell at the battle of Cattraeth, and is celebrated by Aneurin in the Gododin.

DINOAN, one of the sons of Cynan Garwyn, a prince of Powis, in the seventh century.

DIRYNIG, one of the sons of Caw, a saint who flourished in the sixth century. There was a church dedicated to him at York. He was slain by the pagan Saxons.

DISGYVEDDAWG, otherwise written Disgyvyndawd or Disgyvdawd, a chieftain of Deivyr or Deira, who lived in the sixth century. He was the father of Gall, Diffedell, and Disgyrnin. (Myv. Arch. ii. 4, 13, 77.)

DIVWG, a poet who flourished in the tenth century. He was bard to Morgan Mwynvawr, king of Morganwg. None of his works are extant.

DOCHDWY, a saint who flourished in the sixth century. He accompanied Cadvan to Bardsey, where he was ordained a bishop, though it does not appear that he presided over any particular see; but it is recorded that he was entrusted with the care of the diocese of Llandaff, during the absence of Teilo, who was invited to Bardsey to regulate the affairs of the monastery upon the death of Cadvan. He is supposed to have founded the two churches of Llandough or Llandocha, in Glamorganshire. (Rees's Welsh Saints.)

DOGED, called in Bonedd y Saint Doged Vrenin, or king Doged, a saint who flourished in the sixth century. He was the brother of Avan, and son of Cedig ab Ceredig ab Cunedda, and he founded the church of Llanddoged, near Llanrwst, in Denbighshire. He occurs as king Doged also in the Mabinogi of Cilhwch and Olwen.

DOGVAEL, a saint who flourished in the sixth century. He was the son of Ithel ab Ceredig. He founded the churches of St. Dogmael's in Cemmaes, St. Dogwel's in Pebidiog, Monachlog Ddu, and Melinau, all in Pembrokeshire; and also Llandogvael, a chapel which formerly existed in the parish of Llanvechell, Anglesey. Festival June 14.

DOGVAN, one of the sons of Brychan, a saint who flourished in the fifth century. He was slain by the pagan Saxons at Merthyr Dogvan, in Pembrokeshire, where a church in memory of his martyrdom was

cercted, but the particular situation of which is now unknown. He is also the patron saint or founder of Llanrhaiadr yn Mochnant, in Denbighshire. He is commemorated July 13.

DOLBEN, (DAVID, D. D.) a learned prelate, was a younger son of Robert Wynn Dolben, Esq. of Segrwyd, near Denbigh, where he was born in 1581. He was educated at St. John's College, Cambridge, where he proceeded regularly through his degrees to that of doctor. His first preferment was the vicarage of Llangernyw, in the diocese of St. Asaph, to which he was instituted in 1621. He was made a canon of St. Asaph in 1624, and a prebendary in 1626. He was also vicar of Hackney, which preferment he resigned upon being promoted to the bishopric of Bangor, to which he was consecrated March 4, 1631. He died two years after his promotion, November 27, 1633, at Bangor house, Shoelane, Holborn, and he was buried at Hackney church, where a handsome monument was erected to his memory. (Wood's Athen. Oxon. Willis's Survey of Bangor.) Of the same family was Dr. John Dolben, archbishop of York, who was the son of Dr. William Dolben, rector of Stanwick, in Northamptonshire, the son of John Dolben of Haverfordwest, descended from the Dolbens of Denbighshire, and Alice, sister to Sir Thomas Middleton, of Chirk Castle. The archbishop's mother was Elizabeth, daughter of Capt. Hugh Williams, of Cochwillan, in Caernarvonshire, and sister of archbishop Williams. Dr. John Dolben was born in 1625, and educated at the colleges of Westminster, and Christ Church, Oxford; and after obtaining various preferments, he was made bishop of Rochester, in 1666, and translated to the archbishopric of York, in 1683. He died of the small pox, in 1686. (Wood's Athen. Oxon.)

DOLGAN, a saint who flourished in the sixth century. He was the son of Gildas ab Caw, and a member of the college of Cattwg.

DOLGAR, the daughter of Gildas ab Caw, a saint who lived in the sixth century.

DOLOR, the son of Mwrcath, king of Manaw, or the Isle of Man, called in some MSS. Solor mab Urnach. He is recorded in the Triads as the commander of one of the three "llynges cynniwair," or roving fleets of the Isle of Britain, and the other two were Digniv and Llary. (Myv. Arch. ii. 8, 70.)

DON, the father of Amaethon, Gwydion, Govannon, Eunydd, and Arianrod. This family was famous for its astronomical skill, and several members of it gave names to constellations, thus Llys Don, or the palace of Don, is the Welsh name of the constellation Cassiopeia; Caer Arianrod of the Corona Borealis, and the milky way is called Caer Gwydion.

DONA, a saint who flourished in the early part of the seventh century. He was the son of Selyv ab Cynan Garwyn, and founded the church of Llanddona, in Anglesey. He is commemorated November 1.

DOS, the son of Deigyr, literally, Drop the son of Tear, a name which is connected with the mythology and romance of the ancient Britons.

DREM, the son of Dremidydd, and one of the warriors of Arthur. He is mentioned in the Mabinogi of Geraint ab Erbin as one of Arthur's guards. His name means literally Sight the son of Seer, and in the Mabinogi of Cilhwch and Olwen, where he also occurs as one of the warriors of Arthur, it is said of him, that "when the gnat arose in the morning with the sun, he could see it from Gelliwig, in Cornwall, as far off as Pen Blathaon in North Britain," and in a composition by Iolo Goch, in 1400, he is said to have been so sharpsighted "that he could descry a mote in the sunbeam in the four corners of the world." It is evident that he was a historical personage, from the wise saying attributed to him in the "Englynion y Clywed." (Myv. Arch. i. 174.)

Hast thou heard what Dremidydd sang,
An ancient watchman on the castle walls?
A refusal is better than a promise unperformed.

DRUDWAS, the son of Tryffin, is recorded in the Triads as one of the three "Marchogion aurdavodogion," or golden-tongued knights of the court of Arthur, whom no one could refuse whatever they asked; Gwalchmai ab Gwyar, and Eliwlod the son of Madawg ab Uthyr were the other two. (Myv. Arch. ii. 17, 74.) There is a curious tradition about two birds belonging to Drudwas ab Tryffin, called Adar y llwch gwyn, mentioned in a letter by the celebrated Antiquary, Robert Vaughan of Hengwrt, 1655, which is printed in the Cambrian Register iii. 311. "The birds were two griffins, which were Drudwas ab Tryffin's birds, who had taught them to seize upon the first man that should enter into a certain field, and to kill him. It chanced that having appointed a day to meet with king Arthur to fight a duel in the same field, he himself protracting the time of his coming so long that he thought surely Arthur had come there long before, came first to the place, whereupon the birds presently fell upon him, and killed him; and they, perceiving that he whom they had killed was their master, much lamented his death with fearful screechings, and mournful cryings a long time; in memory whereof there is a lesson to be played on the crowde, the which I have often heard played, which was made then, called *Caniad Adar y llwch gwyn*, and to confirm this history in some part there is a British epigram extant."

DRYCH (AIL CIBDDAR,) is recorded in the Triads as one of the famous enchanters, under the name of the three "priv lledrithiawg Ynys Prydain," who were able to make themselves invisible whenever they pleased. The other two were Coll ab Collvrewi, and Menw ab Teirgwaedd. (Myv. Arch. ii. 7.)

DRYWON (AB NUDD,) is recorded in the Triads as the chief of one of the three "gosgordd addwyn," or splendid retinues of the Isle

of Britain, which distinguished itself at the battle of Arderydd, in North Britain, about the close of the sixth century; and they were so called because they followed their chiefs of their own accord and at their own charge, without receiving pay or reward from king or country. The chiefs of the other two were Belyn and Mynyddawg Eiddin. (Myv. Arch. ii. 8, 69.)

DUNAWD, the son of Cunedda Wledig, king of the Strathclyde Britons, who began to reign about A. D. 328, was sent by his father with his other brothers to Wales to expel the Irish, who had taken possession of their family territories. Having succeeded in their object, Dunawd was rewarded with an extensive district, which is called from him Dunodig, in Caernarvonshire.

DUNAWD (FFUR,) otherwise called Dunawd or Dunod Vawr, or Dunawd Wr, was the son of Pabo Post Prydain, and in early life a distinguished warrior among the northern Britons. He is celebrated in the Triads, with Gwallawg ab Lleenawg, and Cynvelyn Drwsgl, as the three "post câd," or pillars of battle, being so called because they excelled all others in military tactics and the laws of war. (Myv. Arch. ii. 69.) We learn also from the elegy on Urien Reged by Llywarch Hên that he fought against the sons of Urien. He was eventually obliged to leave his territories, and to place himself under the protection of Cyngen ab Cadell, prince of Powis, who had afforded his father an asylum. He afterwards embraced a life of religion, and in conjunction with his sons, Deiniol, Cynwyl, and Gwarthan founded the celebrated college or monastery of Bangor Iscoed, on the banks of the Dee, in Flintshire. This institution, which was amply endowed by Cyngen, and over which Dunawd presided as abbot, was one of the most eminent in the island; and, according to Bede, such was the number of its monks, that when they were divided into seven classes under their respective superintendents, none of these classes contained less than three hundred persons, all of whom supported themselves by their own labour. It furnished a large proportion of the learned men who attended the Welsh bishops in their conference with St. Augustin, at which time Dunawd was still its abbot, though he must have been far advanced in years, for the earliest date assigned to that event is A. D. 599. The destruction of the monastery by Ethelfrith, king of Northumbria, occurred about A. D. 607, and it was never afterwards restored. Dunawd is the patron saint of the present church of Bangor Iscoed, and his festival was held September 7. His wife was Dwywe, daughter of Gwallawg ab Lleenawg. (Rees's Welsh Saints.)

DUA WG, the twenty-fourth and youngest son of the celebrated warrior bard, Llywarch Hên.

DURDAN, a saint who accompanied Cadvan to Britain, and spent the remainder of his days in the monastery of Bardsey. He died about the end of the sixth century.

DWN, (GRUFFYDD,) a poet who flourished from about 1550 to 1560. His works remain in MS.

DWN, (**HENRY**), a poet who flourished between 1550 and 1580.

DWN, (**HUW**), a poet who flourished between 1560 and 1600.

DWN, (**LEWIS**), a celebrated herald, and poet, was the son of Rhys ab Owen, and he derived his surname of Dwn from his mother, who was the daughter of captain Rhys Goch Dwinn, of the Gwestyd, in Montgomeryshire. He lived at Bettws Cydewain, in the same county, where he had a family of sons and daughters. He was one of the disciples of William Lleyn, and Hywel ab Sir Mathew, from whom he obtained valuable information on genealogical subjects. In 1585, he received a patent under the seals of the kings of arms, as Deputy Herald of Wales and the Marches, and the fruits of his labours, being Heraldic Visitations of Wales extending from 1580 to 1614, remained in MS. until 1846, when they were published in two splendid 4to. volumes from the Llandovery press, by the Welsh MSS. Society, under the able superintendence of Sir Samuel Rush Meyrick. These volumes contain the genealogical descents of the chief families of Wales, and are of the greatest authority for their accuracy. The date of his death is not known, but it is conjectured to have occurred in the reign of James 1.

DWYNWEN, the daughter of Brychan, was a saint who flourished in the fifth century. She founded the church of Llanddwynwen, or Llanddwyn, in Anglesey, and was commemorated January 25. She was considered by the Welsh bards as the patron saint of lovers, and her shrine was much resorted to in former times by votaries bringing offerings to procure the good offices of Dwynwen, to soften the hard hearts of the objects of their affection.

DWYVACH, the wife of Dwyvan.

DWYVAEL, a saint who flourished in the sixth century. He was the son of Pryderi ab Dolor of Deira and Bernicia. (*Bonedd y Saint*.)

DWYVAN, a character in Ancient British Mythology, whose history, as preserved in the Welsh Triads, proves that a tradition of the deluge was preserved among the early heathen Britons. One of the three "engir ddichwain," or awful events which happened to Britain, was, "the bursting forth of the lake of Llŷon, and the overwhelming of the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel, (i. e. without masts) and by whom the island of Britain was repopled." There is another Triad relating to the same personage under the name of Nev-ydd Náv Neivion. (*Myv. Arch.* ii. 59. 71. See also Davies's *Mythology of the Druids*.)

DWYWAU, the son of Hywel ab Emyr Llydaw, a saint who flourished in the sixth century. He founded the church of Llanddwylan, in Merionethshire.

DWYWE, a saint who flourished in the sixth century. She was the daughter of Gwallawg ab Lleenawg, and the wife of Dunawd Ffur. No churches in Wales bear her name.

DYER, (JOHN,) the poet, was the son of an eminent solicitor at Aberglasney, in Caermarthenshire, and was born in 1700. He was brought up at Westminster school, under Dr. Friend, and was designed by his father for his own profession; but being at liberty in consequence of his father's death to pursue his own inclination, he indulged in a natural taste for painting, and became a pupil to Mr. Richardson. He afterwards wandered about South Wales, and the adjacent counties, as an itinerant artist, but it does not appear that he ever attained distinction in that profession. In 1727, he made himself known as an English poet, by the publication of his "Grongar Hill," which became one of the most popular of descriptive poems, and has been admitted into numerous collections. After the publication of this piece, he travelled to Italy for professional improvement. If he did not acquire that in any considerable degree, he certainly improved his poetical taste, and laid in a store of new images. These he displayed in a poem of some length, written in blank verse, and published in 1740, entitled "The Ruins of Rome." It consists of a similar combination of description and sentiment with his Grongar Hill, but both in a more elevated and varied style, proportioned to the superior magnitude of the subject. Dr. Johnson, however, says of it "that the title raises greater expectation than the performance gratifies." This upon the whole may be the fact; yet it contains many passages truly poetical, and the strain of moral and political reflection is that of a benevolent and enlightened mind. About this time he entered into holy orders, and married a lady, named Ensor, said to be a descendant of Shakespeare, and settled on a small living in Leicestershire, which he afterwards exchanged for another in Lincolnshire, to which a second benefice was soon added. He resided at Coningsby, but the fenny country did not agree with his health, which was always delicate. In 1757, he published his largest work, "The Fleece, a didactic poem in four books." Its proposed theme is, "the care of sheep, the labours of the loom, and arts of trade," but notwithstanding the skill and abilities of the poet, the subject was not at all adapted to poetry. It is on the poem of his youth, "Grongar Hill," that Dyer's reputation depends. It is a most vivid and brilliant combination of pleasing images, and will always be a favourite. He died in 1758, leaving behind him the reputation of an ingenious poet, the character of an honest, humane, and good man. His poems were printed together in one volume 8vo. 1761. (*Encyclopædia Londinensis*.)

DYGYNNELW, the bard of Owain ab Urien, flourished in the middle of the sixth century, but none of his works are now extant. Dygynnelw, Arovan, and Avan Verddig, are recorded in the Triads as the three "gwaewruddion beirdd," or bards with ruddy spears, on account of their bearing arms, which was contrary to the principles of bardism. (*Myv. Arch.* ii. 4, 64.)

DYLAN (AIL TON,) a chieftain who lived in the sixth century.

He is mentioned in the *Mabinogi* of *Math ab Mathonwy*, and there said to have been slain by his uncle *Govanion*, and allusion is made to a *Triad* which does not now exist. His elegy by *Taliesin* is printed in the *Cambro Briton* i. 150. *Davies*, however, in his "*Mythology of the Druids*," considers him to be no other than the patriarch *Noah*, and his observations on the subject are learned and interesting.

DYVAN, the son of *Alwn Avlerw ab Ysbwyth ab Manawydan ab Llyr*, a saint who is said to have been sent by *Eleutherius*, bishop of *Rome*, with *Fagan*, *Medwy*, and *Elvan* about the year 180, at the request of *Lleurwg*, or *Lleuver Mawr*, to convert the Britons. He is recorded in the name of a church called *Merthyr Dyvan*, in *Glamorganshire*, from which it may be concluded that he suffered martyrdom there, and that the church was erected to his memory. He was commemorated April 8.

DYVNAN, a saint who flourished in the fifth century. He was one of the sons of *Brychan*, and founded the church of *Llanddyvnan*, in *Anglesey*, where he was buried. He is commemorated April 23.

DYVNIG, a saint who flourished in the sixth century. He and *St. Ust* accompanied *Cadvan* to Britain, and founded in conjunction the church of *Llanwrin*, in *Montgomeryshire*. (*Bonedd y Saint. Myv. Arch. ii. 56.*)

DYVNOG, a saint who flourished in the seventh century. He was the son of *Medrawd ab Cawrdav ab Caradawg Vreichvras*, and is supposed to have given his name to the church of *Devynog*, in *Breconshire*, as the second patron saint, it being originally founded by *Cynog ab Brychan*. Festival February 13.

DYVNWAL (HEN), the son of *Ednyved ab Macsen Wledig*, a king of *Gwent*, in the early part of the fifth century.

DYVNWAL (MOELMUD), according to the "*Chronicle of the Kings*," was the son of *Clydno*, prince of *Cornwall*, who by his prowess got possession of the whole of Britain. He died after a reign of forty years, and is supposed to have lived about four hundred years before the Christian era. He is distinguished for his code of laws, which continued in force among the ancient Britons, until they were revised by *Hywel Dda*, in the tenth century. According to the *Triads*, *Dyvnwal* was the son of *Prydain*, and there are four relating to him, in which he is represented as a great benefactor to his people. In the first he is called one of the three "*post cenedl*," or national pillars of the Isle of Britain. In the second one of the three "*cyvodydd*," or primary inventors, in a third one of the three "*matteyrn*," or beneficent sovereigns of the Isle of Britain; because he first reduced into a system the laws, institutions, customs, and privileges of the nation of the *Cymry*, so that right and justice might be obtained by every one in Britain, under the protection of the country and nation. In another *Triad* he is called one of the three "*bancewyddion teyrnedd*," or chief system-formers of royalty, by reason of the excellence of his

mode of government. (Myv. Arch. ii. 57, 63, 67.) Hywel Dda made great use of the laws of Dyvnwal, and some of his institutes under the name of "Triodd Cyvraith" are preserved and printed in the third volume of the Myvyrian Archæology. King Alfred is also said to have had these laws translated into Anglo-Saxon. (See Roberts's Chronicle of the Kings.)

DYVNWALLAWN, a prince of Dyved, whose territories were invaded and devastated by Ievan and Iago, the sons of Idwal Voel, and princes of North Wales, and he himself was slain in battle A. D. 950. (Myv Arch. ii. 488.)

DYVNWALLAWN, a prince of the Straclyde Britons, who being unable to oppose the continued ravages of the Saxons retired to Rome, in A. D. 975, and died there in the same year. (Myv. Arch. ii. 494.)

DYVRIG (BENEUROG,) or Dubricius the golden-headed, was according to some accounts the son of Pebiau or Pabiali, the son of Brychan, and a king of Ergyng or Erchenfield, in Herefordshire, and his mother was Eurddyl. He founded a college at Henllan on the Wye, where he remained seven years before he removed to Mochros on the same river. According to Achau y Saint, he was consecrated bishop of Llandaff, by St. Garmon, who died in A. D. 428, but other authorities date his consecration in A. D. 470, and his translation to the archbishopric of Caerlleon in 490, which he held with the bishopric of Llandaff until 512, when he resigned the latter. He also founded a college at Caerlleon, which is said to have contained two hundred philosophers, who studied astronomy and the sciences. In 506, Dyvrig crowned the famous king Arthur. In 519, he resigned the archbishopric of Caerlleon, in favour of St. David, and worn down with years he retired to the monastery of Bardsey, where he died in 522. He was buried in that island where his remains lay undisturbed until 1120, when Urban, bishop of Llandaff, removed them with great pomp and ceremony to his own cathedral. Besides being distinguished as the founder of several colleges, Dyvrig founded the churches of Whitchurch, Ballingham, and Hentland, and probably St. Devereux, in Herefordshire, besides Llanvrodyr now extinct. The life of Dubricius has been written by John of Teignmouth, and also by Benedict of Gloucester, about 1120, which is printed in Wharton's *Anglia Sacra*. (See also Usher de Primordiis. Liber Landavensis. Rees's Welsh Saints.)

DYVYR, called Wallt-euraid, or the golden haired, is recorded in the Triads with Enid, and Tegau Eurvron, as the three "Gwenriain," or noble ladies of the Court of Arthur. (Myv. Arch. ii. 73.)

ECHEL (VORDDWYD-TWLL,) is recorded as one of the distinguished warriors of Arthur, and is mentioned in the Mabinogi of Cilhwch and Olwen. He was the father of Gronw.

EDEYRN, the son of Gwrtheyrn or Vortigern, was a saint of the college of Cattwg, who flourished in the fifth century. He established

a religious community of three hundred members, at a place in Glamorganshire, which was afterwards called Llanedeyrn. He is supposed to have been the son of Vortigern, who is called Faustus by Nennius, and was born in his father's old age. (See also Notes in Gunn's Nennius, p. 177.)

EDEYRN, the son of Nudd ab Beli ab Rhun ab Maelgwn Gwynedd, was one of the most valiant knights of the court of Arthur, and according to the Welsh Bruts, (Myv. Arch. ii. 339.) in the celebrated expedition against the emperor of Rome, he was sent by Arthur with five thousand men to the aid of Gwalchmai, and the other ambassadors to the Roman camp, who were treacherously assaulted on their return from their mission. (See also notes in Lady Charlotte Guest's Mabinogion, ii. 153.) In other records, he is said to have been a bard, and to have devoted the latter part of his life to religion. He founded the church of Bodedeyrn, in Anglesey, and is commemorated January 6.

EDEYRN (DAVOD AUR,) or the golden-tongued, a poet and grammarian who flourished in the thirteenth century. There is still extant a grammar which he undertook at the command of the princes of Wales, and made public about 1270. This curious work may be considered the national grammar of the Principality, and its compilation is highly honourable to the abilities of Edeyrn, and is a valuable record of the patronage of literature by the Welsh princes in the midst of constant wars. It is on the list of works to be published by the Welsh MSS. Society, and its appearance will be welcomed by all who feel an interest in the literature of Wales.

EDGEWORTH, (ROGER,) was born in Holt Castle, Denbighshire. He entered Oxford about 1503, where he took a degree in arts in 1507, and in the following year was elected fellow of Oriel College, to which he was a benefactor at the time of his death. Having taken holy orders, he became a noted preacher in the university and elsewhere. In 1519, he was admitted to the reading of the Sentences, and afterwards obtained several preferments, being made canon of Salisbury, Wells, and Bristol, as well as residentiary and chancellor of the cathedral of Wells, to which latter he was appointed in 1554. He had now taken his degree of D. D. Besides the above he was also vicar of St. Cuthbert's church in Wells, to which he had been admitted in 1543. During the reign of Henry VIII, and Edward VI, he was very moderate, but after the accession of queen Mary, Dr. Edgeworth shewed himself a most zealous defender of the Roman catholic religion, and a great enemy to Luther and the reformers. His works are "Sermons fruitful, godly, and learned," London, 1557, 4to. containing 1. A Declaration of the seven gifts of the Holy Ghost. 2. A Homily of the articles of the Christian Faith. 3. Homily of Ceremonies and of Man's Laws. 4. A perfect exposition of St. Peter's first Epistle, in twenty treatises or sermons. He wrote also Resolutions concerning the Sacraments; and also Resolutions of some Questions relating to Bishops and Priests,

and of other matters tending to the Reformation of the Church made by king Henry VIII. He died in 1560, and was buried in Wells cathedral. (Wood's Athen. Oxon.)

EDMYG, one of the sons of Caw, is recorded among the warriors of king Arthur.

EDNYVED, the son of Maxen Wledig, was a saint who flourished in the fifth century. He was the brother of Owain, Cystennyn, and Peblig.

EDNYVED (VYCHAN,) was the distinguished general and able minister of prince Llywelyn ab Iorwerth, in the early part of the thirteenth century. He was a nobleman of extensive power and possessions in Anglesey, and descended from Marchudd ab Cynan, the head of one of the fifteen tribes. On one occasion he was sent by his prince in command of the Welsh armies to defend the frontiers, against the English, under the command of Ranulph, earl of Chester, whom he defeated, and he slew three of the chief commanders, and a host of the common soldiers. The rest having been put to flight, he returned in triumph, and displaying the three heads, he was commanded by his prince, in addition to many gifts, as a further reward, to bear in future for his arms, "gules between three Englishmen's heads couped, a chevron ermine," which is still borne by his descendants at the present day. From the death of Llywelyn, his posterity were the most illustrious and powerful men in Wales, and from him was directly descended Henry VII, and every monarch that has since ascended the throne of England. He first married Gwenllian, daughter of Rhys, prince of South Wales, by whom he had issue, Goronw, lord of Tre-castle, in Anglesey; Gruffydd of Henglawdd; Iorwerth, lord of Abermarlais; Einion; Rhys; and daughters. By his second wife, the daughter of Llywarch ab Brân, he had Llywelyn, lord of Creiddyn; Tudyr of Nant and Llangynhaval; and Howel, bishop of St. Asaph. His principal residence was Tregarnedd, in the parish of Llangevni.

EDNYWAIN (AB GWAETHVOED,) was bishop of Llanbadarn about the middle of the tenth century.

EDNYWAIN (BENDEW,) the son of Bradwen, was the chief of one of the fifteen tribes, from whom many of the chief families of Merionethshire trace their descent. He lived in the time of Llywelyn ab Iorwerth about 1194, and was lord of very extensive possessions in that county, and he resided at Llys Bradwen, near Dolgelley, where the ruins of his palace may still be seen. The arms borne by him and his descendants are, "Gules, three snakes enowed in a triangular knot argent."

EDWIN, lord or as he was commonly called king of Tegengl, in Flintshire, was the head of one of the fifteen tribes, from whom most of the chief families of that county are descended. He was the son of Gronw ab Owain ab Hywel Dda, and lived in the middle of the tenth century. His arms are "argent between four Cornish choughs, a cross fleuri engrailed sable."

EDWARD (AB RHALF,) a poet who flourished about 1594; of whose composition many are preserved in MS.

EDWARD (AB RHYS MAELOR,) a poet who flourished about 1440. His works remain in MS.

EDWARD (DAVYDD,) of Margam, in Glamorganshire, was a poet who was admitted a graduate of the Gorsedd Morganwg, in 1620, presided there in 1660, and died in 1690. Many of his poems are preserved, but his most important work is an elaborate and learned treatise on the rules of Welsh poetry, which was at length published by Iolo Morganwg, under the title of "Cyvrinach Beirdd Ynys Prydain," in 1829, 8vo.

EDWARDS, (CHARLES,) was born at Rhydycroesau, in the parish of Llansilin, Denbighshire. There are good reasons for supposing that he received an university education in Oxford, and that he entered holy orders. He was a theological writer of respectability, and the author of one of the best original works in the Welsh language. It is entitled *Hanes y Ffydd*, being a history of Christianity, which has ever been highly esteemed. Besides much interesting information, he has collected extracts from the works of the ancient Welsh bards, to show that their tenets were orthodox, and that the primitive British church was independent of that of Rome. It was first printed in London in 1671, and a third edition appeared in Oxford in 1677. The sixth edition was published by the late Rev. Dr. Williams of Llanbedrog, in 1822. Charles Edwards published also a new edition in Oxford of Kyffin's *Deffyniad Ffydd Eglwys Loegr*, in 1671; besides other tracts for the use of his countrymen, for whose benefit and improvement he felt the most lively anxiety.

EDWARDS, (JOHN,) or Sion Ceiriog, was born at Dyffryn Ceiriog, in Denbighshire, whence he assumed his bardic name. He was an ingenious poet, and had a good critical knowledge of the Welsh language. He died at the early age of forty-five, in London, 1792.

EDWARDS, (JONATHAN, D. D.) was born at Wrexham, in Denbighshire. In 1655, he entered Christ Church, Oxford, and having taken his B. A. degree in 1659, he was elected fellow of Jesus College, in 1662. He afterwards became rector of Kiddington, near Woodstock, and in 1686, he was elected principal of Jesus College, and in the same year he took his degree of D. D. He afterwards exchanged Kiddington for Hinton, near Winchester, and held a living in Anglesey and another in Caernarvonshire. In 1689 and the two following years, he discharged the office of vice-chancellor of Oxford. He wrote "A Preservative against Socinianism; shewing the direct and plain opposition between it, and the Religion revealed by God in the Holy Scripture," 4to. Oxon. part 1, 1693, part 2, 1693. (Wood's Ath. Oxon.) He died July 20, 1712, aged 73.

EDWARDS, (THOMAS,) a very popular poet, better known by his familiar appellation of *Twm o'r Nant*, was born in the parish of Llan-

aevydd, near Denbigh, in the year 1738. When very young he showed a great desire to learn to read, which he acquired under circumstances of great difficulty, but it may be said that he received no school education, for at a very early age he was put to labour. He was however a born genius, and under more favourable circumstances he would have left more important memorials of his abilities. During the last century, the common people in Wales found a source of gratification in witnessing the acting of a peculiar species of dramatic composition called Interludes, to which they used to resort in crowds, being similar to the ancient Mysteries that were formerly so common in England. Edwards had written many songs and two Interludes before he was nine years of age, and in his fourteenth year he composed an Interlude which he submitted to a poet of considerable note, who showed his approbation of the work by selling it to a company of actors for ten shillings, and keeping the amount himself. The whole of his life was spent in labour, and is remarkable for its vicissitudes. He was mostly a carrier in different parts of North and South Wales, one while possessing wealth, when again he was reduced by losses to penury. But he ever found a source of assistance in the composition of his Interludes, in the exhibiting of which he generally bore a part, and he gained considerable profit by selling printed copies of them, which he hawked about the country himself. In 1790, when he had lost every thing that he possessed, he published a volume of poems entitled *Gardd o Gerddi*; which has been twice reprinted. This contains much excellent poetry, and his Interludes abound in genuine humour, though unfortunately disgraced with much low scurrility and improper language. He was also a good prose writer, and there is an autobiography in the Greal, 8vo. London, 1805, which contains many amusing and characteristic anecdotes. There are two portraits of him engraved; and a striking etching, from a portrait painted six weeks only before his death, with a neat sketch of his life was published in the Gwladgarwr, 8vo. Chester, 1838. He died in 1810.

EDWARDS, (TIMOTHY,) one of Britain's illustrious seamen, was descended from the very ancient and respectable family of Nanhoron, in Caernarvonshire, being the son of the Rev. William Edwards, and born in 1731. He succeeded to the family estates on the death of his uncle, Richard Edwards, Esq. Having entered the navy, he was promoted to the rank of lieutenant in 1755, and to that of commander in 1757. He was afterwards successively captain of the *Valeur*, the *Wager*, and the *Emerald*. In 1778, he removed into the *Cornwall* of 74 guns, one of the fleet sent to America under vice-admiral Byron, for the purpose of opposing that of France under count d'Estaing, but no particular opportunity presented itself to captain Edwards of displaying that gallantry which on all occasions was manifested in his conduct. He accompanied Byron to the West Indies at the close of the year, and at the engagement with the count d'Estaing off Grenada, on

the 6th of July, 1779, was stationed as one of the seconds to rear-admiral Parker. He distinguished himself on this occasion very remarkably, and was so warmly engaged that his ship was reduced almost to a wreck, and of his crew sixteen were killed, and twenty-seven wounded. Byron in his official despatches bestows the highest encomiums on the conduct of captain Edwards. In April, 1780, he was present at the encounter between Sir George Rodney, and the count de Guichen. He was stationed as one of the seconds to the commander in chief, and exerted himself in the most conspicuous manner. His own ship, the Cornwall, was in the former instance reduced almost to a wreck, and had twenty-one men killed, and forty-one wounded. Being however refitted as well as circumstances would permit, he was afterwards engaged in two skirmishes, in which he had seven men killed, and fifteen wounded. From repeated injuries the ship had received so much damage that she soon afterwards sunk when at anchor in St. Lucia; captain Edwards, however, had quitted her before this time, and he was on his return to England to receive those honours from his king and country, which were destined to be the reward of his gallant services, when he was seized with bilious fever, and died at sea July 12, 1780, aged 49.

EDWARDS, (WILLIAM,) an extraordinary example of self-taught genius, was a native of Glamorganshire, where he was born at Eglwysilan, in 1719. At an early age he attracted notice by the neatness of his workmanship, in building walls on his father's farm; and gradually he arrived at the building of houses and larger structures. Having given great satisfaction to all his employers, he undertook, in 1746, to build a bridge over the river Tav, which was executed in due time, and greatly admired. At the end of two years and a half, however, it was destroyed by a tremendous flood, which carried it completely away. He immediately commenced a new one, which was to consist of one arch of one hundred and forty feet span, and the arch was completed, when the key stones were forced out by the enormous pressure over the haunches. Undaunted by this second failure, he immediately set to work with a new plan of his own invention; by means of three circular apertures through the work over the haunches, he so reduced the weight that there was no further danger from it. This bridge was completed in 1755, and remains a splendid monument of his talent, and is one of the most beautiful in the world; its span is 140 feet, and it exceeds the famous Rialto of Venice by 42 feet. He devised several improvements in the art of bridge building, and the success of his last bridge over the Tav introduced him to public notice, and he was employed to build numerous other bridges in South Wales. Living in the immediate neighbourhood of Caerphili castle, he constantly visited that noble ruin, to study the principles of its excellent masonry, and he considered himself to have derived important knowledge from that circumstance. His manner of hewing and dressing his stones was ex-

actly that of the old castle masons, and he put them together in a style of closeness, neatness, and firmness, that is never seen but in those ancient edifices. Besides his occupations as an extensive builder, and farmer, he was ordained a preacher according to the usage of the Welsh Independents, in 1750, and appointed minister of the meeting house in his native parish, where he officiated for forty years. He was highly respected for his intelligence and liberality by all sects and parties, and died in 1789. He had six children, and three of his four sons were brought up to their father's trade, and David especially was very skilful in bridge building, the principles of which he learned by working with his father. (Malkin's South Wales.)

EDWEN, a female saint of Saxon descent, who is included among the Welsh saints. She is said to have been a daughter or niece of Edwin, king of Northumbria, who was brought up at the court of Cadvan, king of North Wales, at *Caer Seiont*, near *Caernarvon*. She flourished in the seventh century, and founded the church of *Llanedwen*, in *Anglesey*. Her festival is kept November 6.

EGRYN, a saint who flourished in the seventh century. He was the son of *Gwrydr Drwm ab Gwedrog ab Geraint*, of the royal line of *Cadell Deyrnllwg*. He founded the church of *Llanegryn*, in *Merionethshire*.

EGWAD, a saint who flourished in the seventh century. He was the son of *Cynddilig ab Cennydd ab Gildas*. He founded the churches of *Llanegwad* and *Llanvynydd*, in *Caermarthenshire*.

EIDAL, or *Eidav*, the son of *Ceryn*, according to the *Welsh Bruts*, succeeded his brother *Fulgen* on the throne of Britain, in the fourth century before the Christian era. (Myv. Arch. ii. 164.)

EIDIAL, the son of *Ner*, occurs in the poems of *Taliesin*, in connexion with the mythology of the ancient Britons. See Poems in the first volume of the *Myvyrian Archaeology*, and *Davies's Mythology of the Druids*. He is also mentioned in the *Mabinogi of Cilhwch and Olwen*.

EIDIOL, or *Eidol*, is said in the *Welsh Bruts* to have succeeded *Arthmael* on the throne of Britain, in the second century B. C. (Myv. Arch. ii. 165.)

EIDIOL (*GADARN*), earl of Gloucester, is said, in the *Welsh Chronicles*, to have been the only Briton who escaped the memorable massacre of four hundred and sixty chieftains, who had been invited to an unarmed conference by the Saxons under *Hengist*, on *Salisbury Plain*, on which occasion having found a pole on the ground, he slew seventy of the enemy and escaped. In a battle soon after, *Eidol* had the satisfaction of taking *Hengist* prisoner, and afterwards beheading him. *Eidol* is also recorded in the *Triads* with *Gwgon* and *Gwrnerth*, as the three "gyrddion," or strong men of the Isle of Britain, and he is there said to have killed six hundred and sixty of the Saxons in the course of the day on which the massacre occurred. (Myv. Arch. ii.

68, 255, 273.) Nennius mentions the massacre, but does not name Eidiol. He is, however, recognized by the English antiquaries, who call him Eldol or Edol, and say that he was earl of Gloucester, in the year 461. (See Dugdale's *Baronage*; and Gibson's *Camden*.)

EIDDILIG (COR,) otherwise called Iddawg Corn Prydain, is the subject of several of the Triads, where he is said to have betrayed Arthur by divulging his plans, which he came to know by his magical arts, for he was able to make himself visible and invisible at pleasure. In one Triad the meeting between Eiddilig and Medrawd at Nant-hwynain, before the battle of Camlan, is called one of the three "brad-gyvarvod," or traitorous meetings of the Isle of Britain, where they plotted the betrayal of Arthur, which occasioned the strength of the Saxons. According to another Triad, he learnt magic from Rhuddlwm Gawr. In another, he and Trystan, and Gweirwerydd Vawr, are called the three stubborn ones who could not be diverted from their purposes. (Myv. Arch. ii. 61, 62, 65, 69, 71. See also Lady Guest's *Mabinogion*, ii. 428.)

EIDDYN, the son of Einygan, a chieftain who lived in the sixth century. He is recorded in the Triads as the author of one of the three "anvad gyvlavan," or detestable murders, in killing Aneurin, the king of the bards. The other two were Llawgad and Llovan. (Myv. Arch. ii. 65.)

EIGEN, a saint who flourished at the close of the first century. She was the daughter of Caradawg ab Brân, and was married to Sarllog, lord of Caersarllog, afterwards called Old Sarum.

EIGRAD, a saint who flourished in the sixth century. He was one of the sons of Caw, and a member of the college of Illtud. He founded the church of Llaneigrad, in Anglesey.

EIGRON, the son of Caw, a saint who flourished in the sixth century. He founded a church in Cornwall.

EIGYR, according to the Welsh Bruts, where the details are given at length, was the daughter of Amlawdd Wledig, and wife of Gorlais, earl of Cornwall. She was considered the most beautiful woman in Britain, and was the mother of king Arthur.

EINION (AB ARTHAL,) succeeded his brother Morgan as king of Britain in the fifth century, B. C. but so little did he resemble his brother in principles and conduct, that in the sixth year of his reign he was deposed by his subjects on account of his cruelty and injustice. (Welsh Chronicles. Myv. Arch. ii. 164.)

EINION (AB CADWGAN,) a prince of part of Powis, who distinguished himself in the wars against the English king Henry I. He died in 1121, and left his portion of the principality of Powis, and the territories in Merionethshire, which he had taken from Uchtryd ab Edwin, to his brother Meredydd. (Myv. Arch. ii. 552.)

EINION (AB COLLWYN,) a nobleman of Dyved, was a conspicuous character in the political transactions of South Wales, and the

cause of placing the finest portions of that country in the possession of the Normans. In the year 1088, he and his nephews, Llywelyn and Einion, sons of Cadivor, joined Gruffydd ab Meredydd, and prevailed upon him to make an attack on Rhys ab Tewdwr, but being totally defeated in the battle of Llandydoch, where both his nephews and Gruffydd were slain, Einion sought protection from Iestyn ab Gwrgant, king of Glamorgan, who was also in hostility against Rhys ab Tewdwr. Einion had before been employed in the English army, in which he had a command, and was highly esteemed by William Rufus, which caused Iestyn to send Einion to the English court to obtain assistance in the war against Rhys, and Iestyn's daughter in marriage was to be the reward of his success. Einion accomplished his mission, and prevailed upon Robert Fitzhamon to aid Iestyn. Accordingly, Robert with twelve other knights joined Iestyn without delay, and having given battle to the forces of Rhys, they defeated them, and slew their prince. After this successful termination, Iestyn paid the Normans the stipulated reward, who set out on their return home, but when Einion demanded his daughter, he was refused and insulted for his treason. This so enraged Einion that he hastened after the Normans, and prevailed upon them to return and avenge him by attacking Iestyn, whom they defeated, and then kept possession of his territories. In the division of them, the Normans gave Einion the hilly parts comprised in the lordships of Sainghenydd and Meisgyn, after taking possession of which, he married Nest, the daughter of Iestyn, and ended his turbulent life in obscurity. (Myv. Arch. ii. 524.)

EINION (AB GRUFFYDD,) of Talyllyn, a poet who flourished in the beginning of the seventeenth century.

EINION (AB GWALCHMAI,) a poet who flourished from 1170 to 1220. Five of his poems are printed in the first volume of the Myvyrian Archaiology.

EINION (AB GWGAWN,) a poet who flourished between 1200 and 1260. One piece by him addressed to Llywelyn ab Iorwerth is printed in the first volume of the Myvyrian Archaiology.

EINION (AB OWAIN AB HYWEL DDA,) was lord of part of Breconshire, in the year 970, to which he added some other territories afterwards. In 981, Hywel ab Ieuan invaded his country with a large army of Saxons, under duke Alfred, who were defeated, and mostly slain by Einion; but in 982, he himself was slain in battle against the men of Glamorgan.

EINION (AB MADA WG AB RHAAWD,) a poet who flourished between 1230 and 1270. One piece of his, being an ode addressed to Gruffydd ab Llywelyn, is printed in the first volume of the Myvyrian Archaiology.

EINION (AB OWAIN,) SIR, a poet who presided at the Glamorgan Gorsedd in 1480.

EINION (VONEDDIG,) according to Brut y Tywysogion, was bishop of St. David's, and died in A. D. 871, and was succeeded by Hubert Sais. (Myv. Arch. ii. 480.)

EINION (VRENIN,) or king of Lleyn, a district in Caernarvonshire, was a saint who flourished in the sixth century. He was the son of Owain Danwyn ab Einion Yrth ab Cunedda, and he founded a church in Lleyn, called from him Llanengan or Llaneingion Vrenin. He also established a college at Penmon, in Anglesey, over which he placed his brother or nephew, Seiriol, as the first president. He also founded a monastery in Bardsey, of which St. Cadvan was the first abbot. There was formerly an inscription on the tower of Llanengan church, which is now obliterated, but according to Rowlands (Mona Antiqua, 156,) the latter part might be read *ENEANUS REX WALLIÆ FABRICAVIT*. His festival was Feb. 9.

EINION (GLYD,) the son of Madawg ab Idnerth, a chieftain who married a daughter of Rhys ab Gruffydd. He was attacked when on a journey by the Normans, who lay in ambush and murdered him in 1177. (Myv. Arch. ii. 578.)

EINION (MEIRION,) a poet who flourished in the thirteenth century, but none of his works are extant.

EINION, mebydd or archdeacon of Clynog Vawr, who is styled by Caradog of Llangarvan, the wisest of the learned men of North Wales. "He used always to counsel wisdom, justice, and mercy; but little was his advice attended to in that country." He died in 1151. (Myv. Arch. ii. 566.)

EINION (WAN,) an eminent poet who flourished between 1200 and 1250. Six pieces by him, four of which relate to prince Llywelyn ab Iorwerth and his sons, are printed in the first volume of the Myvyrian Archæology.

EINION (Y MARCH,) a poet who flourished from 1370 to 1400.

EINION (URDD,) or Yrth, the son of Cunedda, had for his share, after expelling the Irish, a large district called from him, Caereinion, in Montgomeryshire. He succeeded his father as king of North Wales in A. D. 389, and reigned until his death in 443.

EINION (AB GWRON,) or according to some MSS. Ethau ab Gwrgon, is recorded in the Triads as one of the three "anhuol varchogion," or plebeian knights of the court of Arthur, who were so distinguished for their courtesy and other excellent qualities, that their plebeian birth was overlooked to admit them to its privileges. The other two were Coleddog ab Gwyn, and Geraint Hir. (Myv. Arch. ii. 15, 74.)

EITHRAS, a saint who flourished in the sixth century. He came over to Britain with St. Cadvan from Armorica, but nothing further is known of him.

EITHYR, one of the sons of Llywarch Hên, whose bravery is recorded by him in his Elegy on his old age.

ELAETH, a saint who lived in the sixth century. He is sometimes called Elaeth Vrenin, or the king, and was the son of Meirig ab Idno ab Meirchion ab Grwst ab Ceneu ab Coel by Onen Grêg, a daughter of Gwallawg ab Lleenawg. In the earlier part of his life he was a prince of a district in the north of England, from whence he was driven by the overpowering attacks of his enemies, to spend the remainder of his days in the college of Seiriol at Penmon, in Anglesey. He founded the church of Amlwch in that island, and he is commemorated November 10. He was also a bard, and some religious stanzas by him are preserved in the *Myvyrian Archaiology*.

ELDAD, a saint of the college of Illtud, who lived in the early part of the seventh century. He was the son of Arth ab Arthwg Vrych ab Cystennyn Goronawg ab Cynvar ab Tudwal Mynwaur ab Cadvan ab Cynan ab Eudav ab Caradawg ab Brân.

ELDAD, the son of Geraint ab Caranog ab Cleddyvgar ab Cynan Glodrydd ab Cadell Deyrnllwg, was a saint of the college of Illtud, who lived in the early part of the seventh century. He was afterwards bishop of Gloucester, where he was slain by the pagan Saxons.

ELEN (**LUYDDAWG**), or with the mighty host, daughter of Eudav, and the wife of Maccsen Wledig, is celebrated in the *Triads*, as having, in conjunction with her brother Cynan Meiriadog, raised an army of sixty thousand men, which was called one of the three emigrating hosts, on account of its going to Armorica to assist her husband, about A. D. 383. (*Myv. Arch. ii. 60, 216.*)

ELEN, the daughter of Coel Coedhebawg, called Helen Llwyddawg, or the prosperous, in the *Welsh Chronicles*, was the wife of Constantius, and mother of Constantine the Great. (*Myv. Arch. ii. 207.*) The British origin of Helena has been a subject of much controversy, but the best authorities now agree with Gibbon in denying it, and Professor Rees advances reasons for the same opinion, which seem conclusive. (See *Welsh Saints*, 98.) It may be observed, however, that there are churches in Wales which bear her name, as Llanelen, in Monmouthshire, and according to some authorities, Eglwys Ilan, in Glamorgan, and Trev Ilan, in Cardiganshire, besides a chapel which formerly existed in Caernarvon.

ELEN, wife of Hywel Dda, died A. D. 943. (*Myv. Arch. ii. 488.*)

ELENOG, occurs in the lists of the Welsh saints, but nothing further is known of her, and there are no churches bearing her name.

ELERI, a saint who flourished in the fifth century. She was one of the daughters of Brychan, and married to Ceredig ab Cunedda. She was the mother of Sandde the father of St. David.

ELERI, the daughter of Dingad ab Nudd Hael, by Tonwy daughter of Llewddyn Luyddawg, a saint who flourished in the sixth century. She lived at Pennant, in the parish of Gwytherin, Denbighshire.

ELESTRON, the son of Don, occurs in connexion with the mythology of the ancient Britons.

ELFFIN, the son of Gwyddno ab Gervynion ab Dyvnwal Hên, king of Gwent, was a saint of the college of Illtud, who flourished in the sixth century. It is related of him, that his father Gwyddno had a fishing weir on the shore between the Dyvi and Aberystwyth, the annual profits of which were very considerable. But Elffin was the most unfortunate of men and nothing prospered in his hands, inso-much that his father was grieved at his ill successes, and feared that he was born in an evil hour; wishing, however, to give the fortunes of his son a further trial, he agreed to allow him the profits of the weir, for one whole year. On the morrow Elffin visited the weir and found nothing except a leathern bag fastened to one of the poles. He was immediately upbraided for his ill luck by his companions, for he had ruined the good fortune of the weir, which before was wont to produce the value of a hundred pounds on May eve. Nay, replied Elffin, there might be an equivalent to the hundred pounds in this. The bag was untied, and the opener of it saw the forehead of a boy, when he exclaimed, *Llyma dal iesin*, "See, here is a noble forehead!" "Taliesin be his name then," replied Elffin, and taking the child up, he conveyed it carefully to his wife, who nursed it affectionately, and from that time forward his wealth increased every day. In return for his humanity, Taliesin composed a poem when a child, entitled the "Consolation of Elffin," to rouse him from the contemplation of his misfortunes, and to cheer him with hopes of future prosperity; and afterwards when Elffin was imprisoned in the castle of Dyganwy by Maelgwn Gwynedd, Taliesin's muse obtained the release of his benefactor. (See *Mabinogi Taliesin* in the *Cambrian Quarterly Magazine*, v. 200. from *Myv. Arch.* i. 17.)

ELGUD, a saint who flourished in the sixth century. He was the son of Cadvarch ab Caradawg Vreichvras.

ELIAN (GEIMIAD,) or the pilgrim, was a saint who flourished in the sixth century. He was the son of Gallgu Rieddawg ab Carcludwys ab Cyngu ab Ysbwys ab Cadrod Calchvynydd. His mother was Canna daughter of Tewdwr Mawr ab Emyr Llydaw, and widow of Sadwrn. He has been generally confounded with St. Hilary, though they were two different persons. He founded the church of Llanelian, in Anglesey; and Llanelian, in Denbighshire. His legend states that he came from Rome and settled in Anglesey, in the time of Caswallawn Law Hir, who bestowed a large grant of lands, and several privileges on his church in Anglesey, among which was a *noddva*, or sanctuary. There is a poem on the legend of Elian, written by Gwilym Gwyn. The church of Llanelian in Anglesey was formerly resorted to by a great concourse of people, who implored his assistance for relief from a variety of disorders, and to gain his favour considerable offerings were made, which were deposited in the church, in *cyff Elian*, or St. Elian's chest. These amounted to so large a sum that three tenements were purchased with it, which belong to the living at the

present day. *Ffynnon Elian*, at Llanellian in Rhos, Denbighshire, has obtained a sad notoriety as a cursing well among the superstitions of the Welsh peasantry ; for on paying a fee to the owner, persons devote the names of their enemies, so that they may be afflicted with such pains and losses as may be mentioned at the time when the ceremony of cursing takes place. This melancholy and wicked custom is still continued more or less in spite of the exertions of the neighbouring magistrates, who have frequently convicted the presiding impostor.

ELIAS, (JOHN,) one of the most eminent men that have distinguished themselves among the Welsh in late years, was born in the parish of Abererch, near Pwllheli, Caernarvonshire, in 1774. His parents though in humble circumstances lived comfortably and respectably, and from his earliest youth he was trained up in the path of religion. He joined the Welsh Calvinistic Methodists when a young man, and although he had no opportunity of receiving the advantages of a school education, yet so much had his zeal and promising abilities recommended him, that when he was about twenty years of age he was appointed an itinerant preacher. In 1799, he removed into Anglesey, where he resided during the rest of his life, but his ministry was not confined to his immediate neighbourhood, for according to the system of his connexion, he constantly itinerated through every county in the principality, and visited the large towns in England, where thousands of Welshmen resided without any spiritual provision whatever, and once in every three years he went to London. In 1811, when the Methodists resolved to ordain their own ministers, he was among the first who were ordained according to the new system. His biographer, from personal acquaintance, says of his remarkable powers in preaching ; "that he was a man of very acute, as well as vigorous and sublime genius. His mind was most penetrating, piercing like his eye. He exercised his great powers with much delight, in the field of the Scriptures. His strong intellect and solid judgment were clearly developed in his compositions, speeches, and sermons. Perhaps no mathematician could arrange his ideas better, and no logician could draw more correct and proper inferences from them, and no orator could bring them to bear on the people in a more commanding and influential manner, by the instrumentality of voice, manner, and eloquence. One might think, by his eloquent manner of speaking, that he was well acquainted with these arts and sciences. His discourses possessed amazing depth, solidity, and power. There was no lightness and superficiality in them." He was twice married, to his first wife in 1799, by whom he had a family, two of whom survived him, and secondly in 1830, he married the widow of Sir John Bulkeley, knt. of Presaddved. He died June 8, 1841, in the sixty-eighth year of his age, and was buried at Llanvaes, near Beaumaris, and as a proof of the respect and esteem in which he was universally held by his countrymen of every persuasion, it may be recorded that above ten thousand

persons followed his remains to the grave. An interesting memoir of John Elias has been lately published by the Rev. E. Morgan, vicar of Syston, Leicestershire, 12mo. Liverpool, 1844, which contains many personal anecdotes, and much valuable information, respecting the extraordinary influence which his ministry has had on the social state of the Welsh, since the commencement of the present century.

ELIDR (LYDANWYN,) a chieftain of the Britons, who inhabited the north of England, in the fifth century. He was the father of Llywarch Hên, by Gwawr the daughter of Brychan.

ELIDR (MWYNVAWR,) or the courteous, the son of Gwrwst Briodor ab Dyvnwal Hên, king of Gwent, a chieftain of some district, either in Lancashire or its vicinity, who lived early in the sixth century. (Myv. Arch. ii. 7.)

ELIDR (SAIS,) an eminent poet who flourished from 1160 to 1220, eleven of his compositions are printed in the Myvyrian Archæology.

ELIDR (WAR,) the son of Morvydd, was placed on the throne of Britain on the deposition of his brother, Arthal. He was surnamed *compassionate*, because of the compassion he showed his brother. When Arthal failed in obtaining assistance to recover his throne, he accidentally met his brother Elidr, who received him with the greatest affection, and by beheading the nobles, who were most vehement in their opposition to Arthal, he restored him to the throne, which he held until his death ten years after. Elidr was then made king a second time, but in the third year of his reign, his two brothers, Owain and Peredur, at the head of a large army, took him prisoner, and kept him in confinement until their death, when he was a third time made king, and died after a reign of twenty-one years. (Myv. Arch. ii. 161.)

ELINER, the son of Ner, a personage whose name occurs in the mythology and romance of the ancient Britons.

ELINWY, one of the sons of Don, the celebrated astronomer.

ELIS (AB ELIS,) a divine and poet who flourished between 1580 and 1620. Many of his compositions are preserved in MS. and one, entitled *Cynwydd i'r Arian*, is printed in the Gwladgarwr, iv. 18. He was curate of Llandrillo in Rhos.

ELIS (AB IVAN AB RHICART,) otherwise Elis ab Ivan Drwyn-hir, a poet who flourished about the close of the sixteenth century.

ELISABETH, daughter of Gruffydd ab Ivan, a poet who flourished about the beginning of the seventeenth century.

ELISAU (AB CYNLLO,) a prince of Powis, who died A. D. 773.

ELIVER (GOSGORDDVAWR,) or with the great retinue, a distinguished chieftain, who lived in the fifth century. He was the son of Arthwys ab Mor ab Morydd ab Ceneu ab Coel, and brother of Ceidio and Pabo. He married Eurdyl, the sister of Urien Rheged.

ELIVRI, a person whose history is lost, but whose fame is often alluded to by the Welsh poets.

ELIWLOD, the son of Madawg ab Uthyr, is recorded in the Triads.

as one of the three golden-tongued knights of the court of Arthur, whom no one could refuse whatever they asked. Gwalchmai and Drudwas were the other two. (Myv. Arch. ii. 17, 74.)

ELLIS, (JOHN,) a learned author and divine, was born in the parish of Llandecwyn, Merionethshire, in 1599. He entered Hart Hall, Oxford, in 1617, where going through with infinite industry the several classes of logic and philosophy, he took his degree of M. A. in 1625, and three years afterwards he was elected fellow of Jesus College, being then in holy orders. In 1632, he was admitted to the reading of the Sentences, and soon after he went to Scotland, where he took his doctor's degree, at the university of St. Andrew's, in 1634, and on his return to Oxford in that year, he was incorporated in the same degree. Having married Rebecca, the daughter of John Pettie, Esq. of Stoke Talmach, near Thame, in Oxfordshire, he was presented to the rectory of Whitfield near that place, which he held until 1647, when he obtained the rectory of Dolgelleu in his native county, where he remained until his death in 1665. His works are, 1, *Clavis Fidei, seu brevia quædam dictata in symbolum Apostolorum*, Oxon. 1642, 8vo. 2, *Comment. in Obadiam Proph.* Lond. 1641, 8vo. 3, *Vindiciæ Catholicæ*; or the rights in a particular church, rescued and asserted against that meer (but dangerous) notion of one Catholic, visible, governing church, &c. Lond. 1647, 4to. 4, *Defensio Fidei; seu responsio succincta ad argumenta, quibus impugnari solet confessio Anglicana, unâ cum nova articulorum versione*, Lond. 1660. (Wood's Ath. Oxon.)

ELLIS, (THOMAS,) an able antiquary and classical scholar, was the son of Gruffydd Ellis, of Dolbenmaen, in Caernarvonshire, where he was born in 1625. At the age of fifteen he entered Jesus College, Oxford, and about the time that he took his degree of B. A. in 1644, he bore arms for the king in the garrison of Oxford. He was afterwards master of arts, a fellow, and noted tutor of his college, and submitting to the commonwealth, he preserved his fellowship. Failing in being elected to the principality of his college in 1660, when Dr. Leoline Jenkins was chosen, he grew much discontented, and living a most retired and melancholy life in his college, until 1665, on the death of his kinsman, Dr. John Ellis, he was presented to the rectory of Dolgelleu, he being then B. D. He was "a person of solid learning, had a natural geny to British histories, was a singular lover of the antiquities of his country of Wales, and had not his mind been perturbed by the variety of troubles which his place and office in the college required, he would have done most wonderful things for the honour of his nation. It must now be noted that Dr. Powell did first of all publish *The History of Cambria now called Wales*, in 1584. But this edition being worn out and scarce, Robert Vaughan, esq. of Hengwrt, intended to publish it again with corrections and additions, but being prevented by various causes, he put his corrections and additions into the hands of Thomas Ellis, who sorting them with those of Powell, and correcting the

whole, and putting those additions which he himself had made, began to print them in Oxford in 1663, and had printed 128 pages, in 4to. when he stopped, and the sheets, with few exceptions, were sold for waste paper, much against the mind of all those then in Oxford, that were lovers of venerable antiquity." The reason assigned for this proceeding was the publication of Percy Enderbie's *Cambria Triumphans*, who "hath done his work very meanly, being mostly a scribble from late authors, and gives not that satisfaction which curious men desire to know." Thomas Ellis died at Dolbenmaen in 1673. (Wood's *Ath. Oxon.*)

ELMUR the son of Cadair, called in some MSS. Elinwy mab Ciddar, and Elmur ab Cadegyr, and Elmur mab Cardegyr, a bard who flourished in the sixth century. He is styled in the Triads one of the three "tarw unben," or chiefs who fought in battle with the impetuosity of bulls. The other two were Cynhaval and Avaon. (*Myv. Arch.* ii. 4, 13, 69.)

ELOG, one of the sons of Don, the famous astronomer.

ELUNED, one of the daughters of Brychan. See Almedha.

ELUNED, or Luned, a lady who was celebrated for her beauty, lived in the sixth century. She holds a distinguished place in the *Mabinogi* of Iarllles y Ffynnwawn, where she is devoted to Owain ab Urien, whom she released from between the portcullis and the inner gate, by virtue of her magical ring, which was enumerated among the thirteen rarities of kingly regalia of the Isle of Britain. This wonderful ring had the property of making the wearer invisible, when he turned inwards the bezil. The charms of Luned were much celebrated by the Welsh bards of the middle ages. In the French romances she is generally called Lunette, and she also acts a conspicuous part in the story of Sir Gareth, in the *Morte d'Arthur*. (See Guest's *Mabinogion*, i. 113.)

ELVAN, a saint who flourished in the second century. According to the Welsh Chronicles, Lleurwg ab Coel applied to Eleutherius for spiritual instructors, when Elvan, with Medwy, Dyvan, and Fagan, were sent to convert the Britons. But according to the *Liber Landavensis*, Elvan and Medwy were Britons who were sent to Rome by Lleurwg or Lucius, in A. D. 156, and having been duly instructed, they were baptized, and Elvan was ordained a bishop, and Medwy a doctor. They then returned to Britain, and baptized Lucius and the British nobles, and brought about the conversion of the whole country. Elvan is said to have presided over a congregation of Christians at Glastonbury, and the monkish historians state that he was the second bishop of London. He was commemorated September 26.

ELVOD, or Elbodius, a saint descended from Caw, was first a bishop at Caergybi, in Anglesey, and in A. D. 755, he became archbishop of Bangor Deiniol, or as he is styled by Caradawg, archbishop of Gwynedd or North Wales. He is remarkable as having induced the people of

North Wales to adopt the Romish cycle in the computation of Easter, and thereby to join in communion with the church of Rome. The bishops of South Wales, however, refused to comply, in consequence of which the Saxons invaded their country, and a battle was fought at a place called Coedmarchan, in which the Welsh obtained an honourable victory. Elvod died in A. D. 809. (Myv. Arch. ii. 474.)

ELYSTAN (GLODRUDD,) was the son of Cuhelyn ab Iarddur ab Severws ab Cadwaladr Wenwynwyn ab Idnerth ab Iorwerth Hir-vlawdd, of the line of Tegonwy. His mother was Rhieingar, the daughter and heir of Goronw ab Tudyr Trevor, in whose right he succeeded to the earldom of Hereford. Elystan was king of the territory, lying between the rivers Wye and Severn, which was anciently called Ferlys, and had its own prince, independent of the princes of South Wales. He married Gwenllian, the daughter of Einion ab Hywel Dda, by whom he had one son, Cadwgan, the father of Idnerth, Iorwerth, Cadverth, Hoedliw, Seisyllt, Elidr, Elidr Vychan, Llywelyn, Iestyn, Gwrgeneu, Constans Rudd, Constans Wen, Constans Vynaches, Marieth Santes, and Ieuan of Arwystli. Elystan, or as he is sometimes called Ethelystan, was the head of one of the royal tribes of Wales, and bore two coats quartered, "azure, three boars' heads caboched sable, langued gules, tusked or." His mother's coat, "parted per bend sinister ermine and ermines; over all a lion rampant or." The Triads record Elystan, Morgan Mwynvawr, and Gwaethvoed, as the three "hualogion teyrnedd," or band-wearing princes, which insignia they assumed instead of crowns, like the previous kings of Britain. (Myv. Arch. ii. 64.) Elystan was so called from Athelstan, king of England, who was his godfather, and he lived towards the close of the tenth century.

ELLDEYRN, the son of Gwrtheyrn, a saint who lived in the fifth century. He founded the church of Llanelldeyrn or Llaniltern, in Glamorganshire.

ELLYW, or Elyw, a saint who flourished in the fifth century. She was the grand-daughter of Brychan, and founded the churches of Llanelieu, and Llanelly in Breconshire, where her wake is held on the Sunday next before the first of August, O. S. Llanelly, in Caermarthenshire, is also supposed to derive its name from her.

EMERCHRED, is recorded in the Triads as one of the three "di-weirwraig," or chaste wives of the Isle of Britain; she was married to Mabon ab Dewain Hên; the other two were Arddun and Evilian. (Myv. Arch. ii. 73,)

EMRYS (WLEDIG,) see **AMBROSIUS, AURELIUS**.

EMYR (LLYDAW,) a prince of Armorica, who lived in the fifth century. He was the nephew of St. Garmon, and had several children who are distinguished in the history of Wales, as founders of churches and promoters of religion, having accompanied Garmon and Cadvan to Britain.

ENDDWYN, a saint who is supposed to have flourished in the seventh century, but nothing further is known of him than that he founded the church of Llanenddwyn, Merionethshire.

ENEILIAU, called in some MSS. Eviliau, Evililiau, and Eneilyan, is recorded in the Triads, as one of the three "diweirwraig," or chaste wives of the Isle of Britain. She was the wife of Gwydyr Drwm. The other two were Arddun and Emerchred. (Myv. Arch. ii. 73.)

ENID, the daughter of earl Yniwl, is celebrated in the Triads with Dyvyr Wallteuraidd and Tegau Eurvron as the three "gwenriain," or exalted ladies of the court of Arthur. She was the wife of Geraint ab Erbin. She became a distinguished personage in Welsh Romance, and she is the heroine of the Mabinogi of Geraint ab Erbin. The accomplished editor of which says of her, "Throughout the broad and varied region of Romance, it would be difficult to find a character of greater simplicity and truth than that of Enid. Conspicuous for her beauty and noble bearing, we are at a loss whether most to admire, the untiring patience with which she bore all the hardships she was destined to undergo, or the unshaken constancy and devoted affection which finally achieved the triumph she so richly deserved." The bards of the middle ages have frequent allusions to her in their poems; and Davydd ab Gwilym could pay no higher compliment to his lady-love than to call her a second Enid. (Lady Guest's Mabinogion, ii. 165. Myv. Arch. ii. 73.)

ENVAIL, a saint who lived in the fifth century; she was one of the daughters of Brychan, and is supposed to have suffered martyrdom at a place called Merthyr Envail, in Caermarthenshire, which perhaps is to be identified with Merthyr, near Caermarthen.

ENGHENEL, grandson of Brochwel Ysgythrog, a saint who flourished in the seventh century. He founded the church of Llanenghenel, in Anglesey.

ERBIN, the son of Cystennyn Gorneu, a prince of Dyvnaint, or Devon, in the fifth century. He is included in the lists of the Welsh Saints, but no churches are dedicated to him.

ERBURY, (WILLIAM,) was born at Roath Dagfield, in Glamorgan-shire, in 1604. At the age of fifteen he entered Brasenose College, Oxford, where he took a degree in arts, and then returned to his native country, where he took orders and was beneficed. "But being always schismatically affected he preached in conventicles, and denying to read the king's declaration for pastimes after divine service on the Lord's day was summoned divers times to the High Commission Court at Lambeth, where he suffered for his obstinacy." He was at this time vicar of St. Mary's, Cardiff, and Walter Cradock was his curate. In 1640, Erbury went to greater lengths, and preached against bishops and ceremonies, and was now an independent, which recommended him to the earl of Essex, by whom he was appointed chaplain to the army. "Therein he sometimes exercised himself in military concerns,

but mostly in those relating to his function, whereby he corrupted the soldiers with strange opinions, Antinomian doctrines, and other dangerous errors: and by degrees fell to grosser opinions, holding universal redemption, &c. and afterwards became a seeker, and I know not what." He left the army in 1645, and resided chiefly in the isle of Ely, and travelled through different parts of the country as a preacher. In 1646, he was in Oxford as chaplain to a regiment, but his doctrines now savoured so strongly of Socinianism, that he was obliged to leave, and remove to London, where he became equally notorious. He was soon afterwards summoned before the committee at Westminster, where he denied the opinions which he had been accused of delivering. He was remarkable for his powers of eloquence, and found numerous admirers. He died in April, 1654. His published works are, 1. *The Great Mystery of Godliness*; 8vo. London, 1640. 2, *A Relation of a public Discourse in Oxford*, &c. 4to. London, 1646. 3, *Ministers for tythes, proving they are no Ministers of the Gospel*, 4to. London, 1653. 4, *Sermons on several occasions*, 4to. 1653. 5, *The Reign of Christ, and the saints on earth a thousand years*, &c. 4to. London, 1654. 6, *His Testimony left upon record for the saints of succeeding ages*,—printed with his *Trial at Westminster*. This was published after his death, 4to. London, 1658. Shortly after his death a pamphlet was published with the title of "A small mite in memory of the late deceased and never to be forgotten, Mr. Will. Erbury." (See some additional particulars in Wood's *Athenæ Oxonienses*.)

ERGYRIAD, one of the sons of Caw, a chieftain who served under king Arthur. He lived in the sixth century.

ESSYLLT, the daughter and heir of Cynan Tindaethwy, was married to Mervyn Vrych, a nobleman of Man, who succeeded in right of his wife to the sovereignty of North Wales, in A. D. 817, and reigned until 843. She is noted as the third instance of the British sovereignty going by female descent.

ESSYLLT, according to the Welsh Bruts, was a daughter of a king of Germany, who had been carried off by Hymyr, when he plundered that country. "Her complexion was fairer than the purest snow, the plumage of the swan, or the bone of the sea-horse." When Locrinus defeated Hymyr, he found Essyllt in one of the ships, and becoming enamoured of her, he concealed her in a subterranean chamber and had a daughter by her, called Havren. This connexion was at length discovered by his wife, Gwenddoleu, who caused Essyllt and Havren, to be thrown into the river, which has ever since been called Havren, in English Severn, and the neighbouring country was called Bro Essyllt, the country of Essyllt, Essyllwg, and Syllyr, or Siluria. (Myv. Arch. ii. 118.)

ESSYLLT (VYNGWEN,) the daughter of Culvynawyd Prydain, and the wife of March Meirchion, though in some MSS. she is called the daughter of March. She was the mistress of Trystan ab Tallwch,

and she and her sisters, Penarwen and Bun, are recorded in the Triads as the three “*anniweirwraig*,” or the unchaste wives of the Isle of Britain. (Myv. Arch. ii 14, 73.) For the mythological character of *Essyllt*, consult Davies’s *Mythology of the Druids*.

EUDAV, or Octavius, earl of Erging and Euas, took possession of the sovereignty of Britain, during the absence of Trahaiarn, who had accompanied Constantine in his expedition to Rome. When he returned with three legions to recover his kingdom, he was defeated by Eudav, in the first battle at Maes Urien, near Winchester, but in a second he obtained the victory, and forced Eudav to flee out of Britain. Eudav, however, procured the assassination of Trahaiarn, and reassumed the sovereignty, and so “attached his followers to himself by gratuities in money, horses, and arms, that no other king would have found it an easy undertaking to contend against him.” Thus Eudav maintained his power until his death about A. D. 385, leaving an only child, called Elen Luyddawg. (Myv. Arch. ii. 209.)

EULAD, a prince who flourished in the early part of the sixth century. He fought at the famous battle of Cattrath, and is recorded by Aneurin in the *Gododin*.

EUNYDD, the son of Don, is celebrated by the bards for his skill in magic. (See *Marwnad Aeddon o Vôn*. Myv. Arch. i. 70.)

EUNYDD, a chieftain who had extensive possessions in Denbighshire, was the son of Morien ab Morgeneu ab Cynan ab Gwaethvoed; his mother was Gwenllian, the daughter and heiress of Rhys ab Marchan ab Cynwrig ab Cynddelw Gam, and she was styled the heiress of Dyffryn Clwyd, a great portion of which district she possessed. Eunydd lived from about 1050 to 1100, and he is the head of one of the fifteen tribes of Wales. He bore for his arms, “azure a lion rampant saliant or,” wherewith he quartered his mother’s coat, being “azure, between three nag’s heads erased argent, a fess or.”

EURDUDVUL, the daughter of Tryffin, a lady celebrated in Welsh romance, who lived early in the sixth century.

EURDDYL, the daughter of Cynvarch Hên and Nevyn, who was married to Eliver Gosgorddvawr, by whom she had Gwrgi, and Pederdur, and Ceindrech Ben Asgell, who were born at one birth. This is recorded in the Triads as one of the three “*gwyn dorllwyth*,” or blessed births of the Isle of Britain. (Myv. Arch. ii. 13.)

EURGAIN, a saint who lived in the sixth century. She was the daughter of Maelgwn Gwynedd, king of the Britons, and was married to Elidr Mwynvawr. She founded the church of Llaneurgain or Northop, in Flintshire.

EURNAID, the daughter of Clydno Eiddyn, a lady celebrated in Welsh romance, who lived in the sixth century.

EURONWY, the daughter of Clydno Eiddin, a lady who lived in the sixth century, and her beauty is celebrated by the poets. She is mentioned by Myrddin, who calls her *calon galed* or hard-hearted.

EURVYL, a saint whose date is uncertain, and of whom nothing further is known, than that she founded the church of Llaneurvyll, in Montgomeryshire, where she is commemorated July 6.

EURYN, a saint who lived in the seventh century. He was one of the sons of Helig ab Glanawg, who devoted themselves to religion after the destruction of their patrimonial territories by the inundation. There is a conical eminence and township, in the parish of Llandrillo yn Rhos, called Bryn Euryn, the name of which may be derived from him.

EVAN, (**EDWARD**,) of Aberdar, an eminent dissenting preacher, philosopher, and poet, of Glamorganshire, and one of the few who, being initiated into the bardic mysteries, have helped to preserve the institution to the present time. He died on the 21 of June, 1798, being the day fixed for him to meet the other bards of the chair of Glamorgan. (Cambrian Biography.)

EVANS, (**CHRISTMAS**,) a very popular minister among the Welsh Baptists, was born at a place called Yegarwen, in the parish of Llandyssil, Cardiganshire, on Christmas day, 1766. His parents were in humble circumstances, though his mother was respectably connected, and his means of early education may be considered as none at all. Having engaged himself, when about seventeen years old, as a farm servant with the Rev. David Davis, of Castle Howel, he was there initiated into the rudiments of learning. About this time he was religiously impressed, and joined the Arminian Presbyterians at Llwynrhydowen, among whom he was soon encouraged to exercise his abilities as a preacher. He also preached occasionally among the Independents and Baptists. Soon afterwards he had the misfortune to lose his right eye in an affray, wherein he was guiltless. Shortly after this he embraced the tenets of the Baptists, and was admitted by immersion into that society in 1788. Very soon afterwards he went on a journey to North Wales, and was induced to settle as a minister in Caernarvonshire; but in 1792, he removed to Anglesey, where he resided for the greater part of his life. During this time he was a constant attendant at the extraordinary meetings of his connexion, where his preaching always attracted an immense concourse of people. Owing to some unpleasant circumstances connected with religious affairs among the Baptists in Anglesey, he removed towards the close of his life to Caerphili, and afterwards to Cardiff, in Glamorganshire, but he returned finally to Caernarvon. While on a journey through South Wales, he was taken ill, and died at Swansea, July 19, 1838, aged 72. His striking imaginative style, and lively theatrical action in preaching, rendered him uncommonly popular during the course of his long and laborious life. He was the author of several religious and controversial tracts in Welsh, and a few excellent hymns. He was also one of the translators of Dr. Gill's Exposition of the New Testament into Welsh; and a volume of his sermons has been published since his decease.

EVANS, (DANIEL, B. D.) one of the most deservedly admired of modern Welsh poets, was born at Maes y Mynach, in the parish of Llanvihangel Ystrad, Cardiganshire, in 1792. His father was a wealthy farmer, and he was the second of three sons. With a view of bringing him up to the Church, he was sent to Lampeter school, then conducted by the Rev. Eliezer Williams, whence he was in due time sent to Oxford, where he was entered at Jesus College, whereof eventually he was elected a fellow. He then took orders, and proceeded to his degree of B. D. and he continued to enjoy his fellowship for many years. His poetical works were published in 1831, under the title of *Gwinllan y Bardd*, and have acquired universal popularity. His plain and unaffected style, so perfectly intelligible, has endeared his compositions to all Welsh readers, and the name of *Daniel Ddu* will be cherished as long as the language exists. He died March 28, 1846, aged 54, and was buried at Pencarreg, Caermarthenshire, in the resting place of his forefathers.

EVANS, (EDWARD,) an eminent divine, was born at Llanrwst, Denbighshire, in 1582. He was educated at the Grammar school, in that town, and at the age of sixteen he entered Christ Church, Oxford, where he took his degree of M. A. and became a noted preacher in the university. In 1615, he published "Verba Dierum," or the day's report of God's Glory, in four sermons, or lectures on Psalm xix. 2. Oxford. 4to. (Wood's Ath. Oxon.)

EVANS, (EDWARD,) a poet who flourished from 1600 to 1640.

EVANS, (EVAN,) an eminent poet and antiquary, better known among his countrymen by the bardic appellation of Ieuan Brydydd Hir, was born at Cynhawdrev, in the parish of Lledrod, Cardiganshire, in the year 1730. He received his education at the grammar school of Ystrad Meurig, in the same county, under an excellent scholar and poet, Edward Richards, who was for many years master of that school. From thence he removed to Oxford, and was entered at Merton College, in 1751. He inherited a small freehold in Cardiganshire, which he conveyed over to a younger brother, to raise money for his support at the university. After leaving college, he officiated as curate in several places, especially at Towyn, Merionethshire; Llanberis, and Llanllechid, in Caernarvonshire; and Llanvair Talhaiarn, in Denbighshire. He showed an early attachment to the muse, and was soon noticed by the celebrated antiquary, Lewis Morris, who had a high opinion of his abilities from some of his juvenile poems. He applied himself with great diligence to the cultivation of Welsh literature, and employed his leisure time in transcribing ancient manuscripts; for which purpose he visited most of the libraries in Wales, where manuscripts were known to exist. He at one time received small annuities from Sir Watkin W. Wynn, and Dr. Warren, bishop of Bangor, to enable him to proceed in this labour, which were afterwards withdrawn. In 1764, he published a 4to. volume of Ancient Welsh Poems,

with Latin translations, prefaced by a learned "*Dissertatio de Bardis*." This work ranked him high as an antiquary and critic, and furnished Gray with matter for some of his most beautiful poetry. He was also honoured with the correspondence of bishop Percy, who judged highly of his abilities. He next published, in 1772, an English poem, entitled "*The Love of our Country*," and several Welsh poems, which are printed in the "*Blodau Dyfed*." In 1776, he published two volumes of Welsh Sermons, translated from the Works of Tillotson and others. In one notice of him, it is stated that having past a great part of his life in the cultivation of Welsh literature, "without being able to procure the smallest promotion in the church, his fortitude deserted him, and to chase away his vexations, he fell into a habit of drinking that at times produced symptoms of derangement in him, which precluded his chance of creating new friends, likely to make reparation for those who ought to have rewarded his merit." It is a common reproach among the Welsh that the bishops of Wales, not being natives, have never bestowed that patronage on the cultivators of Welsh literature, which they consider them entitled to; but in the case of Evan Evans, his receiving no promotion in the Church seems fully justified by his notoriously irregular habits, and the very caustic and intemperate preface in English, which is prefixed to his Welsh Sermons, would necessarily give great offence. The late Paul Panton, Esq. of Plasgwyn, in Anglesey, allowed him near the close of his life an annuity of £20. on condition that all his manuscripts should on his death become his property; and in consequence the whole collection, amounting to a hundred volumes, was deposited in the Plasgwyn library, where they still remain. In his disposition, Mr. Evans was very humane, benevolent, and possessed of many excellent qualities. In his person, he was tall and athletic, and of a dark complexion. He died at Cynhawdrev, the place of his birth, in the month of August, 1789.

EVANS, (JOHN, M.A.) a noted character who flourished in the reign of Elizabeth and James I. was born in the parish of Llangelynnin, Merionethshire. He was a member of the university of Oxford, where after continuing some years, he applied his mind to the study of astrology, and entering into holy orders, obtained a cure at Enfield, in Staffordshire. He remained here for some years, but at length his disreputable conduct obliged him to leave. He then removed with his family to London, and became in high repute as an astrologer and magician. He published several almanacs and prognosticons; one of which for the year 1613, printed in London, 8vo. is dedicated with a Latin epistle to the bishop of Worcester, and has several good Latin verses at the end, on the twelve signs, &c. Another for 1625, has this advertisement at the end; "At my house, the four Ashes in the parish of Enfield, within the county of Stafford are taught these arts, to read and understand the English, Latin, Greek, and Hebrew, to know in a very short time; also to write the running secretary, set

secretary, Roman, Italian, and Court hands; also arithmetick, and other mathematical sciences." In 1632, he had for a pupil the celebrated William Lilly, who assures us that Evans had "most piercing judgment naturally upon a figure of theft, and many other questions he ever met withal; was well versed in the nature of spirits, and had many times used the circular way of invoking." He then tells us how his friend Evans, by means of the angel Salmon, brought to him a deed, which one of his customers had been wronged of, at the same time blowing down part of the house of the person in whose possession it was; and again how to satisfy the curiosity of lord Bothwell and Sir Kenelm Digby, who wanted to see a spirit, he was likely to have lost his life, being carried over the Thames and flung down near Battersea by the spirits whom he had offended at the time of invocation, for want of making a due fumigation. These ridiculous impostures were encouraged by the fashionable credulity of the times, and the greatest men were the dupes of these pretenders to occult science. There is an engraved portrait of Evans from an original drawing, published in 1776, which answers the description given of him by Lilly, as having a broad forehead, beetle brows, thick shoulders, flat nose, full lips, a down look, black curling stiff hair, and splay foot. (See Lilly's Life. Antiquarian Repertory. Wood's Athenæ Oxonienses.)

EVANS, (JOHN, D. D.) a native of Wrexham, Denbighshire, was born in 1680. Having studied for some time under the eminent dissenting teachers, Rowe and Jollie, he is stated to have gone through Poole's Synopsis, and the Christian writers of the three first centuries with James Owen, in Shropshire. In 1702, he was ordained at Wrexham, and in 1704, he was chosen assistant to Dr. Williams, whom he succeeded in 1716, as pastor of an independent congregation, by which the meeting house in Broadstreet, Petty France, was subsequently founded. He also became a lecturer at Salter's Hall; and for his learning and ability, was made D. D. by the universities of Edinburgh and Aberdeen. He took a part in the Arian controversy, pending which he refused to sign any articles of faith. As a preacher, he displayed considerable eloquence; and as a writer, he is said to have been admired by divines of all denominations. His works consist of Practical Discourses concerning the Christian Temper, which Dr. Watts declared to be the most complete summary of those duties which make up the Christian life, that had been published during the author's time; several occasional sermons; a valuable work addressed to young people; and notes for illustrating the Epistle to the Romans, of which Doddridge said, "the Exposition of the Romans, begun by Henry, and finished by Dr. Evans, is the best I ever saw." He also undertook a History of Non-conformity, but did not live to complete it. He died May 16, 1730.

EVANS, (JOHN, D. D.) an eminent prelate, was a native of Caer-

narvonshire, and born at Plas Du, in the parish of Llanarmon. He received his university education at Jesus College, Oxford, where he proceeded through his degrees. Having entered holy orders, he obtained the rectory of Llanaelhaiarn, in his native county, and January 4, 1701, he was consecrated to the bishopric of Bangor. In 1715, he was translated to the bishopric of Meath, in Ireland. Here he gave proofs of his intention to uphold the discipline of the church, which exposed him to much annoyance from Dean Swift, who held preferment in his diocese, and his letters, addressed to the bishop, are to be seen in his works. Notwithstanding the severe and sarcastic reflections of Dean Swift, he is mentioned by other eminent contemporaries in terms of esteem. He died in March, 1724. He devoted his property, as he had done during his life, to the benefit of the church, both in England and Ireland. He bequeathed his personal estate for building a house at Arddracan; for purchasing lands for the use of the rector of Llanaelhaiarn, in the diocese of Bangor; for purchasing glebes and impropriate tithes, with the consent of the governors of queen Anne's Bounty, for the benefit of the poor clergy in England; and for purchasing glebes and impropriate tithes for the benefit and endowment of the several churches in the diocese of Meath, in the sole donation of the bishops of that see. "It were difficult to imagine a more judicious and appropriate distribution of property acquired from the church, and thus devoted to her emolument." There is a portrait of bishop Evans at Lambeth palace, which was painted in 1707. (Ware's Bishops of Ireland. Mant's Church of Ireland.)

EVANS, (JOHN,) was born at Usk, in Monmouthshire, in 1767. At the age of seventeen he began to preach at Bristol, where he had for some time studied under the celebrated Robert Hall. In 1787, he was matriculated at the university of Aberdeen, whence he proceeded, in 1790, to that of Edinburgh, where he obtained the degree of M. A. About the year 1792, he succeeded Mr. Anthony Robinson, as a pastor of a congregation, in Worship Street, on which occasion he published an Address designed to promote the Revival of Religion among the General Baptists. Shortly afterwards appeared his Address to Young People, on the necessity and importance of religion; and in 1795, he produced his Sketch of the Denominations of the Christian World. He now opened an academy for a limited number of pupils at Islington, and soon acquired considerable reputation as an instructor of youth. In 1815, he was attacked with a complaint that deprived him of the use of his legs, during the remainder of his life. In 1819, he received the degree of D. C. L. from one of the American universities; and in the same year appeared his "Memoirs of the Life and Writings of William Richards, LL. D." In 1821, he resigned his school on the death of his third son, who had been his intended successor. Although entirely incapable of moving about, as he was carried from his couch to the pulpit, he continued to preach until a few weeks before his

death, which took place on the twenty-fifth of January, 1827. It is said of him, that throughout life he evinced an ardent desire to render those around him happy, and to reconcile conflicting opinions among all denominations of Christians. He excelled in extemporaneous composition, and was much admired for the simple and unambitious yet impressive style of his discourses, in which practical utility appears to have been the primary object. Besides the works already mentioned, he published several topographical, theological, and miscellaneous works. In the preface to a fourteenth edition of his *Sketch of the Denominations of the Christian world*, he states that although one hundred thousand copies of the work had then been sold, he had received only ten pounds for the copyright.

EVANS, (JOHN,) an adventurous young man, who was a native of Caernarvonshire. About the year 1790, he went to America, with a view of discovering the Welsh Indians, or descendants of Madawg and his followers. After surmounting many difficulties and penetrating about thirteen hundred miles up the river Missouri, he was obliged to return to St. Louis on the Mississippi. The commandant there encouraged him to try another voyage, with attendants and every thing necessary to make discoveries; but unfortunately, John Evans died of a fever there in 1797, when every thing was prepared to ensure success to his enterprise. (*Cambrian Biography*.) It may be here noticed that this Welsh immigration into America has lately been confirmed in a remarkable manner by an unprejudiced American traveller, Mr. Catlin, who is convinced that he found the descendants of the Welsh colony in the Mandans, an amiable and civilized tribe, with which he resided for some time, and became intimately acquainted; and he has described in great detail their manners, customs, ceremonies, and peculiarities. (See *Catlin's Manners and Condition of the North American Indians*, 2 vols. 8vo. 1841.)

EVANS, (LEWIS,) was a native of Monmouthshire, and received his university education at Oxford. He afterwards removed to London, where zeal for the Roman Catholic religion brought him into trouble, and he was obliged to leave the kingdom. He settled for a time at Antwerp, where he translated from Latin into English, "Certain tables set forth by Will. Bishop of Rurimund in Gelderland, wherein is detected and made manifest the dotting dangerous doctrine, and heinous heresies of the rash rablement of the Heretics," 1565. He afterwards became reconciled to the church of England, when to shew his zeal and the love he had to it, he published a book as full of ill language against the Roman Catholics, as the former was in their favour, this is entitled "The Castle of Christianity, detecting the long erring estate, as well of the Roman church as of the Bishop of Rome," 8vo. London, 1568. In the dedication to queen Elizabeth, he says that "he himself had once drunk of the puddle of Ignorance, of the mud of Idolatry, of the pond of Superstition," &c. This work gave

great offence to the Romanists, and they spread abroad reports to his prejudice, which induced him to publish a book in 1570, entitled "The hateful hypocrisy and rebellion of Romish Prelates," &c. London, 12mo. He afterwards was a schoolmaster, and revised and made considerable additions to a new edition of Withal's "Short Dictionary for young beginners." The date of his death is not known, but he was alive in 1573. (Wood's Ath. Oxon.)

EVANS, (THEOPHILUS,) was the fifth son of Charles Evans, of Pen y Wenallt, in Cardiganshire. He was born in 1694, ordained deacon in 1718, and priest in 1719. His first curacy was Tir yr Abad, in Breconshire, whence he removed to Llanlleonvel. In 1728, the bishop of St. David's gave him the small living of Llanynys, which he held for ten years, and resigned on being presented to Llangammarch. In 1739, he had the living of St. David's in Llanvaes, which he held until his death. In 1763, he ceded the living of Llangammarch, in favour of his son-in-law, Hugh Jones, who afterwards exchanged it for Llywel. The first publication of Theophilus Evans was in Welsh, in 1716, entitled "Drych y Prif Oesoedd," or a Mirror of Ancient Times; of which a second edition with considerable additions was published by him in 1740. This is a brief History of the Ancient Britons, and has been much read and admired, and several editions have been subsequently published. In 1739, appeared his "Pwyll y Pader," being an exposition or comment on the Lord's Prayer, in several sermons. In 1752, he published in English, "A History of Modern Enthusiasm; another edition was published in 1759, both of which are now seldom to be met with. In this work he treats sectaries of all descriptions with great severity, but quotes their own authors, and instances their own leaders for what he conceives to be their most objectionable principles. He married Alice, daughter of Morgan Evan, of Gelligaled, in Glamorganshire, by whom he had issue, three sons and two daughters, one of whom was married to Hugh Jones, vicar of Llywel, and was the mother of Theophilus Jones, the historian of Brecknockshire. Theophilus Evans died in 1769. (Jones's History of Brecknockshire.)

EVRAWG (GADARN,) called Ebraucus by Geoffrey of Monmouth, and Ebrancus by others, according to the Welsh Bruts, succeeded his father Mymbyr on the throne of Britain, about the year 974, B. C. This was the first of the kings, who with a fleet attacked Gaul, since Brutus had done so. There he ravaged the country with fire and sword, and returned victorious and rich in booty; having burned the cities there, and levelled the castles to the ground. He also founded the city called after his name Evrawg, now York, during the time when David reigned at Jerusalem; and built the Caer Evrawg, opposite to Albany. Evrawg had twenty wives, twenty sons, and thirty daughters. He reigned thirty-nine years. (Brut Tysilio. Myv. Arch. ii. 122.)

FAGAN, a saint who was sent by pope Eleutherius with Dyvan, Medwy, and Elvan from Rome to Britain, about A. D. 180, at the request of Lleurwg, to preach the Christian faith. There is a church dedicated to him in Glamorganshire, called St. Fagan's.

FENTON, (RICHARD,) was born at St. David's in Pembrokeshire, in 1746. He received his early education at the cathedral school, but when very young he went to London where he obtained a place at the customhouse. This, however, not being at all congenial to one of his classical and literary acquirements, he entered the Middle Temple, and there studied for the legal profession. During his residence there, he became acquainted with most of the literary characters of the day. He knew something of Dr. Johnson, and with Goldsmith, who used almost weekly to spend an evening at his rooms, he was on intimate terms, as well as with David Garrick, to whom many of his published poems were addressed, and who gave him the freedom of the theatre. Mr. Fenton was a good Greek, Latin, and French scholar, and he published two volumes of poetry when he was under twenty years of age. He afterwards practised at the Irish, English, and Welsh bar, both in North and South Wales. The last twenty or thirty years of his life were devoted to literary pursuits. He was a very intimate friend of Sir Richard Hoare, at whose suggestion he undertook and published his "Historical Tour through Pembrokeshire," London, 1810, 4to. a work of high character, containing much interesting information. He also wrote "A Tour in quest of Genealogy," 1811, 8vo. and the "Memoirs of an Old Wig," both of which were published anonymously. Besides these he translated the "Deipnosophistæ" of Athenæus; he also composed Comedies, and wrote a very caustic reply to the strictures made by Dr. Burgess, bishop of St. David's, on his Historical Tour. These works together with a great quantity of materials for a history of every county in the principality remain in manuscript. A friend who knew him well informs me that "he was a man of indefatigable industry, of a fine poetical fancy, of a very cheerful disposition, of particularly gentlemanly and fascinating manners, and a person of the best information almost on every subject he ever knew." He married the daughter of David Pillet, a Swiss military officer, the personal friend of the second duke of Marlborough, who brought him over, and induced him to settle in this country. By her he had a family who survived him. He died at the age of seventy-five, in November, 1821, and was buried at Manorowen, near Fishguard.

FILI, the son of Cennydd ab Gildas y Coed Aur, a saint who flourished in the sixth century. He founded the church of Rhos Fili, now called Rhosili, in Glamorganshire; and Caerffili in the same county probably derives its name from him.

FINAN, or Finian, a saint, bishop, philosopher, and eminent divine. He was descended from a noble family in Ireland, and resided for some

time with St. David, at Menevia, about A. D. 530, with whom the admirable qualifications of his mind placed him in high esteem. He founded the church of Llanffinan, in Anglesey. Upon his return to Ireland he fixed his See at Clonard, in Meath, where he also erected a school, which by his care and industry produced many men of great eminence for sanctity and learning. He died in A. D. 552. There was another Irish saint, of the same name, who flourished A. D. 651, having in that year succeeded Aidan in the bishopric of Lindisfarne, but there is no record of his having any connexion with Wales.

FLAM, the son of Nwyvre, one of the attendants of Arthur.

FLEWDYR, the son of Nâv, a character recorded in the romance of the ancient Britons.

FLEWDYR (FLAM,) called also Flewdyr Wledig, the son of Godo, is recorded in the Triads as one of the three sovereigns, who preferred remaining as knights in the court of Arthur, though they had territories and dominions of their own. (Myv. Arch. ii. 74.) He is also mentioned in the Mabinogi of Cilhwch and Olwen.

FLEWYN, a saint who flourished in the sixth century. He was the son of Ithel Hael, and with his brother Gredivael was appointed to preside over the monastery of Pawl Hen, or Paulinus, at Tygwyn ar Dâv, in Caermarthenshire. St. Flewyn founded the church of Llanfflewyn, in Anglesey.

FLOYD, (THOMAS, M. A.) a native of Wales, was entered at New Inn, Oxford, in 1589, where he took his degree of B. A. He afterwards removed to Jesus College, where he took his degree of M. A. and was elected a fellow. In 1600, he published "The Picture of a perfect commonwealth, describing as well the offices of Princes and inferior magistrates over their subjects, as also the duty of subjects towards their governors," &c. London, 12mo. He was the author of some other works. (Wood's Athen. Oxon.)

FLUR, the daughter of Mygnach Cor, a celebrated lady who was stolen by Murchan Leidr, king of Gascony, with the intention of presenting her to Julius Cæsar. To recover her Caswallawn ab Beli levied an army of sixty-one thousand men, whom he led against the Romans, and he is said to have slain six thousand of the enemy, and to have recovered the object of his affections. This expedition is recorded in the Triads as the cause which induced Cæsar to invade Britain; and it so far agrees with Cæsar's account that the Britons had assisted the Gauls in their wars against the Romans. (Myv. Arch. ii. 10, 13, 17, 22, 60, 61, 73, 75.)

FRAID (LEIAN,) is the Welsh name of St. Bridget or St. Bride, whose memory has been held in the highest respect in the principality. According to the ancient records quoted in *Bonedd y Saint*, she was the daughter of Cadwrthai or Cadwthlach Wyddel, otherwise Dwypws ab Cevyth. The Irish accounts state that she was born at Fochard, in the county of Louth, about A. D. 453, and that she was the

illegitimate daughter of Dubtach or Dubtachus, a man of considerable rank in his country. When she grew up no importunities could prevail upon her to enter the married state, so she took the veil from the hands of St. Mel, a disciple and nephew of St. Patrick, who received her profession of perpetual virginity. She formed a religious community of her companions, who had been veiled with her, which increased so much, that she was obliged to erect several nunneries in many different parts of Ireland. Her fame spread through the British isles, and besides the numerous churches dedicated to her in Wales, there are several in England and Scotland, also in the Isle of Man, and especially in the Hebrides, where in one island, near to Isla, a celebrated monastery was built in her honour, called Bridgidiani. Iorwerth Vynghwyl, a Welsh poet of the fifteenth century, has put her legend in verse, with the miracles attributed to her, which is printed in Williams's History of Aberconwy. (8vo. Denbigh, 1835.) It is also to be found in English verse in a rare book entitled "A Triad of Irish Saints;" (Patrick, Columba, and Brigit,) published at Louvain, in 1647. Among other wonders, it is said that she sailed over from the Irish coast on a green turf, and landing near Holyhead, at the spot now known as Towyn y Capel; the sod became a green hillock, on which she caused a chapel to be built, which was called after her name. (See an interesting account of Towyn y Capel in the Journal of the Archaeological Institute, iii. 223, by the Hon. W. Owen Stanley.) That she visited Wales at some period, seems corroborated by the great veneration paid to her, for there are no less than eighteen churches and chapels dedicated to her in the Principality, viz. Diserth, in Flintshire; Llansantffraid Glan Conwy, and Llansantffraid Glyn Ceiriog, in Denbighshire; Llansantffraid in Mechain, Montgomeryshire; Llansantffraid Glyn Dwrdu, in Merionethshire; St. Bride's, in Pembrokeshire; Llansantffraid, in Cardiganshire; Llansantffraid Cwmmwd Deuddwr, and Llansantffraid in Elvael, Radnorshire; Llansantffraid, in Breconshire; St. Bride's Major, St. Bride's Minor, and St. Bride's super Elai, in Glamorganshire; St. Bride's or Llansantffraid, 'Skenffreth, St. Bride's, in Netherwent, and St. Bride's Wentloog, in Monmouthshire; besides Capel Santffraid, now in ruins near Holyhead. St. Brigit died A. D. 525, on the first of February, on which day her memory is celebrated. There was another St. Brigid of Sweden, who is often confounded with her, but she lived many ages afterwards.

FULGEN, called in some MSS. Silgnius, according to the Welsh Bruts, succeeded his father Ceryn, on the throne of Britain, in the fourth century before the Christian era. (Myv. Arch. ii. 164.)

GADIEL (AB ERIN,) a king of Britain, whose reign was signalized by the emigration of sixty-three thousand men under the command of Yrp Luyddawg, a chief of the Cymry, who remained in the north of Europe. This host is recorded in the Triads as one of the

three "cyvorddwy," or emigrating hosts, which left Britain and never returned. This settled in the land of Galas and Avena, and became Greeks; a tradition evidently connected with the settlement of the Gauls, in Galatia. (Myv. Arch. ii. 9, 60, 76.)

GAIR, the son of Geirion, lord of Geirionydd, is recorded in the Triads as one of the three "goruchel garcharor," or exalted prisoners of the Isle of Britain; having been confined by the voice of the whole nation in the prison of Oeth and Anoeth. The other two were Llyr Llediaith and Mabon. (Myv. Arch. ii. 6, 12, 18.)

GALL, the son of Disgyveddawg, a prince of the Britons of Deivyr, or Deira, in the north of England, who flourished in the sixth century. He was a bard, and is recorded in the Triads as the author of one of the three "madgyvlavan," or praise-worthy slaughters, in killing the two birds of Gwenddoleu, which guarded his treasures, and were fed daily with four bodies of the natives. (Myv. Arch. ii. 4, 13, 77.)

GALLGO, a saint who flourished in the sixth century. He was one of the sons of Caw, and founded the church of Llanallgo, in Anglesey. He is commemorated November 27.

GALLGU (RIEDDAWG,) a chief who lived in the sixth century. He married Canna, the widow of Sadwrn Varchog, by whom he had Elian Geimiad.

GAM, (SIR DAVID,) a celebrated character of his age, was born in Breconshire. His mansion and principal residence was at Peytin, in the parish of Garthbrengy, in that county. He held his estate of the honour of Hereford, and he was long in the service of Bolingbroke, who was earl of Hereford and lord of Brecon, to whose interest he was firmly attached. The first public act of his life has loaded his memory with infamy, for in order to serve his patron Henry the fourth, he attempted to assassinate Owen Glyndwrdu. This treacherous attempt was made in 1402, when Owen was holding his parliament at Machynlleth, in Montgomeryshire, whither he had summoned the estates of Wales to support his interest. The plot of David Gam being discovered, he was imprisoned and would have suffered the punishment which he deserved, if some of Owen's most powerful partisans had not interceded for him. He continued in confinement until 1412, when a commission was issued from the Crown, directed to the king's well-beloved esquire, Llewelyn ab Howel, father of David Gam, to treat with Owen about the redemption of his son. This was accomplished, and David was released upon his engaging not to bear arms, or oppose the measures of Owen. He kept his engagement no longer than he could retire beyond the reach of Owen's power, when he immediately attacked his partisans, and betrayed his designs to the king. As a punishment of his treachery, Owen burnt his house to the ground. David's next act was a disgraceful one, for in a quarrel in the High Street of Brecon, he slew his kinsman, Richard Vawr, lord of Slwch, which

obliged him to leave the country. In 1415, he raised a body of men in Breconshire, with which he joined the king in his expedition to France, and here a blaze of glory illumines the close of his existence. Sir Walter Raleigh has an eulogium upon his bravery and exploits, in the field of Agincourt, in which he prefers his greatness of soul to that of Mago, and compares him to Hannibal; while his countrymen have endeavoured to forget his treachery to Glyndwrdu, in the glorious performances of that day. It was he who was sent to explore the numbers of the enemy, and made the well known answer, that there were "enough to kill, enough to be taken prisoners, and enough to run away." In that battle, David, his son-in-law, Roger Vychan, and his relative, Walter Llwyd, rescued the king, at the expense of their own lives, and received the honour of knighthood as they were expiring on the field. He was a man of undaunted bravery, athletic in person, his hair red, and he squinted, whence he was called David Gam, or the crooked-eyed. (See Jones's History of Brecknockshire, who corrects an error of Pennant in his Life of Owen Glyndwrdu, wherein it is stated that David Gam was the brother-in-law of Owen. Such was not the case, for Owen married a daughter of Sir David Hanmer, whose only sister Morvydd, was married to David ab Ednyved Gam, a nobleman of North Wales, descended from Tudor Trevor.)

GAMBOLD, (JOHN, M. A.) an eminent scholar and divine, was the son of the Rev. William Gambold, rector of Puncheston, near Haverfordwest, in Pembrokeshire, where he was born April 10, 1711. In 1726, he was entered at Christ Church, Oxford, of which he became afterwards a chaplain, and he took his degree of M. A. in 1734. He had formed an acquaintance, in 1730, with some students of the university, whose religious opinions had a most important influence on the subsequent course of his life. About 1739, he was presented by Dr. Secker, then bishop of Oxford, to the vicarage of Stanton Harcourt, in Oxfordshire, where, residing in a sequestered village, he had too much time to indulge his speculative turn of mind, and his parochial duties being few, he had leisure to pursue his philosophical studies with little interruption. He loved retirement, and seldom went abroad. When Peter Boehler, a disciple of Count Zinzendorf, visited Oxford, in 1738, and held frequent conferences with John and Charles Wesley, who were then laying the foundations of what was afterwards called Methodism, Gambold interpreted his discourses, which were delivered in Latin, in certain meetings of learned and unlearned persons, who assumed to themselves the title of *awakened people*. In the following year he met the Count himself, and from this time his mind appears to have been influenced by an inclination towards the tenets of the Moravian school, and in October, 1742, he had become so thoroughly a convert and enthusiast, that he resolved to resign his living, and live entirely among the brethren. Before he quitted his parish, he wrote to the bishop of Oxford, and to his kind patron, lord Harcourt, who

expressed their concern at the step which he intended to take, and urged some reasons to induce him to change his purpose, but without effect. He then resigned his living in due form, and resided in Wales, chiefly at Haverfordwest, where he kept school and preached occasionally until November, 1744, when he returned to London, and was for many years the regular minister of the congregation settled in London, and preached at the chapel of the brethren, in Fetter Lane. In 1754, he was consecrated a bishop at an English provincial Synod held at Lindsay house, Chelsea, and was greatly esteemed for his piety and learning by several English bishops, who were his contemporaries at Oxford. In 1768, he retired to his native country, where he died at Haverfordwest, September 13, 1771. As he was an excellent scholar, the celebrated Mr. Bowyer frequently employed him in correcting the press; in which capacity he superintended the beautiful and very accurate edition of Bacon's works, in 1765, and in 1767, he was professedly the editor of David Crantz's History of Greenland, containing a description of the country, and of its inhabitants, and particularly of the mission carried on for above thirty years by the *Unitas Fratrum*, &c. in two volumes, 8vo. He was also the editor of a neat edition of the Greek Testament, 1742, two volumes 12mo. To show the consistency of his connexion with the United Brethren, with a steady attachment to the Church of England, he published in 1765, without his name, A short Summary of Christian Doctrine, by way of question and answer, the answers being all in the words of the Liturgy. His other works are, Maxims and Theological Ideas, collected out of several Dissertations and Discourses of Count Zinzendorf, from 1738 till 1747.—Sixteen Discourses on the second article of the Creed, preached at Berlin, by the Ordinary of the Brethren, 1752, 12mo.—Twenty-one Discourses, or Dissertations upon the Augsburg Confession, translated from the High Dutch, 1753.—The Martyrdom of Ignatius, a Tragedy, &c. with some single sermons, and other devotional pieces. This was published after his death, by the Rev. Benjamin La Trobe, 1789, 8vo. who has prefixed a short biographical memoir.

GAMBOLD, (WILLIAM,) was born in the town of Cardigan, of respectable parents, August 10, 1672. Being intended for the church, he received a classical education, which was completed at Exeter College, Oxford. After entering holy orders, he officiated some years as curate, and was then presented to the rectory of Puncheston and Llan-ychaer, in Pembrokeshire, where his pious character made him highly esteemed. Having received an injury in the breast, he was disabled during the latter years of his life from all clerical duty, and he devoted his forced leisure to the compilation of an English and Welsh Dictionary. This was a very important work, to which he applied himself closely for fifteen years, perusing for that purpose every book published in Welsh, and all the MSS. that he could meet with. In the first draught of his work, he inserted also the Latin between the

English and Welsh, but in the last copy which he wrote out for the press, he omitted the Latin, and made numerous additions. Unfortunately the Dictionary met with the same fate as that of Dr. Williams of Trevriw; he was not able to obtain subscriptions to print it, and he left it behind him in manuscript. It was finished in 1722, and came eventually to the possession of the Rev. John Walters, who says of it, that were it published it would by no means supersede the necessity of his. Mr. Gambold published, in 1727, an useful Grammar of the Welsh Language in English, of which a second edition was printed at Caermarthen in 1817, and a third, much enlarged, at Bala, 1833. He died September 13, 1728. (See a letter from his son, the Moravian bishop, which is printed in the preface to the first edition only of Walters's English and Welsh Dictionary, 4to. 1794.)

GARANAWG (GLEWDDIGAR,) a character who is mentioned in the Mabinogion.

GARCI, a saint who flourished in the sixth century. He was the son of Cewydd ab Caw.

GARMON, or St. Germanus, a distinguished character in the ecclesiastical history of Wales, was the son of Rhedyw or Ridigius, an Armorican prince, and the uncle of Emyr Llydaw. About the year 420, the orthodox clergy not being able to check the progress of Pelagianism sent to Gaul for assistance. In consequence of this a synod was convened, when it was unanimously resolved to send Germanus, bishop of Auxerre, and Lupus, bishop of Troyes, over to Britain, where it is supposed that they remained two or three years. The date assigned to this event by Prosper, a contemporary writer, is A. D. 429. Constantius of Lyons, who wrote the biography of St. Germanus, states that he visited Britain a second time, when he was accompanied by Severus bishop of Triers, the date of this second mission is calculated by archbishop Usher, to have been A. D. 447. The Welsh authorities mention only one visit, and state that it was in the time of Constantine of Armorica that he came here, and continued to the time of Vortigern, when he returned to France and died there. During his mission he formed two colleges of saints and placed bishops and divines in them, that they might teach the Christian faith to the nation of the Cymry. One he formed at Llangarvan, where St. Dyvrig was the principal. The other was near Caerworgorn, afterwards called Llanilltud, where he appointed St. Illtud to preside, and Lupus or Bleiddian was the chief bishop there. After which he placed bishops in Llandaff, where he constituted St. Dyvrig archbishop. The memorable Alleluistic victory occurred during his first visit, and several churches in Wales bear his name, viz. Llanarmon yn Iâl, Llanarmon Dyffryn Ceiriog, Llanarmon Mynydd Mawr, and Capel Garmon, in Denbighshire; Llanarmon, and Bettws Garmon, in Caernarvonshire; Llanarmon or St. Harmon's in Radnorshire; Llanvechain, in Montgomeryshire, was also founded by him; and St. Germain's, the ancient

cathedral of the Cornish Britons, was dedicated to him, as well as the cathedral of St. German, in the Isle of Man. The festival of St. Garmon was observed July 31, or according to other authorities August 1. For further particulars of this saint, consult Usher de Primordiis; Gunn's Nennius; Hughes's *Horæ Britannicæ*; but above all the excellent remarks of Professor Rees in his *Welsh Saints*.

GARTHWYS (HIR,) a chieftain who lived in the sixth century. He is mentioned by Aneurin in the *Gododin*.

GARWEN, the daughter of Henyn, prince of Gwyr and Ystrad Tywi, in South Wales, is recorded in the *Triads* as being one of the mistresses of Arthur. The other two were Gwyl and Indeg. (*Myv. Arch.* ii. 73.)

GARWLI (AIL GWYTHOG GWYR,) one of the agents of Arthur, who is mentioned in the *Mabinogion*.

GARWY, the son of Geraint ab Erbin, a prince who lived in the sixth century; he is celebrated in the *Triads* as one of the three knights of the court of Arthur, who were eminent for their generosity, and courteous behaviour to strangers, and so greatly were they beloved that no one could refuse granting whatever they wished. The other two were Gwalchmai and Cadair Ail Seithin Seidi. (*Myv. Arch.* ii. 74.)

GAVRAN, the son of Aeddan Vradawg ab Dyvnwal Hên, a prince who lived in the fifth century. He was the head of a tribe which is called one of the three "*Teulu Diwair*," or faithful tribes of the Isle of Britain. They were so called because they accompanied Gavran to sea in search of some islands, which were called *Gwerddonau Llion*, or the Green Isles of the Ocean, and were never afterwards heard of. This event is recorded in another *Triad* as one of the three "*divancoll*," or losses by disappearance of the Isle of Britain. (*Myv. Arch.* ii. 59, 70.)

GAWRWYD (CAINT,) a prince who lived about the end of the fifth century. He is recorded in the *Triads* as being the father of *Gwenhwyvar*, one of the three wives of Arthur, who were of the same name. (*Myv. Arch.* ii. 73.)

GEOFFREY (OF MONMOUTH,) whose proper name was *Gruuffydd*, or *Galfrai ab Arthur*, is supposed to have received his education at the Benedictine monastery near Monmouth, where a small apartment in the ruins is still pointed out by tradition as having been his study. He received the denomination of Geoffrey of Monmouth, from his being archdeacon of that place. Almost every writer has confounded him with Godfrey or Geffrey ab Arthur, who was consecrated bishop of St. Asaph, February 24, 1152; but this bishop was appointed to the abbacy of Abingdon, in 1165, which he held in commendam with his bishopric until July 11, 1175, when in a general council at London, he was complained of by his clergy for constantly absenting himself from his diocese, and he was compelled to resign his bishopric. Whereas Galfrai, the real Geoffrey of Monmouth, was elected bishop

of Llandaff, in 1152, and died in the same year. The historian, Caradawg of Llangarvan, who was his contemporary, thus speaks of him; "In the year 1152, Galfrai ab Arthur, the domestic chaplain of William ab Robert, was made bishop, but before he entered on his office he died at his house at Llandaff, and was buried in the church there. He was a man whose equal was not to be found for learning and science, and every godly quality. He was the foster-son of Uchtryd, archbishop of Llandaff, and his nephew, being his brother's son; and on account of his learning and science, an archdeaconry was bestowed upon him in the church of Teilo at Llandaff, where he was the instructor of many learned men and nobles." (Myv. Arch. ii. 566.) The name of Geoffrey of Monmouth became famous over all Europe, on account of his translation of the British Chronicle into Latin, but because it contains many fabulous and trifling stories, several authors have considered the whole a fiction. That however is not the case, for we have the original Brut still in existence. The history of the work is curious; Walter Mapes, archdeacon of Oxford, a diligent enquirer after the antiquities of his nation, while journeying in Armorica, met with a history of Britain written in Welsh, a circumstance easy to be accounted for from the frequent intercourse which had existed between the two countries, and the language having less dissimilarity than we could now expect to find after so many centuries of non-intercourse. Of this work the archdeacon says at the end of the copy printed in the Myvyrian Archaiology, "I Walter archdeacon of Oxford turned this book out of Welsh into Latin, and in my old age I turned it the second time out of Latin into Welsh." It is most probable that Geoffrey made use of the archdeacon's version, to which he made considerable additions, and his translation from the numerous omissions may be considered more elegant than correct. It is this remodelled work which the archdeacon retranslated into Welsh, and which is the second Chronicle printed in the Myvyrian Archaiology, under the name of Brut Gruffydd ab Arthur. The style of this is more laboured, and the narrative more diffuse, and it agrees very closely with Geoffrey's translation. The original Brut, called Brut Tysilio, was translated by the Rev. Peter Roberts, 4to. London, 1811. Several editions of Geoffrey's history are extant in Latin, the earliest is in 4to. printed by Ascensius, at Paris, in 1508; reprinted, 4to. 1517. It was also printed by Commeline, at Heidelberg, in folio, 1587, among the "*Rerum Britannicarum Scriptores vetustiores et præcipui*." A translation of it into English was published in London, 1718, in 8vo. by Aaron Thompson, of Queen's College, Oxford; and another edition revised by Dr. Giles, 8vo. London, 1842. Copies of the work in MS. are also preserved in many great libraries, and several of an age very near his time are preserved among the MSS. of the Old Royal Library in the British Museum; one formerly belonging to the library of Margam Abbey is believed to be the best.

GERAINT, the son of Elidr, according to the Welsh Bruts, succeeded Rhun the son of Peredur on the throne of Britain, in the fifth century, B. C. (Myv. Arch. ii. 164.)

GERAINT, the son of Erbin ab Cystennyn Gorneu, was a prince of the Britons, who inhabited Dyvnaint or Devon. He is recorded in the Triads as one of the three "llyngesawg," or naval commanders of the Isle of Britain, the other two being Gwenwynwyn the son of Nav, and March the son of Meirchion, each of these had six score ships, and six score men in each ship. (Myv. Arch. ii. 68.) He fell fighting valiantly under Arthur against the Saxons, at the battle of Llongborth, in A. D. 530, and we have a beautiful Elegy on him composed by Llywarch Hên, which is printed in the Myvyrian Archæology, and also in Owen's "Heroic Elegies of Llywarch Hên," 8vo. London, 1792. He is mentioned by Aneurin in terms of high praise in the Gododin. (Myv. Arch. i. 13.) Geraint ab Erbin is also considered one of the Welsh saints, and it is said that there was a church dedicated to him at Caer Fawydd, or Hereford. His sons, Cyngar, Selyv, Iestyn, and Cado, were also saints, and members of the college of St. Garmon. Geraint is the hero of the second Mabinogi, published by Lady Charlotte Guest. There were two other princes of the same name, one of whom, Geraint or Gerennius, king of Cornwall, kindly entertained St. Teilaw, who fled from the pestilence which desolated Wales, in the reign of Maelgwn Gwynedd, and was alive in A. D. 589. (See the particulars in the Liber Landavensis.) The third Geraint is mentioned in the Saxon Chronicle, as being at war with Ina, about A. D. 710.

GERAINT (HIR,) the son of Cymanon or Gemeirnon Hên, is recorded in the Triads as one of the three "anhuol varchogion," or plebeian knights, of the court of Arthur, whose transcendent wisdom, and generosity, and other excellent qualities entitled them to its privileges notwithstanding their origin. The other two were Eithew and Coleddog. (Myv. Arch. ii. 15, 74.)

GERAINT (VARDD GLAS,) a poet and grammarian, who flourished about A. D. 900. He is the author of a Welsh Grammar, which was preserved among the MSS. in Rhaglan Castle, before it was destroyed in the wars of the Commonwealth. No copy of the original work is supposed to be now in existence, but it was made use of by Einion and Edeyrn in the compilation of their grammars, though to what extent cannot now be ascertained. Of his poetical works a few moral pieces are all that remain. Dr. Owen Pughe suggests that Geraint was the same person as Asser Menevensis, which is probable enough when it is considered that Asser (azure) may be a translation of Bardd Glâs, or Glâs y Gadair, which were the usual appellations of Geraint.

GERAINT (VEDDW,) or the drunken, was a prince of Essyllwg, or Siluria, who is recorded in the Triads as having set the corn on fire far and near in a fit of intoxication, so that a famine ensued in his

country. For this reason he is joined to Gwrtheyrn and Seithenyn as one of the three “carnveddwon,” or arrant drunkards of the Isle of Britain. (Myv. Arch. ii. 64.)

GERWYN, a saint who flourished in the fifth century. In one account he is called the son of Brychan, while others with greater probability state him to be the son of Brynach Wyddel by Corth the daughter of Brychan. He had three sisters, Mwynen, Gwennan, and Gwenlliw. He settled in Cornwall, where he founded a church, and he was slain in the isle of Gerwyn.

GILBERT, the son of Cadgyffraw, a chieftain who lived in the sixth century. He is recorded in the Triads as one of the three “ysgymmydd aeren,” or blocks of slaughter of the Isle of Britain. The other two were Morvran ail Tegid, and Gwgan Cleddyvrudd. (Myv. Arch. ii. 6.)

GILDAS (ALBANIUS,) otherwise called Gildas Sapiens, was the son of Caw, a king of the Northern Britons. He early devoted himself to religion, and according to Bale was a disciple of St. Padrig. He was employed in Ireland to preach the Gospel for some time, and had the government of the school at Armagh. Having understood that his brother Howel had been slain by king Arthur in battle, he returned to Britain, and made his peace with the king about A. D. 508, and became his chaplain. He was then persuaded by the abbot St. Cattwg to superintend the school at Llangarvan, which he undertook for one year without reward. He then withdrew to the island of Echni, (Liber Landavensis, 380.) which he soon left, being terrified by the incursions of the pirates of Orkney, and he betook himself to Glastonbury, near which he founded a church on the banks of the river Ax, and dedicated it to the Holy Trinity, where he spent the remainder of his life in solitude. He is called, in the prophecies of Merlin, the preacher of Ireland, from his great success in converting numbers in that country to Christianity. He died on the 29th of January, 512. He wrote, according to Bale, 1, *Commentarii Evangeliorum*. 2, *De primis Habitatoribus Insulæ*. 3, *Versus Vaticiniorum*. 4, *De Sexto cognoscendo*. 5, *Super eodem Sexto*. 6, *Regum Britannorum Historia*. 7, *De Victoria Aurelii Ambrosii*. 8, *Acta Germani et Lupi*; and many other pieces. Geoffrey of Monmouth quotes the books of the Victory of Aurelius Ambrosius, and of the Miracles of St. Garmon, and St. Lupus, in his History, and they seem to have been extant in his time. He also says that Gildas translated the laws of Dyvnwal Moelmud, out of British into Latin, but that king Alfred translated them into Anglo-Saxon. It is also very probable that this Gildas was the author of the Welsh Chronicle, known by the name of Brut Tysilio.

GILDAS (BADONICUS,) flourished in the sixth century. He went from Britain to Ireland, about the year 566, upon the invitation of Amirach, the son of Setnai, king of Ireland. He had preached the gospel there but a short time, when his patron Amirach was slain in battle, A. D. 568 or 569, according to the Annals of Ulster, and he re-

turned to his native country, where he died in the following year, in the fiftieth of his age. He wrote, according to Bale, 1, *De Excidio Britanniae*. 2, *Conciones Mordentes*. 3, *Historia Quædam*. 4, *De Immortalitate Animæ*; and some other treatises. Ponticus Virunnius says in his History that Gildas wrote *Quosdam Libros Epigrammatôn*; and *Poema Cambreis dictum*, and in the end of that book plainly distinguishes him from the other Gildas, called Albanus, who wrote *de Victoria Aurelii Ambrosii*. Bale however ascribes these to a much older Gildas, whom he calls Gildas Cambrius. (See also appendix in Roberts's Translation of the Welsh Chronicles.) There is some reason for supposing that Aneurin the celebrated bard was also called Gildas. (See Aneurin.) But that he was not the author of the epistle under that name is evident, for while Aneurin in the Gododin laments the disastrous issue of the battle of Catteraeth, owing to the intoxication of the chiefs, he dwells largely upon the praises of his heroes, and always maintains kindly feelings towards his countrymen; while the reputed works of Gildas are written in the most hostile spirit, and are full of misrepresentations in order to depreciate the character of the Britons. The Rev. Peter Roberts has satisfactorily proved from internal evidence, that the works attributed to Gildas are forgeries of later date, which, though ancient, and framed to pass as the genuine works of the real Gildas, could not have been written by a Briton. Modern writers seem inclined to suppose that there was but one Gildas, but it is evident that there were more than one, for we read of Gildas Albanus, Gildas Sapiens, Gildas Badonicus, Gildas Historicus, Gildas Cambrius, and Gildas Quartus, though it may be impossible now to assign to the true author the different works which bear the name of Gildas. What is printed of the works of Gildas, was first published by Polydore Virgil, whose imperfect and corrupt text was reprinted at Paris in the "Bibliotheca Patrum," in 1610. The second edition of this work was published in the "Opus Historiarum nostro Sæculo convenientissimum," at Basel, 8vo. 1541; again in a separate form, 12mo. London, 1568; and Basel in the same year; and Paris, 1576; and afterwards from a better manuscript by Gale, in his "Rerum Anglicarum Scriptores Veteres," 3 vols. folio, 1684—7. There is also an English translation entitled "A Description of the state of Great Britain, written eleven hundred years since." 12mo. London, 1652. The last edition is by Dr. Giles, 8vo, London, 1841.

GIRALDUS (DE BARRI,) generally called Cambrensis, was descended from an illustrious lineage, being the fourth son of William de Barri, a person of high distinction, by Angharad daughter of Nest who was the daughter of Rhys ab Tewdwr, prince of South Wales. He was born in the year 1146, at the castle of Maenor Pyr, in Pembrokeshire, and at an early age he showed such indications of literary talent and religious feeling, that his father determined to educate him for the church, and his uncle, David Fitzgerald, then bishop of St.

David's, undertook the charge. He continued under his care until his twentieth year, when he went to Paris, and remained there for three years, giving lectures on rhetoric and the belles lettres, and being pointed out by the doctors of the university as a pattern to the young men of his age. On returning to England about 1172, he entered holy orders, and soon obtained preferment, being appointed a canon of Hereford, and rector of Chesterton, in Oxfordshire; but his love for his native country induced him to settle in Wales, where he distinguished himself by his zeal for the church, and detected several abuses which prevailed in the diocese of St. David's. Having stated his complaints to the archbishop of Canterbury, he was by him appointed his legate in Wales for the purpose of rectifying abuses. The archdeacon of Brecon having been deprived for his immorality, Giraldus was appointed to that archdeaconry, and on the death of his uncle, the canons of St. David's elected Giraldus to succeed him, which the king objected to with this high encomium, "that it was neither expedient nor necessary to elect too upright or active a man to the vacant see of St. David's, as such a choice might prove detrimental to the cathedral church of Canterbury, or even to the crown of England." Giraldus then returned to Paris, where he distinguished himself by his eloquent declamation in the schools, and was offered the professorship of Canon Law in that university. After a residence of some duration he returned to Wales, and found the diocese of St. David's in great confusion, and the bishop, Peter de Leia, compelled to leave his episcopal residence, owing to disputes which had arisen between him and the Welsh; upon this he was appointed administrator of the diocese. In 1185, he was selected by king Henry to be the preceptor of his son John, whom he accompanied to Ireland as secretary, and he was offered the bishoprics of Ferns and Leighlin, which he refused, as he did the archbishopric of Cashel, at a subsequent period. During his residence in Ireland, he was diligent in collecting materials for his two works, the *Topography* and *Conquest of Ireland*, which he completed after his return to Wales. In 1187, he accompanied Baldwin, in the celebrated tour through Wales, for the preaching of the Crusade, the most interesting result of which is to be found in his *Itinerary*, describing the country he traversed, and containing much interesting information respecting the manners of the Welsh in that age. In 1189, Giraldus attended Henry to France, and on his return to England after the death of that monarch, he was deputed to regulate matters in Wales, where some disturbances had occurred, and king Richard appointed him coadjutor to William de Longchamp, in the regency of the kingdom, on his departure to the holy land. Giraldus was next offered the bishoprics of Bangor and Llandaff, both of which he declined. He next resided at Lincoln for six years, where he devoted himself to the study of theology, and here wrote several of his works. In 1198, on the death of Peter de Leia, he was again elected by the chapter of St. David's, but the jealousy of

.

the archbishop of Canterbury prevented his obtaining the favourite aim of his whole life. Not willing to yield without a struggle, he went to Rome, and for five years he withstood the encroachment of the archbishop; failing however of success, he passed the remainder of his life in revising his numerous works, and when the bishopric was offered to him on dishonourable terms in 1215, he refused it; and he ended his distinguished career in 1220, at the age of 74, and was buried in the cathedral. In whatever point of view we examine the character of this extraordinary man, whether as a scholar, a patriot, or a divine, he may justly be considered as one of the brightest luminaries of the twelfth century. A catalogue of his works has been preserved, as drawn up by himself, but it is not complete; it contains nineteen different works. 1, *Chronographia et Cosmographia Metrica*. 2, *Topographia Hibernica*. 3, *Expugnatio Hiberniæ*. 4, *De Legendis Sanctorum*. 5, *Vita Sti. Davidis*. 6, *Vita Sti. Caradoci*. 7, *Vita Sti. Ethelberti*. 8, *Vita Sti. Remigii*. 9, *Vita Sti. Hugonis*. 10, *Liber de Promotionibus et Persecutionibus Gaufredi, Ebor. Abpi.* 11, *Symbolum Electorum*. 12, *Liber Invectionum*. 13, *Speculum Duorum Commonitorium et Consolatorium*. 14, *Gemma Ecclesiastica*. 15, *Itinerarium Cambriæ*. 16, *Cambriæ Topographia*. 17, *De Fidei Fructu, &c.* 18, *De Principis Instructione*. 19, *De Gestis Giraldi laboriosis*. In addition to these, it appears that he wrote also the Life of Henry II. the Acts of king John, an English Chronicle, the Praises of Wales, and a metrical Epitome of his Cambrian Topography: besides several others of inferior interest. His works relating to Ireland were published by Camden, at Frankfort, in 1602, and those having reference to Wales by Dr. Powell, in 1585, and by Wharton, in his "*Anglia Sacra*," where may likewise be found his book "*De Gestis Giraldi*." The most valuable edition is that by Sir Richard Hoare, 4to. London, 1806, who also published a translation with notes in two splendid 4to. volumes in the same year. This contains also a full memoir of his life, and an ample account of his works and the places where the different manuscripts are deposited.

GLANAWG, the lord of a fine district which was overflowed in the time of his son Helig, about the commencement of the sixth century. This extensive district is known by the name of the Lavan Sands, between Caernarvonshire and Anglesey.

GLEISIAR, a chieftain of the Northern Britons, who lived towards the close of the fifth century.

GLEWLWYD (GAVAEVLVAWR,) which may be translated the Hoary Hero with the large grasp, is remarkable as being one of the three who escaped from the battle of Camlan, A. D. 542, which he was enabled to do by reason of his superior strength and stature, for no one could stand before him, but fled out of his way. According to the Triads he and Morvran ab Tegid, and Sandde Bryd Angel, were the only three who escaped. (Myv. Arch. ii. 70.)

GLINAU (AIL TARAN,) a character mentioned in the ancient Welsh romances.

GLYNDWRDU, (OWEN,) or as he is generally called Owen Glendower, or Owen Glyndwr, or as he wrote it himself Glendourdy, was born in the year 1349. He was descended by the mother's side from Llywelyn, the last sovereign prince of Wales, his father, Gruffydd Vychan, who was lord of Glyndwrdu, in Merionethshire, and Cynllaith, in Denbighshire, having married Helen, daughter of Eleanor Gôch, who was the daughter of Catherine, the daughter of prince Llywelyn. He received a liberal education, and entered at the Inns of Court in London, where he studied until he became a barrister. It is probable that he quitted his profession, for we find that he was appointed squire of the body to Richard II. whose fortunes he followed to the last, and he was taken with him in Flint castle. When the king's household was finally dissolved, he retired with full resentment of his sovereign's wrongs to his patrimony in Wales. He had been knighted by king Richard, and was married early in life to Margaret, daughter of Sir David Hanmer, of Hanmer, in Flintshire, one of the justices of the king's bench; by her he had five sons, Gruffydd, Madoc, Meredydd, Thomas, and John, and five daughters; most of the sons fell during the war in the field of battle. His resentment against the usurper was aggravated by his private wrongs. Reginald lord Grey de Ruthin, whose lordship adjoined his own, had by force taken possession of a certain common, called Croesau, which Glyndwrdu in the former reign had recovered from him by course of law. Owen laid the case before parliament, but Henry espousing the cause of Lord Grey, his suit was dismissed. This injury was aggravated by another, Reginald purposely detained the writ that had been issued to summon Owen and the other barons to join Henry IV. in his expedition against the Scots. Lord Grey misrepresented the absence of Owen to the king as an act of wilful disobedience, and afterwards treacherously took possession of his lands, under the pretence of forfeiture. More temperate measures were recommended by John Trevor, bishop of St. Asaph, who knew well the feelings of the Welsh towards the king, and the influence and abilities of Owen; but his advice was rejected, and he was told there could be no fear about such a barefooted rabble. The Welsh, who were strongly attached to the cause of Richard II. thought the present a favourable opportunity for freeing themselves from the oppressive yoke of the English, and they rose up in arms, and chose Glyndwrdu for their chief, both on account of his attachment to the king, and his hereditary claim to the Principality of Wales. That this was the fact, is corroborated by the circumstance of no personal mention being made of Owen Glyndwrdu, in king Henry's first proclamation against the rebellion of the Welsh, dated September 19, 1400. In the summer of 1400, he attacked the estates of his enemy lord Grey, and seized upon his lands. As soon as the news reached Henry, he

sent lord Talbot, and lord Grey, to reduce him, and their attack upon his house was so sudden, that he escaped with difficulty. He next marched upon the town of Ruthin, which he pillaged and burnt to the ground, at the time a fair was held there. His proceedings caused so much alarm to the king, that he resolved to march against him in person. In September, 1400, a proclamation was issued from Northampton, commanding the lieutenants of Warwickshire, Leicestershire, and eight other counties to assemble forces, and join the regular army at Coventry. A grant was also made of Glyndwrdu's estates to the king's brother, John earl of Somerset. The king then advanced to Anglesey, and plundered the Franciscan monastery of Llanvaes, slew some of the monks, and took the rest away with him; but he afterwards restored them to liberty, taking care however to place Englishmen in their room, as the Franciscans were well known to have been firm adherents to the cause of Owen. Henry at last withdrew his army, not being able to follow Owen, who retreated with his troops to the mountains of Snowdon. At the suggestion of prince Henry a free pardon was offered to the Welsh of several counties, which brought over to the king's authority thirty-two of the principal adherents; but Glyndwrdu's army was, nevertheless, receiving constant additions by the great resort of his countrymen, not only from every part of Wales, but also from England, whither they had removed for the sake of education, or were engaged and settled in various professions. In the summer of 1401, Glyndwrdu marched to Pumlumon, which he made the base of his future operations, and thence proceeded to lay waste the surrounding country. He sacked Montgomery, burned the suburbs of Welsh Pool, destroyed Abbey Cwmhir, and took the castle of Radnor, where he beheaded the garrison to the number of sixty. The Flemings, who had been planted in Pembrokeshire, suffered so much from him that they raised a force of 1500 men, and marched so expeditiously, that they surrounded Owen and his forces, on Mynydd Hyddgant, before he was aware of their approach. Hemmed in on every side, he broke through their ranks, and 200 of the Flemings lay dead on the field. Henry alarmed at his success led another army into Wales, and destroyed the abbey of Ystrad Flur, in Cardiganshire, and ravaged the country; but he was obliged to make a disgraceful retreat, his army being exhausted by famine and disease. Another expedition in the same year, commanded by the king in person, met with the same success. In 1402, the occurrence of a comet was interpreted by the bards as an omen most favourable to Owen, and their predictions instilled spirit into the minds of his countrymen. His next action was fought against lord Grey, whom he took prisoner, and kept long in captivity, nor did he give him his liberty until he had paid the large ransom of 10,000 marks, and bound himself to observe a strict neutrality; and immediately after his release, for his better security, he married Jane, the third daughter of Owen. Being now freed from

his English enemies, Owen turned his arms against those of his countrymen who adhered to the English king, and burned their mansions, and ravaged their estates; the cathedral of Bangor, and the cathedral, palace, and canons' houses of St. Asaph, were destroyed at his command; the bishop of St. Asaph however, John Trevor, sided with Owen afterwards, and was confirmed by him in his see. The king being determined on another expedition into Wales, issued orders for the army to meet at Lichfield; but in the mean time Owen obtained a great victory June 22, over Sir Edmund Mortimer, at Pilleth hill near Knighton in Radnorshire, where 1100 were slain of Mortimer's followers, and himself taken prisoner. Sir Edmund was uncle to Edward Mortimer, the young earl of March, ten about then years of age, whose title to the crown having been acknowledged by the parliament, he himself was kept in close custody at Windsor. In consequence of this relation, it may be supposed that Henry took no steps for his ransom, and Mortimer, finding Owen inclined to favour the right of his nephew, sided with him and brought on the alliance with the Percies. Henry finding that his own safety demanded his utmost exertion, instead of assembling one army at Lichfield, determined to raise three separate divisions, and to attack the Welsh from three quarters at the same time. It was arranged that the king should muster the first division at Shrewsbury; lord Warwick, lord Stafford, and others were to assemble the second, at Hereford; while prince Henry was to take the command of the third at Chester. We learn from a letter of the prince that he led his army and burnt Owen's palaces, the principal one of which was at Sycharth in the parish of Llansilin, and the other in Glyndwrdu. It is to the former at Sycharth that Iolo Gôch's magnificent description pertains, which has escaped the usual accuracy of Pennant, and the traces are still evident. Owen in the mean time was ravaging Glamorgan, on account of the defection of the inhabitants from his cause; he burned the houses of the bishop and archdeacon of Llandaff, set fire to Cardiff, and Abergavenny, and then returned to oppose the English. Too prudent to hazard a battle with a force superior in numbers and equipment to his own, he drove away all the cattle, and destroyed all the means of subsistence for the enemy, whose formidable invasion ended in a most inglorious retreat. His cause seemed now to be gaining strength, by the alliance of Mortimer and the Percies, and treaty was made at the house of Davydd Daron, dean of Bangor, who entered strongly into their views, by which it was agreed that the earl of March should take all the country from the Trent and Severn to the eastern and southern limits of the island, Northumberland was to have all countries north of the Trent, and Glyndwrdu all the country westward of the Severn. Owen was now in the meridian of his glory, and he assembled the states of Wales at Machynlleth, in Montgomeryshire, where his title to the principality was acknowledged, and he was formally crowned. It was on this occasion that Sir Davydd Gam at-

tempted to assassinate him. On the 21st of June, 1403, was fought the battle of Shrewsbury, in which his first division only, consisting of 4000 men, was present, he himself, with the great body of his troops, amounting to 12,000, not being able to approach nearer than Oswestry, having been detained by the siege of Kidweli castle. He afterwards laid waste the English borders, and took several of the castles held by the enemy. In the following year he made a treaty with Charles, king of France, and defeated an English army, at Craig y Dorth, near Monmouth. In 1405, a body of his partisans to the number of 8000 was defeated in Monmouthshire; and another army sent by Owen, under the command of one of his sons, was defeated by the English under prince Henry, at Mynydd y Pwll Melyn, in Breconshire, with a loss of 1500 men, who were slain or taken prisoners. After these defeats all Glamorgan submitted to the king, and it was at this time that his followers dispersed, and he was obliged to conceal himself in caves and retired places. A cavern near the sea side, in the parish of Llangelynin in Merionethshire, is still called *Ogof Owen*, in which he was secretly supported by Ednyved ab Aaron. King Henry again entered Wales with an army of 37,000, but owing to the tempestuous weather he was obliged to make a hasty retreat with considerable loss. Owen's affairs were again improved by the aid of his French ally, who sent a fleet to Milford Haven, with an army of 12,000 men, whom Owen joined with 10,000 more at Tenby, and the combined armies advanced into Worcestershire, where they encamped, and were opposed by the English king; for eight days they respectively presented themselves in order of battle, but beyond skirmishes, in which many were slain, nothing more decisive occurred, and the king having cut off the means of supply, the Welsh and French secretly retreated to Wales, and the latter returned to France without making any further attempt. From the end of 1406, Owen's affairs began to decline, and his military undertakings were confined to laying waste the borders, but he continued to keep possession of the mountainous parts of Wales. Two years afterwards he laid waste the marches, and seized the property of those who refused to join him; but lord Powys, who was commanded by the king to oppose him, fortified several castles, and took prisoners, Rhys Ddu, and Philip Scudamore, two of Owen's best officers, who were sent to London, and there executed. On Henry's death he still remained unconquered, and Henry V. endeavoured to put an end to his annoying warfare by conciliation; but being unable to succeed, he enacted several severe laws against the Welsh. In 1415, Owen's affairs again bore so formidable an aspect, that the king deputed Sir Gilbert Talbot to negotiate a treaty with him, offering him and his followers a free pardon should they request it. The result of these proceedings is unknown, and it is supposed that they were interrupted by the decease of Glyndwrdu, which occurred September 20th, 1415, at the house of one of his daughters, and he is traditionally said to

have been buried in the churchyard of Monnington on Wye. Owen possessed many qualities which eminently fitted him for a warrior; he was active and enterprising, and of undaunted bravery, and when opposed to a superior force, skilful, cautious, and vigilant; his rebellion however was the cause of great misery to his native country, from which it did not recover for a long period. There are many of the effusions of the Welsh bards respecting him still preserved, particularly of Iolo Gôch, from which we have several interesting particulars relating to the chieftain's manner of domestic life, as well as other poems by Gruffydd Llwyd ab Davydd ab Einion, Ieuan ab Rhydderch ab Ieuan Llwyd, and Gwilym ab Ieuan Hên. (See an extended memoir of Owen Glyndwrdu, in Pennant's *Tours in Wales*, and Parry's *Cambrian Plutarch*. Also Thomas's *Memoirs of Owen Glyndwr*. *Memoirs added to the History of Anglesey*, 4to. 1775. Tyler's *Life of Henry V.* Ellis's *Original Letters*, second series.)

GLYNN, (WILLIAM, D. D.) an eminent prelate, was born at Glyn, in the parish of Hên Eglwys, Anglesey, of which his father was rector. He was educated at Cambridge, where he became master of Queen's college; in 1549, he was presented to St. Martin's-le-grand, which he retained until 1553, and in 1554, he was instituted rector of his father's preferment Hên Eglwys. He was one of the clergy who, in 1554, disputed with bishop Ridley at Oxford, and his arguments are printed in Fox's *Book of Martyrs*. Fuller in his *Worthies of Wales*, says of him that he was an "excellent scholar, and in the solemn disputations between the Papists and Protestants, of the former none pressed his arguments with more strength, and less passion than Doctor Glynn; though constant to his own, he was not cruel to opposite judgements, as appeareth by the appearing of no persecution in his diocese; and his mild nature must be allowed at least *causa socia*, or the fellow cause thereof." Sir John Wynn of Gwydyr also says of him that he was "a great scholar and a great hebrician, as by quotation of his books do shew, being rare at that time. He was a good and religious man, after the manner of that time." He was raised to the bishopric of Bangor, by queen Mary, in 1555. While he sat here, he held several synods of his clergy, whom he enjoined to attend twice a year, in order to enforce their duties upon them afresh, which he did with great earnestness and zeal, as appears by his charges. Being however a zealous papist, he deprived the married clergy of their livings. He died on May the 21st, 1558, and was buried in his own cathedral.

GLYNNE, (SIR JOHN,) was the third son of Sir William Glynne, knight, and was born at the family seat of Glynllivon, in Caernarvonshire, in 1603. He was educated at the college of Westminster, whence he was removed to Hart Hall, Oxford, at the age of eighteen. After remaining three years at the university, he studied the law at Lincoln's Inn, where he became a bencher; his abilities soon recommended him to the popular party, by whose interest he was made steward of Westminster, recorder of London, and he was twice elected burgess for West-

minster in the two parliaments of 1640. He was appointed one of the managers to conduct the trial of the earl of Strafford, and his animosity against the bishops, and zealous exertions against the royalists, were rewarded by his promotion to several offices of great value. In 1647, he with ten other members of parliament made a stand against the encroachments of the army, for which they were expelled the house, and committed to the tower on a charge of high treason. In January following he was deprived of his recordership, but he soon made his peace with the prevailing party, and was appointed one of the ten commissioners, for carrying on the treaty with the king in the Isle of Wight, and in October, 1648, he was made serjeant at law. He kept himself clear from any share in the king's trial, without losing the good opinion of Cromwell, who made him one of his council. In 1654, he was appointed chamberlain of Chester, and in the following year he was sent to the west to try colonel Penruddock, and the other insurgents on the refusal of chief justice Rolles, who lost his place for his scruples, and was succeeded by Glynne, who was sworn in lord chief justice of the upper bench in June, 1655. He was distinguished by the favour of Cromwell during his life, and was made by him a member of his house of peers in 1657. Although Glynne had been appointed one of the committee to urge upon Cromwell the necessity of assuming the crown, which he advocated with the greatest zeal as essential to the well being of the nation, yet in 1660, with well timed policy he published the arguments, which he had used with Cromwell to take the crown, under the title of "Monarchy asserted to be the best, the most ancient, and legal form of Government," 8vo. King Charles received him into his favour, and knighted him, and appointed him prime serjeant, and made his eldest son a baronet. In the Convention parliament, he was elected member for Caernarvonshire, and he was employed in the examination of many of the acts passed during the usurpation, which required the assistance of an able lawyer; but his chief merit is that of establishing the first precedent of granting a new trial on account of excessive damages given by a jury. He died in London in 1666, and was buried in his own vault, under the altar of St. Margaret's church, Westminster. There are two portraits of this eminent lawyer, preserved in the family mansion of Hawarden, in Flintshire, an estate which he bought from the earl of Derby, one of which is engraved in the 4to. edition of Pennant's Tour in Wales. (See also Wood's Athen. Oxon.)

GLYWYS (CERNIW,) a saint who flourished in the early part of the sixth century; he was the brother of Cattwg, and son of Gwynllyw Vilwr, ab Glywys ab Tegid, a chieftain of Gwynllwg, in Monmouthshire. He founded the church of Coed Cerniw in that county. His grandfather, Glywys ab Tegid, was also a saint, and gave the name of Glywyseg to a district in Monmouthshire, where he also founded the church of Machen. (Iolo Morganwg's Welsh MSS. 553.)

GOGYRVAN (**GAWR**,) a chieftain of North Wales, who lived in the early part of the sixth century. He was the father of one of the three wives of king Arthur, who each bore the name of Gwenhwyvar. His territories were in the neighbourhood of Oswestry, and the insulated eminence, known by the name of Old Oswestry, on which may be traced extensive fortifications, was anciently called *Caer Ogyrvan*.

GOLEUDDYDD, a saint, who flourished in the fifth century. She was the daughter of Brychan Brycheiniawg, and founded a church at a place called Llanysgin in Gwent, which cannot now be identified. In some ancient records she is confounded with Nevydd.

GOLYDDAN, the bard of Cadwallawn ab Cadvan, prince of North Wales. He flourished from about A. D. 560 to 630. He is recorded in the Triads, as the author of one of the three mischievous blows, (*tair engir balvawd*) of the Isle of Britain, for which he was killed with an axe. This execution is recorded in another Triad as one of the three evil axe-blows (*anvad vwyellowd*.) We learn from a third Triad, that Einion, the son of Bled, king of Cornwall, sent him as a present so large a herd of cattle, as to cause one of the three discolourings of the Severn, (*tri budr Havren*.) The other two were caused by Cadwallawn and Maelgwn. (*Myv. Arch. ii. 16, 22, 65.*)

GOODMAN, (**GABRIEL**, D. D.) dean of Westminster, during nearly the whole reign of Elizabeth, was born at Ruthin in Denbighshire, in 1528. He was the second son of Edward Goodman, a wealthy mercer and burgess of Ruthin, by Sisely, daughter of Edward Thelwall, Esq. of Plasyward, near the same place. Having received the usual preparatory education, he was admitted a member of St. John's college, Cambridge, where he took his degree of M. A. and he afterwards became an inmate of the family of Sir William Cecil, afterwards lord Burleigh, who continued his patron and friend through life, and procured for him the preferment he afterwards held. It is supposed that he was the tutor of his son. Soon after the accession of Elizabeth, he was made prebendary, and in September 1561, he became dean of Westminster. Having taken his degree of D. D. he appears as a principal person in the Ecclesiastical acts of this reign, for the furtherance and establishment of the Reformation, and he distinguished himself by his zeal in the High Commission Court of which he was a member, which made him unpopular, and was the cause of his not being elevated to the bishopric of London, on its vacancy in 1570. Again in 1575, he was recommended by archbishop Parker to the queen, on a vacancy in the see of Norwich, in preference even to Whitgift, and others, as superior in "learning, life, and governance," but without success. In 1568, appeared the new translation of the English Bible, called the Bishop's Bible, the first Epistle to the Corinthians was the work of Dean Goodman. About the year 1584, he was again named as a proper person to be raised to the episcopal bench, and he was mentioned for Worcester, Chichester, and Rochester, but the intention was not

carried into effect. In 1588, bishop Morgan's translation of the Bible into Welsh was published, to which the dean was a most liberal contributor. In 1590, he secured a lasting memorial of his affection to his native place, by founding the Wardenship of Ruthin as it now exists, which he endowed with the tithes of Ruthin, and the adjoining parish of Llanrhydd, which he redeemed with a large sum of money from the lay hands, into which they had passed on the dissolution of the former collegiate church; another instance of his benevolence was the founding a grammar school at Ruthin in 1595, for which he secured a competent endowment, and where many of our most eminent countrymen received their education. Dean Goodman closed his valuable life June 17, 1601, in the seventy-third year of his age, and was buried in Westminster Abbey. An interesting memoir of Dr. Gabriel Goodman, and of his nephew, bishop Goodman, by the Rev. R. Newcome, Warden of Ruthin, was published in 1825, 4to. This contains an engraved portrait of the dean from the original picture in the possession of the Warden. (See also Fuller's Worthies of Wales.)

GOODMAN, (GODFREY, D.D.) was the son of Godfrey, the younger brother of dean Gabriel Goodman, by his second wife Catherine, daughter and heiress of Simon Croxton, of Merllyn, near Ruthin, in which town he was born February 28th, 1582—3. At the age of ten he was sent to Westminster school, under the tuition of the celebrated antiquary, William Camden, from whence he was elected a scholar of Trinity College, Cambridge, in 1600, and subsequently a fellow of that society. The great respect in which his uncle's memory was held, as well as his own merits, brought him a rapid succession of preferment. In 1605, bishop Morgan bestowed on him the sinecure of the first portion of Llansannan rectory, and the succeeding bishop Parry gave him successively the sinecures of Llandyssil, the second portion of Llansannan, Ysgeiviog, and Llanarmon yn Iâl. He enjoyed the patronage of other eminent personages, who were zealously attached to the memory of the late good dean. We learn from Lloyd, the author of the Memoirs, who was educated at Ruthin, and the bishop's contemporary, that these were bishops Lancelot Andrews, and Richard Vaughan, and the lord keeper Williams, by whose interest he was made chaplain to the queen, and obtained from the crown the rectory of Stapleford Abbots in Essex, in 1607, and a canonry of Windsor in 1617, with which he held the rectory of West Ildesley in Berkshire. In 1620, he was made dean of Rochester, and in 1624, he was raised to the bishopric of Gloucester, with permission to hold his canonry in commendam. Such rapid advancement to wealth and dignity, must be accounted for in great measure by his relationship to the deceased dean; at the same time, he showed that he had talents to sustain with credit the dignity which he obtained, and he early distinguished himself as a writer. In 1616, he published a work entitled the "Fall of man, or the Corruption of Human Nature, proved by Natural Rea-

son." This idea was refuted by Dr. Hakewill, which produced again from the bishop "Arguments and Animadversions on Dr. Hakewill's Apology." Soon after his elevation to the bishopric, he preached a sermon before the court, in which he was accused of entertaining popish opinions. In 1640, he gained notoriety for refusing to subscribe to the new canons brought forward by archbishop Laud, for which he was suspended, and imprisoned, but soon released. In the "Account of his Sufferings," which he published in 1650, he says that in 1643, he was "plundered, spoiled, robbed, and utterly undone." His losses were so extraordinary, and excessively great, that he was ashamed to confess them, lest they might seem incredible, and lest others might condemn him of folly and improvidence. From that time he lived retired in the parish of St. Margaret's Westminster, in the house of Mrs. Sibilla Eglionby, making frequent use of Sir Robert Cotton's library, and until his death gave himself up to literary pursuits. He had now become a member of the Roman Catholic church, as is evident from his will. He died January 19th, 1655, and was buried in St. Margaret's church. He was the author of several works, among which, left in Manuscript, was "The Court of king James the first;" which was intended as an answer to a work of the same name, by Sir Anthony Weldon. This of the bishop's was published by the Rev. J. S. Brewer, in 2 vols. 8vo. 1839. Lloyd and Fuller, both sum up his character in the same words, and shew him to have merited the surname assumed by the former generations of his race. "He was a harmless man, hurtful to none but himself, pitiful to the poor, hospitable to his neighbours, compassionate to Dissenters, and against ruining any of an opposite judgement," to which may be added that he was learned, pious, and charitable. (Newcome's Memoir of the Goodmans. Fuller's Worthies. Wood's Athen. Oxon. Lloyd's Memoirs.)

GORONW (AB BELYN,) a poet who flourished about the close of the fifteenth century.

GORONW (VOEL,) or the bald, a poet who flourished between 1550 and 1580.

GORONWY (BEVR,) a chieftain of Penllyn in Merionethshire, who lived about the close of the fifth century. He is recorded in the Triads, as the head of one of the three "anniweir Deulu," or faithless tribes of Britain, for at a battle fought at Cynvel in Ardudwy, not one of them stood forward to protect him against the poisoned javelin of Llew Llawgyffes. The place where he fell was called Llech Oronwy. The two other tribes were those of the brothers, Gwrgi and Peredur, and of Alan Vorgan. (Myv. Arch. ii. 8. 16. 70.)

GORONWY (DDU,) the son of Tudyr ab Heilyn of Anglesey, was an eminent poet who flourished between 1320 and 1370. Two of his compositions are printed in the first volume of the Myvyrian Archaeology.

GORONWY (GYRIOG), a poet of Anglesey, who flourished from

1310 to 1360. Two pieces by him, of which one is addressed to Madawg, bishop of Bangor, are printed in the first volume of the *Myvyrian Archæology*.

GORONWY, the son of Echel Vorddwydtwll, is recorded in the *Triads* as one of the three princes, who preferred serving as knights in the court of Arthur to exercising sovereignty in their own dominions. The other two were Cadraith, and Flewdyr Flam. (*Myv. Arch. ii. 4, 13, 74.*)

GORVYNIAWN, the eldest son of Morvydd, succeeded him on the throne of Britain. According to the *Welsh Bruts*, he was a truly just and good man. He repaired the temples in every city, and built new ones; and in his reign gold and silver were abundant. He encouraged the people to cultivate the ground, and protected them from the oppression of their lords, and by his liberality to the young men, whose strength and spirit made them fit for warfare, he left them without excuse for rapine and injustice. Gorvyniawn died after a reign of fifteen years, and was buried in London. (*Myv. Arch. ii. 160.*)

GORVYNIAWN, the second, according to some copies of the *Welsh Bruts*, succeeded his father Elidyr on the throne of Britain, whose just and upright conduct he imitated. (*Myv. Arch. ii. 164.*)

GORVYW, a saint whose name only occurs, but of whose history nothing is known.

GORWYNION, one of the sons of Llywarch Hên.

GOVOR, a saint who founded a church in Monmouthshire, called Llanovor, or Llanover. There are in this parish nine springs close to each other, called Fynnon Ovor, which have been recently cleared and restored by Sir Benjamin Hall, Bart, on whose ground they are situated. He was commemorated May 9th. (*Iolo Moganwg's Welsh Manuscripts, 549, 558.*)

GOWER, (SIR ERASMUS, BART.) was the eldest son of Abel Gower, Esq. of Glandowen in Pembrokeshire, by Letitia only daughter of the Rev. Erasmus Gower, D.D. Being intended for the naval profession, he was sent to sea at a very early age, under the protection of his uncle, captain John Donkeley. He went through the examination for the rank of lieutenant in 1762, and was soon after selected as one of the officers, whom it was deemed expedient to send into the Portuguese service. Though very young, he was appointed second captain of a ship of the line. It was not until the year 1766, that he was made a lieutenant, on his return from a voyage of discovery, in the *Dolphin*, under the command of commodore Byron. He was now sent out as lieutenant of the *Swallow*, under captain Carteret. On coming home he was offered the lieutenancy of the *Swift Sloop*, then under orders for the Falkland islands, and in which he had the misfortune of being wrecked at Port Desire, on the coast of Patagonia. In March, 1775, he was appointed first lieutenant of the *Levant* frigate, and on the appointment of Sir George Rodney to the chief command

on the West India Station, Gower was immediately chosen by him to be his first lieutenant on board the *Sandwich*. The British fleet fell in with a Spanish convoy, and out of twenty-seven sail of which it consisted, it captured twenty-six, seven of them being armed. The commodore's ship, called the *Guipuscoana* of sixty-four guns, was commissioned by Sir George, under the name of the *Prince William*, and Gower was appointed her captain. After the battle fought off Cape St. Vincent, he was successively removed into the *Porcupine* of twenty-four guns, the *Enterprize* of twenty-eight, and in February, 1780, into the *Edgar* of seventy-four as captain. In the following year he was appointed captain of the *Medea* frigate of twenty-eight guns, in which he sailed to the East Indies, and returned to England in 1784. He next went to the Newfoundland station in 1786, and some years afterwards, he had the command of the *Lion* of eighty-four guns, in which earl Macartney went as ambassador to China; before embarking he was knighted, and on the 9th of July, the squadron entered the Yellow Sea. For the great skill displayed by Sir Erasmus Gower in the difficult navigation of this sea, the reader is referred to Sir George Staunton's account of the embassy. In September, 1794, the *Lion* returned to England. In November he was appointed to the command of the *Triumph* of seventy-four guns, which was one of the squadron under admiral Cornwallis, when he made his celebrated retreat in the face of the French armament on the 17th of June, 1795; on this occasion Sir Erasmus was highly commended by the admiral. In 1798, he took the command of the ships intended to act against the mutineers, and afterwards tried sixty-eight of their number. In 1799, he was made rear admiral of the White. (*Lives of Illustrious Seamen*, 12mo. London, 1803.)

GOWER, (HENRY, LL.D.) bishop of St. David's, was a native of Glamorgan. He was educated at Merton College Oxford, and about the year 1314, he was made canon of St. David's, and archdeacon in 1324. From this dignity he was raised to the bishopric in 1328. Leland informs us that he was chancellor of England, and that he built the great palace of the bishops at St. David's, and good part of the buildings at Llanffey, a manor of the see, and the castle of Swansea, on the site of his own land. He died in 1347, and was buried in the chapel of St. John, in his own cathedral, which he had built for his own sepulchre under the roodloft. (Godwin de Presulibus. Leland's *Collectanea*. Willis's *Survey of St. David's*.) We have strong reason for claiming the celebrated early English poet, John Gower, as a native of Wales. No other place can shew so good a title, and it is expressly stated on the title page of the "*Confessio Amantis*," printed in 1532, that he was a Welshman, and it is most probable that he was of the same family as the bishop of St. David's.

GRAID, the son of Eri, a character occurring in the *Mabinogion* as one of the agents of Arthur.

GRATHACH, another attendant of Arthur, whose name occurs in the Mabinogion.

GREDIVEL, the son of Ithel Hael, a saint who flourished early in the sixth century. He and his brother Flewyn were appointed to preside over the monastery founded by Pawl or Paulinus, at Tygwyn ar Dâv, in Caermarthenshire. He was the founder of the church of Penmynydd, in Anglesey, and his festival is November 13.

GREIDIOL (GALOVYDD), the son of Envael Adran, is recorded in the Triada, as one of the three heralds of Britain, who were distinguished for their superior knowledge in the science and the laws of war, and they had the privilege of passing unmolested through all parts of the island, provided that they observed the regulations established by themselves. The other two were Gwgawn Gwron, and Trystan ab Tallwch. (Myv. Arch. ii. 5, 15, 63.)

GREIDIOL, the son of Dingad, is celebrated as a warrior and admiral in the ancient records of the Welsh. He fought against the Coranians, many of whom he slew, and drove the rest entirely out of Wales; upon which some of them crossed over to Ireland, and others to Scotland. In the "Englynion y Gorugiau," or the Triplets of the Achievements, by the Bardd Glas o'r Gadair, the "achievement of Greidiol the fleet-possessing, the mighty chief of the foaming sea, was the laying burdens on the murky sea." (Iolo Morganwg's Welsh Manuscripts, 342, 669.)

GRIFFITH, (ALEXANDER), a learned divine, received his university education at Hart Hall, Oxford, where he took his B.A. degree in 1618, and then returned to his native country. In 1631, he became M.A. having obtained preferment. After the breaking out of the rebellion, he suffered much for his loyalty and was deprived of his livings. During this period he wrote "Mercurius Cambro-Britannicus, or News from Wales, touching the miraculous propagation of the Gospel in those parts," &c. London, 1652, 4to. His next work was *Strena Vavasoriensis*, or a New-year's gift for the Welsh Itinerants. Or an hue and cry after Mr. Vavasor Powel, Metropolitan of the Itinerants, and one of the Executioners of the Gospel, by colour of the late act for the propagation thereof in Wales," &c. This was published in London, 1654, 4to. In the same year also appeared from his pen, "A true and perfect relation of the whole Transaction concerning the Petition of the six counties of South Wales, and the county of Monmouth, formerly presented to the Parliament of the Commonwealth of England, for a supply of godly ministers," &c. London, 4to. Upon the restoration, he regained possession of his benefices, and was vicar of Glasbury from 1661, until his death in 1690. (Wood's Athen. Oxon. Jones's Breconshire.)

GRIFFITH, (EDMUND, D.D.) bishop of Bangor, was a younger son of Griffith ab Sion Griffith of Cevnamwlch, in the county of Caernarvon, where he was born in 1570. He received his university education

at Brazenose college, Oxford, whence he removed to Jesus college, where he graduated. He took his M.A. degree in 1592. He was made rector of Llandwrog in the diocese of Bangor in 1599, and in the following year he obtained a canonry in that cathedral, and in 1604, the rectory of Llanbedrog. He was made dean of Bangor in 1613, and raised to the bishopric in 1633. He died in 1637, and was buried in his cathedral.

GRIFFITH, (ELIZABETH,) a lady who has distinguished herself by numerous literary productions, was a native of Wales. She married an Irish gentleman of the name of Richard Griffith, and little is known of her except her works. She first published "Letters of Henry and Frances," which is supposed to contain the genuine correspondence of herself and her husband before, and for some time after their marriage. She was the author of several dramas, novels, and other productions which obtained various success. She died in 1793.

GRIFFITH, (GEORGE, D.D.) an eminent prelate, was born at Penrhyn, in Caernarvonshire, in 1601. He was educated at Westminster college, and elected student of Christ Church Oxford, in 1619, where he became an eminent tutor and preacher. Having been appointed chaplain to Dr. John Owen, bishop of St. Asaph, he received from him the rectory of Llanvechain, in Montgomeryshire, which he exchanged for Llanymynech; also the rectory of Llandrinio. In 1635, he proceeded D.D. having been made a canon of St. Asaph, in 1631. In the time of the rebellion he lost most of his preferment, but did good service to the king and the church in several respects, for which he was rewarded at the restoration. While he lived at Llanymynech, whence it is thought he was not ejected, he wrote, "A modest Answer to a bold challenge of an Itinerant Preacher, Vavasor Powell," in 1652, to which he received a reply; which being scurrilous, he published, "Animadversions on an imperfect Relation in the *Perfect Diurnall*, containing a Narration of a Disputation between Dr. Griffith and Vavasor Powell near New Chapel, in Montgomeryshire," 1652. Dr. Griffith undertook the translation of the New Common Prayer Book into Welsh, but it is not known whether he finished the work. In a Convocation of the clergy held in 1640, he made a motion for a new edition of the Welsh bible, but none appeared until the year 1654. At length having successfully asserted the truth, and cause of the church of England in Wales, he was raised to the bishopric of St. Asaph, and consecrated October 28th, 1660, in Henry the seventh's chapel at Westminster. He held in commendam his former preferments, and the sinecure of Llanrhaiadr yn Mochnant. In 1662, in a Convocation of the clergy then held, he concurred effectually in drawing up the Act of Uniformity, and making certain alterations in the Common Prayer then set out, and it is thought the form of baptizing those of riper years was composed by him. He was also the author of "Some Plain Discourses upon the Lord's Supper," which were not published

GRUFFYDD (AB CYNAN,) a celebrated prince of North Wales from 1075, until his death in 1137. He was born in Ireland, of which country his mother was a native, and where his father Cynan had sought refuge from the commotions which raged in his native country. When he arrived at mature age, he invaded Anglesey with a body of troops supplied by some of the Irish princes, his kinsmen, and got possession of that island. He thence passed the straits of Menai into Arvon, having obtained the support of some powerful chieftains, but he was defeated by the reigning prince Trahaearn, at Bron yr Erw, near Harlech, and compelled to retreat to Anglesey. In 1079, he was successful in defeating his rival, who was slain at the battle of Carno, and in seating himself on the throne of his ancestors. Not long after he was betrayed into the power of the earl of Chester, who kept him in captivity for twelve years, and committed terrible ravages in North Wales. His rescue was accomplished by the address of Cynwrig Hir, a native of Edeyrnion, who deceived his keepers, and he carried his prince, though loaded with chains, into his own country. After enduring the greatest hardships, he succeeded in taking the castles which the Normans had erected in his dominion, and slew great numbers of the English, who had settled in the country. In 1096, Gruffydd was obliged to flee to Ireland before an overwhelming force under the command of the earls of Shrewsbury and Chester, but he returned in 1098, and made peace with the English; this however did not long continue, and during the remainder of his reign, he successfully resisted all their attempts to subdue him. He died at the advanced age of eighty-two, and was buried on the south side of the great altar, in the cathedral of Bangor. This prince had three legitimate sons, and five daughters by his wife, Angharad the daughter of Owen ab Edwyn, lord of Englefield. The sons were named Owen, Cadwaladr, and Cadwallawn, the youngest of whom was slain before the death of his father. Gruffydd ab Cynan is celebrated for the patronage he bestowed upon the poets, and musicians of his native country. Having found great irregularities and abuses among the Welsh bards, he invited to Wales some of the best musicians of Ireland, and called together several congresses, where laws were established for the better regulation of music and poetry. From this great reformation, when the poetry and literature of Wales arrived at the highest perfection, we have a brilliant succession of poets down to the close of Welsh independence in the death of Llewelyn. Gruffydd was universally lamented, and his Elegy was sung in nervous verse by the poet Meilir, which is printed in the first volume of the *Myvyrian Archæology of Wales*, and in the second volume of the same valuable repertory is a Biography of Gruffydd ab Cynan, written in Welsh soon after his decease, a most important contribution to the history of the times. This work was translated into Latin by Nicholas Robinson, bishop of Bangor, and the MS. is preserved in the Hengwrt Library. Gruffydd ab Cynan is the stock of one of the five Royal

Tribes of Wales, from whom are descended some of the first families in the principality. His arms are "Gules, three lioncels passant in pale barry argent, armed azure;" though most of his descendants bear the arms of his son Owain Gwynedd, viz. "Vert, three eagles displayed in fess or."

GRUFFYDD (AB DAVYDD AB GORONW,) a poet who flourished from about 1450 to 1480.

GRUFFYDD (AB DAVYDD AB HYWEL,) a poet who flourished from about 1480 to 1520. Some of his productions are preserved in MS.

GRUFFYDD (AB DAVYDD AB TUDYR,) a poet who flourished from 1290 to 1340. Five of his compositions are preserved in the Myvyrian Archæology.

GRUFFYDD (AB DAVYDD VYCHAIN,) a poet who flourished from about 1440 to 1470. Some of his poems are preserved in MS.

GRUFFYDD (AB DAVYDD YCHAN,) or Gutyn Morganwg, a poet who wrote between 1450 and 1480.

GRUFFYDD (AB GORONW GETHIN,) a poet who flourished from about 1380 to 1420. Some of his poems are preserved in MS.

GRUFFYDD (AB GWEVLYN,) a poet who flourished about 1400. Some of his poems are preserved in MS. and among them is an Elegy on Gronw ab Tudyr of Anglesey.

GRUFFYDD (AB GWRGENEU,) an eminent poet who flourished from about 1210 to 1260. Two of his poems are preserved in the first volume of the Myvyrian Archæology, one of which is an Elegy on Gruffydd ab Cynan.

GRUFFYDD (AB HYWEL AB TUDYR,) a poet who flourished between 1500 and 1560.

GRUFFYDD (AB IEUAN AB LLYWELYN VYCHAN,) a celebrated poet, and a gentleman of great property, who resided at Llanerch, in Denbighshire; he flourished from the year 1470, and was one of the chief directors of the great Eisteddvod which was held at Caerwys in 1513. Many of his poems are preserved in MS. and we learn from some of them that he had renounced the errors of the church of Rome, allusions to the superstitions of which are frequent in his earlier works.

GRUFFYDD (AB IEUAN AB RHYS,) a poet who flourished from about 1560 to 1590.

GRUFFYDD (AB LLYWELYN LLWYD,) a poet who wrote from about 1560 to 1590. His works are preserved in MS.

GRUFFYDD (AB LLYWELYN VYCHAN,) a poet who wrote about 1480. His works are preserved in MS.

GRUFFYDD (AB LLYWELYN AB SEISYLLT,) a celebrated prince of Wales, who succeeded to the principality of North Wales, on the death of his father in 1021. He several times defeated the English and Danes, and he obtained the sovereignty of all Wales in 1032, by

defeating Hywel ab Edwyn, prince of South Wales. In 1038, Hywel, having succeeded in raising a large force of his own countrymen, and of Englishmen, endeavoured to recover his principality, but was totally defeated by Gruffydd at Pencadair. In 1042, Gruffydd was by stratagem taken prisoner by Cynan ab Iago, who had crossed over from Ireland at the head of a considerable force, but the Irish were expelled by the Welsh, who recovered their prince. Among the many stirring incidents of his reign, may be noticed the escape of Fleance the son of Bancho, from Scotland, who found a most hospitable asylum at the court of Gruffydd, which was requited by the most disgraceful conduct on the part of Fleance, for which he was deservedly put to death. After many battles, in which he defeated the English and their allies, he was treacherously slain by his own subjects in 1064, at the instigation of Harold, and Caradawg ab Rhydderch ab Iestyn. (*Chronicles of Wales. Myv. Arch.*)

GRUFFYDD (AB MEREDYDD AB DAVYDD,) an eminent poet of Anglesey, who flourished from about 1310 to 1360. Twenty-eight of his poems, of which twelve are elegies and odes addressed to Tudyr ab Gronw, of Penmynydd, are printed in the first volume of the *Myvyrian Archæology*.

GRUFFYDD (AB NICHOLAS,) a distinguished character of the age in which he lived, and illustrious for his power, riches, and family. He was a great patron of the bards, who have preserved many interesting particulars relating to him, and he was extremely popular throughout the principality. He latterly joined the Yorkists in whose cause he fought, and was fatally wounded at the battle of Mortimer's cross in 1461, whither he had led a force of nearly 800 chosen men. He was thrice married, and had a very numerous issue, which are given in Dwnn's *Heraldic Visitations of Wales*. He was succeeded by his eldest son, Thomas ab Gruffydd, the father of Sir Rhys ab Thomas. See a very interesting biography of this family, which was written in the reign of James I. and is printed in the first volume of the *Cambrian Register*, London, 1796.

GRUFFYDD (AB RHYDDERCH AB IESTYN,) a prince of South Wales, who raised an army, with which he endeavoured to deprive Gruffydd ab Llywelyn of the principality of South Wales. He was however slain in battle by him in 1054.

GRUFFYDD (AB RHYDDERCH GOCH,) a poet who flourished from 1560 to 1600. Some of his works are preserved in Manuscript.

GRUFFYDD (AB RHYS AB GRUFFYDD,) succeeded to the principality of South Wales, on the death of his father in 1196. He did not long enjoy it, as he was taken prisoner by his brother Maelgwn, who had been disinherited, and delivered into the power of the English. In 1198, he was released, and recovered his dominions. This prince is celebrated in the *Welsh Chronicles* for his martial prowess and nobility of mind. He died in 1202, and was buried with great solemnity, in the abbey of Ystrad Flur.

GRUFFYDD (AB RHYS AB TEWDWR,) a prince of South Wales. He was an infant at the death of his father in 1090, and for safety was brought up in Ireland. In 1113, he crossed over to Wales where he was joyfully received, but his plans for recovering his principality from the hands of the Normans not being matured, he was obliged to flee for refuge to Gruffydd ab Cynan in North Wales. That prince having been gained over to deliver Gruffydd into the hands of the English king, he anticipated the treachery and breach of hospitality, and escaped by sea to South Wales, where he immediately attacked the English, and Normans, and Flemings, whom he defeated in numerous battles, and he continued in arms until the peace made with Henry in 1121. He received a summons in the year 1135, to appear before king Stephen, which he answered by arming his men, and expelling the foreigners, who had taken possession of Cardigan-shire and Pembrokeshire, of whom he slew above 3000. He celebrated the recovery of his dominions by a splendid feast at his palace of Ystrad Towy, to which he invited all who would come in peace from every part of Wales. Every variety of meat and liquors was provided with the greatest profusion, and mental entertainment was also afforded by the poets and musicians, who attended in great numbers, and were munificently rewarded, besides every kind of representations, and manly games. This feast continued forty days, and was honoured by the presence of Gruffydd ab Cynan, and his sons. Gruffydd ab Rhys spent the remainder of his reign in reforming and enforcing the laws. He died in 1136, greatly lamented, and is called by the historian Caradawg of Llangarvan, the bravest, the wisest, the most merciful, the most generous, the most just, of all the princes of Wales. He was succeeded by his son Rhys. (*Brut y Tywysogion. Myv. Arch.*)

GRUFFYDD (AB TUDYR AB HYWEL,) a poet who flourished from 1500 to 1540. His works are preserved in Manuscript.

GRUFFYDD (AB YR YNAD COCH,) a poet who flourished from 1260 to 1300. Eight of his compositions are printed in the *Myvyrian Archæology*, one of which is an Elegy on his patron Llywelyn ab Gruffydd, slain in 1282, of which there is a translation in English verse by the Rev. R. Williams of Vron, printed in Jones's *Bardic Museum*.

GRUFFYDD (MAELOR,) a prince of Powys, was the son of Madog ab Meredydd, the son of Bleddyn ab Cynvyn. He was lord of Maelor, Bromfield, and Mochnant is Rhaiadr. In liberality and wisdom, he excelled all the noblemen of his time. He died in 1190, and was buried at Meivod. He left one son, named Madog, whose mother was Angharad, daughter of Owain Gwynedd, and he succeeded to that part of his father's inheritance which was called Powys Vadog. (*Myv. Arch. ii. 580.*)

GRWST, a saint who lived in the early part of the seventh century. He was the son of Gwaith Hengaer, ab Elfin ab Urien Rheged, and Euronwy the daughter of Clydno Eiddin. He founded the church

of Llanrwst in Denbighshire, where his festival was observed on the first of December. (Iolo Morganwg's Welsh MSS. 529.)

GRYG, (GRUFFYDD,) a learned poet, who lived at Penmynydd, in Anglesey, and flourished from 1330 to 1370. He carried on a poetical contention with Davydd ab Gwilym, who was his rival in seeking the affections of a young lady in Anglesey, and considerable animosity existed between them. They were however reconciled in a singular manner. The monks of Gwynlliw's Priory, near Newport in Monmouthshire, sent a messenger to Gruffydd Gryg, with a letter stating that Davydd ab Gwilym was dead, whereupon Gruffydd wrote a pathetic Elegy to his memory, and another letter had been sent at the same time to Davydd with an account of the death of Gruffydd, who was to be buried according to his wish, at Ystrad Flur, where Gruffydd's information stated that Davydd ab Gwilym was also to be buried, and the same day was named for both funerals. Davydd proceeded there immediately, with an affectionate Elegy on Gruffydd, where however, he met that bard with a kind Elegy on him, and great was their astonishment and joy at meeting each other alive. From that time until their death the greatest cordiality and friendship existed between them. The Elegies are printed in Jones and Owen's *Barddoniaeth Davydd ab Gwilym*, 8vo. London, 1789. The other poems which remain by Gruffydd Gryg, continue in Manuscript.

GUTO (Y GLYN,) an excellent poet, who flourished from 1430 to 1460. He was a native of Llangollen in Denbighshire, and domestic bard to the abbot of Llanegwestl or Valle Crucis near that town, to whom some of his poems are addressed. These furnish us with several interesting particulars respecting that abbey which are not attainable elsewhere. (See the *Archæologia Cambrensis*, i. 1, 25.) Many of his poems are addressed to the Herberts of Rhaglan, and others in South Wales; his celebrity as a man of genius making him a welcome guest, when he made the usual triennial circuit through the principality. About 90 of his poems are preserved in Manuscript, the publication of which would be a valuable contribution to the social history of Wales in the fifteenth century.

GUTYN (AB IVAN LLYDAN,) a poet who wrote between 1560 and 1600.

GUTYN (CETHIN,) a poet who flourished between 1550 and 1580.

GUTYN (CYRIOG,) a poet who flourished from 1500 to 1530. He lived at Llanelian in Anglesey. Some of his compositions remain in Manuscript.

GUTYN (MORGANWG,) a poet who flourished from about 1560 to 1600.

GWAETHVOED (VAWR,) a prince of Powys, who flourished in the tenth century. He was the son of Gwrhydyr ab Caradawg ab Lles Llawddeawg ab Ednyved ab Gwineu ab Gwinog Varv sych ab Ceidio ab Corv ab Cynog Vawr ab Tegonwy ab Teon. He married

Morvydd, the daughter of Ynyr Ddu, king of Gwent, and he was the stock from which many of the ancient families of Wales derived their descent. He was succeeded by his son Gwerystan.

GWAETHVOED (VAWR,) the prince of Ceredigion, and lord of Cibwyr, was the son of Eunydd ab Cadivor ab Peredur Peiswyrdd ab Eneon ab Eunydd, descended from Gwyddno Garanhir. He is recorded in the Triads as one of the three "hualogion Teyrnedd," bandwearing princes, who assumed those insignia of royalty like the primitive kings of Britain instead of crowns; the other two were Morgan Mwynvawr, and Elystan Glodrudd. (Myv. Arch. ii. 64.) He lived in the eleventh century, and is frequently confounded with the preceding. (See Vaughan's *British Antiquities Revived*.) His issue were Cedivor, lord of Ceredigion; Cynan Veiniad, lord of Tevana; Rhydderch, lord of Gwinvai; Aeddan, lord of Grismwnt; Gwyn, lord of Castell Gwyn; Bach, lord of Ysgynvraith; Ednowain, lay abbot of Llanbadarn Vawr, who entertained archbishop Baldwyn and Giraldus in 1188, by whom he is called an old man, "waxen old in iniquity;" Cynddrych, lord of Seinghenydd; Cinillin, lord of the Cwm; and Cristian, abbess of Tal y Llychau.

GWAIR (GWRYD VAWR,) or according to some MSS. Gweirwerydd Vawr, is recorded in the Triads as one of the three "cyndyn-awg," or obstinate chiefs, who could be diverted by no one from their designs. The other two were Eiddilig Cor, and Trystan ab Tallwch. (Myv. Arch. ii. 19, 99.)

GWAIR, the son of Gwestyl, a celebrated warrior who flourished in the early part of the sixth century. He is recorded in the Triads as one of the three "taleithiawg cād," or coronetted chiefs of battle. The other two were Cai ab Cynyr and Trystan ab Tallwch. (Myv. Arch. ii. 12.) His name often occurs in the Mabinogion, and he is frequently alluded to by the old poets as remarkable for his melancholy disposition. (See Guest's *Mabinogion*, ii. 440.)

GWALCHMAI, the son of Gwyar, an illustrious chief who lived in the early part of the sixth century. He was the nephew of Arthur, being the son of his sister Anna by Gwyar her second husband. He is celebrated in the Triads as one of the three "golden-tongued" knights of the court of Arthur, the other two were Drudwas and Eliwlod, and such was their eloquence that no one could refuse whatever they asked. In another Triad he is recorded as one of the three "dyn goreu wrth osp a phellenigion," the three most courteous men towards guests and strangers; the other two being Cadraith and Garwy. In another Triad Gwalchmai, Llechau, and Rhiwallon are called the three "deivnogion," or scientific ones of the Isle of Britain, to whom there was nothing of which the elements and material essence were unknown. (Myv. Arch. ii. 3, 17, 19, 69, 74.) In consequence of these great attainments, Gwalchmai was a distinguished character in Welsh romance, and his name being latinized into Walganus, and Walweyn,

was changed by the French into Gawain. William of Malmesbury states that in the year 1086, the tomb of Gwalchmai or Walwen as he calls him was discovered on the sea shore in a province of Wales, called Rhos in Pembrokeshire, where there is a district still called in Welsh Castell Gwalchmai, and Walwyn's castle. (See Guest's *Mabinogion* i. 122.) He was killed in the beginning of the civil wars between his uncle and Medrawd his half brother.

GWALCHMAI (AB MEILYR,) one of the most eminent poets of the twelfth century, and a skilful performer on the harp, was a native of Anglesey. He is said to have accompanied Richard the first to the holy wars. He flourished from 1150 to 1190. Twelve of his poems are preserved and printed in the *Myvyrian Archæology*, which are admirable for their poetic excellence, and one of them addressed to Owain Gwynedd on the battle of Tal y voel in 1158, is printed with an English translation in the *Cambrian Register*, i. 407.

GWALLAWG (AB LLENWAG,) a chieftain of the vale of Shrewsbury, who lived in the early part of the sixth century. He is recorded in the *Triads* as one of the three "post cād," or pillars of battle of the Isle of Britain; the other two were Dunawd Fur, and Cynvelyn Drwsgl, and they were so styled because they excelled all that ever existed in placing their men in battle array, and in leading them on to the conflict. In another Triad he is called one of the three "aerveddawg," or grave-slaughterers of the Isle of Britain; the other two were Selyv ab Cynan Garwyn, and Avaon the son of Taliesin, and they were so styled because they avenged their wrongs in continuing the slaughter from their graves. (*Myv. Arch.* ii. 69.) Among the poems attributed to Taliesin and which are printed in the *Myvyrian Archæology*, there are two addressed to Gwallawg, in which the scenes of his battles are named, and it is said of him that his fame extended from Caer Clud, or Dunbarton, to Caer Caradawg, or Salisbury. His name also occurs in Llywarch Hên's *Elegy on Urien Rheged*, and he was one of the three northern kings, who united with that prince for the purpose of opposing Ida's successors. (See *Turner's Anglo Saxons*, b. iii. c. 4.) In the *Welsh Chronicles* he is mentioned as one of the knights who were present at the coronation of king Arthur, and he is recorded to have been slain in the last battle between that sovereign and the Romans. (*Brut Gr. ab Arthur, Myv. Arch.* ii. 320, 347.) According to *Englynion y Beddau*, he was buried on the banks of the river Carrog in Caernarvonshire. (See also Guest's *Mabinogion*, ii. 162.)

GWAWL, the daughter of Coel Coedhebawg, and sister of Elen, a princess who lived about the beginning of the fourth century. She was the wife of Edeyrn, the son of Padarn Beisrudd, and the mother of Cunedda Wledig. She is recorded as one of the three instances of the sovereignty descending by the female line. (*Iolo Morganwg's Welsh MSS.* 527.)

GWAWR, one of the daughters of Brychan Brycheiniawg, was the wife of Elidr Lydanwyn, by whom she was the mother of Llywarch Hên.

GWAWRDDYDD, one of the daughters of Brychan Brycheiniawg, was the wife of Cadell Deyrnllwg, by whom she was the mother of St. Cyngen. She is sometimes called Gwenddydd, and was buried at Towyn in Merionethshire.

GWDION, was the son of Don, king of Llychlin, who first invaded Ireland and conquered it, and then led sixty thousand Irish and Llochlynians to North Wales, A.D. 267, which country they kept possession of for 129 years, when Caswallawn Law Hir expelled them, and slew Serigi Wyddel, their prince, at Llanygwyddyl in Anglesey. Gwdion ab Don, who is styled king of Môn and Arvon, was highly celebrated for his knowledge and sciences, and he is said to have first taught literature from books to the Irish of Anglesey and Ireland, whereupon both these countries became pre-eminently famed for knowledge and saints. (Iolo Morganwg's Welsh MSS. 468, 472.) Gwdion is recorded in one Triad as one of the three "buelydd gosgordd," or tribe-herdsmen of the Isle of Britain, and he tended the cattle of Gwynedd Uch Gonwy. In another he, and Gwyn ab Nudd, and Idris are called the three "gwyn serenyddion," or sublime astronomers. The milky way is called from him *Caer Gwdion*; the poets feigned that he travelled through the heavens in search of a lady who had eloped with Goronwy Bevr, and that he left a track behind him, since called *Caer Gwdion*, or the milky way; when he found the lady he changed her into an owl; that is, he exposed her so that she was ashamed of being seen by daylight. His scientific acquirements gave him a distinguished character in Welsh Romance, and frequent allusions are made to him as an enchanter, by the early Welsh poets. He is said to have been instructed in magical arts by the great master Math ab Mathonwy, and in the Mabinogi of that name his adventures are detailed at length. We learn from the *Englynion y Beddau* that he was buried at Morva Dinlle in Caernarvonshire. (Myv. Arch. i. 66, 157. ii. 7, 12, 70, 71.)

GWEIRYDD (WLEDIG,) otherwise called Adarweinidog. See Arviragus.

GWEIRYDD, the son of Owain, a chieftain of Glamorgan, who was slain A.D. 873, when fighting in aid of Rhodri Mawr, by the Saxons in Anglesey. (Myv. Arch. ii. 481.)

GWEN, a saint who lived in the fifth century. She was one of the daughters or grand-daughters of Brychan Brycheiniawg. She was married to Llyr Merini, by whom she was the mother of Caradawg Vreichvras. She founded the church of Talgarth in Breconshire, where she was afterwards murdered by the pagan Saxons. Ecton calls her Gwendeline. (Iolo Morganwg's Welsh MSS. 520.)

GWEN, the daughter of Cywryd ab Crydon, is recorded in the Triads as one of the three "gwenriain," or immaculate ladies of the

Isle of Britain. The other two were Creirwy and Arianrod. (Myv. Arch. ii. 16, 73.)

GWEN, a chieftain mentioned by Aneurin in the Gododin.

GWEN, the most valiant of the twenty-four sons of Llywarch Hên, was slain on the ford of Morlas, a brook which rises in Selattyn mountain near Oswestry, and flows into the Ceiriog. The name of Gwên is preserved in Prys Gwên, a gentleman's residence near the Morlas in the parish of St. Martin's.

GWEN (TEIRBRON,) a saint who lived in the sixth century. She was the daughter of Emyr Llydaw, and the mother of St. Cadvan.

GWENABWY, the son of Gwên, a chieftain who is mentioned in the Gododin, and represented by Aneurin particularly to deplore the catastrophe at Cattrath. (Myv. Arch. i. 5.)

GWENASETH, a saint who flourished in the sixth century. She was the daughter of Rhuvon Rhuvoniog ab Cunedda, and was married to Pabo Post Prydain.

GWENAVWY, one of the daughters of Caw, a saint who lived in the early part of the sixth century, but there are no churches bearing her name.

GWENDDOLEU, according to the Welsh Bruts was the daughter of Corineus, and was married to Locrinus the second king of Britain. On the death of her father, Locrinus deserted Gwenddoleu for Essyllt, of whom he had long been enamoured, and whom he kept in privacy, but his injured wife retired to Cornwall, which was her dower, where she raised an army and attacked the forces of Locrinus, on the river Vyrram, where he was slain in battle. Gwenddoleu now took the sovereignty into her own hands, and caused Essyllt and her daughter Havren to be drowned, and after a reign of twelve years she gave up the government to her son Madog, and retired into private life. (Myv. Arch. ii. 118.)

GWENDDOLEU, the son of Ceidio ab Garthwys, was a distinguished chieftain of North Britain. He is recorded in one Triad as the head of one of the three "teulu diwair," or faithful tribes of the Isle of Britain, and his men maintained the war for six weeks after he was slain in the battle of Arderydd, A.D. 577. The other two were Caswallawn and Gavran. In another Triad he is joined with Cynvar and Urien, under the title of the three "tarw câd," or bulls of battle, from their impetuosity in rushing upon the enemy. Gwenddoleu was the patron of Merddin the poet, and he was brought up in the Christian faith with his brothers Cov and Nudd, at the college of St. Illtyd. Tawlbwrdd Gwenddoleu, or the chessboard of Gwenddoleu ab Ceidio, was one of the thirteen *Brenindlysau*, or royal curiosities of the Isle of Britain. If the men were placed upon it, they would play of themselves. The chequers were of gold, and the men were of silver. (Myv. Arch. ii. 4, 7, 60, 70. Jones's Bardic Museum, 49.)

GWENDDWYN, one of the daughters of Cyndrwyn, a prince of

part of Powys, towards the close of the fifth century. She was the sister of Cynddylan.

GWENDDYDD, one of the daughters of Brychan. She is supposed to be the same as Gwawrddydd.

GWENHWYVACH, one of the wives of king Arthur, who is recorded in the Triads, as having given one of the three "engir balvawd," or mischievous blows of the Isle of Britain, by striking Gwenhwyvar, which was the original cause of the battle of Camlan. The other two blows were given by Matholwch and Golyddan. (Myv. Arch. ii. 65.)

GWENHWYVAR, the daughter of Gwythyr ab Greidiol of the North, was the first of the three successive wives of Arthur, who bore the same name. During the absence of her husband in the wars, she ran away with Melwas, a prince of North Britain, who had disguised himself in a garment made of leaves, and met her when she had gone with her attendants, on May morning, to gather birch for garlands to welcome the summer. (See Jones's Bardic Museum, 20. Myv. Arch. i. 173.)

GWENHWYVAR, the second wife of king Arthur, was the daughter of Gawryd Ceint, or Gwryd Gwent, according to some MSS. (Myv. Arch. ii. 12, 73.)

GWENHWYVAR, the third wife of king Arthur, was the daughter of Gogyrvan Gawr; she was dethroned in the absence of Arthur, by Medrawd, at the instigation of Gwenhwyvach, who had fallen out with the queen about two nuts, which produced a box on the ear, which was the cause of the quarrel which proved so fatal to the Britons. Her character is preserved in a couplet still current in Wales. "Gwenhwyvar merch Gogyrvan Gawr, Drwg yn vechan, gwaeth yn vawr." i. e. Gwenhwyvar the daughter of Gogyrvan Gawr, bad when little, worse when grown up. The bones of Gwenhwyvar are said to have been discovered with those of Arthur at Glastonbury in 1179, and the queen's hair which remained was "to the sight fair and yellowe." The name of Gwenhwyvar under the various forms of Guenever, Genievre, and Geneura is familiar to those who are conversant with early romance. (Myv. Arch. ii. 65, 66, 73. See also Guest's Mabinogion, i. 98.)

GWENLLIANT, the daughter of Gruffydd ab Cynan, was the wife of Gruffydd ab Rhys, prince of South Wales, by whom she had several children. In 1135, during the absence of her husband in North Wales, who had gone to procure aid from his father-in-law, she took the field in person at the head of her own forces, attended by her two sons. But her army was defeated near Cydweli, by Maurice de Londres, the Norman lord of that territory. Morgan one of her sons was slain in action, and the other Maelgwn taken prisoner, and she herself was beheaded by the command of the victorious enemy. This circumstance clearly contradicts the assertion of Florentius monk of Worcester, that Gwenlliant had by deceitful practices caused the death of her husband. (Giraldus Cambr. Itiner. ch. ix.)

GWENLLWYVO, a saint whose date is uncertain. She founded the church of Llanwenllwyvo in Anglesey.

GWENO, a name that is the theme of amatory poets, corresponding with Venus.

GWENOG, a saint whose date is uncertain. She founded the church of Llanwenog in Cardiganshire, and her festival is January 3.

GWENONWY, a beautiful woman, frequently alluded to by the poets, but whose history is unknown.

GWENT, (**RICHARD**, D.C.L.) a native of South Wales, was a member of All Souls college Oxford, and was admitted Bachelor of Canon Law, in 1518, and was afterwards appointed principal or chief moderator of the Canon Law school, and in 1524, he took his degree of Doctor of Civil Law, about which time he was appointed archdeacon of Brecknock. He was presented to the rectory of St. Peter's Cheap in 1534, and also to the archdeaconry of London. He was also installed archdeacon of Huntingdon, prebendary of Totenhall, in the cathedral of St. Paul's, April 12, 1543, but he died within a few months after. He was well known to Leland the antiquary, who in his "*Encomia illustrium et eruditorum virorum in Anglia*," highly celebrates him by the name of Richard Ventanus Juridicus, for his virtues and learning. (Wood's Athen. Oxon. Willis's Survey of St. David's.)

GWENVAEN, a saint who flourished in the early part of the sixth century. She was the daughter of Pawl Hên, or Paulinus of Tygwyn ar Dâv, and sister of St. Peulan. She founded the church of Rhoscolyn, in Anglesey, which was anciently called Llanwenvaen, and her festival is November 5.

GWENVREWI, or St. Winifred, a very celebrated saint, flourished about the commencement of the seventh century. According to the legend she was the daughter of noble parents, her father was Thewith, a powerful lord in the parts about Holywell. Her mother was Wenlo the sister of St. Beuno, who obtained from Thewith a portion of ground for the erection of a church, and was appointed the religious instructor of his niece. Caradog the son of Alan a neighbouring prince being struck with her beauty, offered her violence, upon which she fled towards the church of Beuno. Enraged at his disappointment he pursued her, and struck off her head which rolled down the hill, and stopped near the church, where a most pure and abundant spring burst forth, and has flowed without ceasing until this day. St. Beuno took up the head, and having offered his prayers, placed it on the corpse, which instantly united, and a slender white line around her neck shewed where the miraculous junction was effected. St. Winifred survived her decollation fifteen years, and she became abbess of a convent at Gwytherin in Denbighshire, where she was buried near the graves of St. Cybi, and St. Sannan, and her bones rested there until the reign of king Stephen, when they were translated with great pomp to the abbey of Shrewsbury, and she continued for many ages

an object of superstitious reverence. The memory of her first death is celebrated on the 22nd of June, and of her translation the 3rd of November. She is the patron saint of Holywell in Flintshire. Her legend is well told in Welsh verse by the poet Tudur Aled. (See Cressy's Church History. Fleetwood's Life of St. Winifred. Pennant's Tours in Wales.)

GWENVRON, the daughter of Tudwal Tudglyd, is recorded in the Triads as one of the three "diweirverch," or chaste ladies of the Isle of Britain. The other two were Trywyl and Tegau Eurvron. (Myv. Arch. ii. 13, 73.)

GWENVYL, a saint who flourished in the fifth century, was one of the grand-daughters of Brychan Brycheiniawg. There was formerly a chapel called Capel Gwenvyl, founded by her in the parish of Llanddewi Brevi in Cardiganshire. Her festival was November 1.

GWENWYNWYN (AB NAV,) is recorded in the Triads as one of the three "llyngesawg," or admirals of the fleet of the Isle of Britain. Each of them had the command of six score ships, having six score men in each. The other two were Geraint ab Erbyn, and March ab Meirchion. (Myv. Arch. ii. 68.) His name also occurs in the Mabinogi of Cilhwch and Olwen.

GWENWYNWYN, the son of Owain Cyveiliog, succeeded on the death of his father, A.D. 1197, to the principality of upper Powys, which henceforward was called Powys Gwenwynwyn. This prince was remarkable for the mutations of his policy and character. In 1198, he rashly faced the disciplined forces of England in the open plain, when he was defeated with a terrible loss of men. In 1203, he submitted to Llywelyn ab Iorwerth, prince of Wales, but soon after repairing to Shrewsbury, he was arrested by the English, and forced to become a vassal to the king of England. In the mean time, Llywelyn invaded the country, and took possession of all his castles and towns. In 1211, Gwenwynwyn joined king John in the invasion of Wales, but in the following year he was reconciled to Llywelyn. In 1215, he again joined king John, when his territories were laid waste by Llywelyn, and he himself fled to the earl of Chester. He was succeeded by his son Gruffydd.

GWENWYS, of Powys, the chief of one of the five plebeian tribes of Wales. The others were Blaidd Rhudd, Adda Vawr, Heilyn, and Alo.

GWERNEN, the son of Clydno or Clydro, a poet who flourished from 1270 to 1320. Some stanzas by him are preserved in the Myvyrian Archæology, vol. i.

GWERVYL, the daughter of Hywel Vychan, generally called Gwervyl Mechain, an elegant poet who flourished from 1460 to 1490. Some of her compositions are preserved in Manuscript.

GWERYDD, the son of Cadwn ab Cynan ab Eudav, a saint who lived in the fifth century. He founded the church of Llanwerydd in

Glamorganshire, which is now called St. Donat's. (Iolo Morganwg's Welsh MSS. 496, 538.)

GWERYDD (AB RHYS GOCH,) a chieftain of the hundred of Talybolion in Anglesey, who lived about the commencement of the twelfth century. He lived at Caedegog, the hamlets and tenements of which bear the names of his children and grandchildren, in the time of the princes, Owain Gwynedd, and his son, Davydd ab Owain. He is the head of one of the fifteen tribes of North Wales, from whom a few families still trace their direct descent. He bore "argent on a bend sable, three lions' heads caboched of the first," or according to other authors, three leopards' faces.

GWERYSTAN, one of the sons of Gwaethvoed Vawr, who lived in the middle of the tenth century. He obtained as his patrimony a portion of Powys.

GWESYN, is recorded in the Triads as one of the three chief national shepherds of the Isle of Britain, the number of whose respective flocks was rated at 120,000. The other two were Pibydd Moel and Colwyn; Gwesyn kept the flocks of Goronwy ab Ednywain, king of Tegengl and Rhyvoniog. (Myv. Arch. ii. 71.)

GWGAN (AB CLYDNO,) a poet who flourished between 1370 and 1400.

GWGAN (AB MORYDD AB LLYWARCH LLWYD,) a prince of Caredigion, or Cardiganshire, who was drowned in the river Llychwr in Gower, when engaged in the expulsion of the Danes from that country, A.D. 870. (Chronicles of the Princes, Myv. Arch. ii. 480.)

GWGAN (BRYDYDD,) a poet who flourished from 1190 to 1240. Some stanzas addressed by him to Llywelyn ab Iorwerth are printed in the Myvyrian Archæology, i. 337.

GWGAN (GLEDDYVRUDD,) or with the crimson sword, is recorded in the Triads, as one of the three "ysgymmydd aerau," or blocks of battle of the Isle of Britain; the other two being Gilbert the son of Cadgyffro, and Morvran ail Tegid. In another Triad he is called one of the three sentinels of the battle of Bangor, which was fought A.D. 607; the other two were Madawg ab Rhun, and Gwion ab Cyn-drwyn, and the name of his horse, which was Bucheslom, is preserved in the Trioedd y Meirch. (Myv. Arch. ii. 6, 15, 20.)

GWGAWN (GWRON,) the son of Peredur ab Eliver Gosgordd-vawr, is recorded in the Triads as one of the three "lleddv unben," or unambitious princes, who having devoted themselves to bardism, refused sovereign power, when it was offered to them. The other two were Manawydan ab Llyr and Llywarch Hên. In another Triad he is called one of the three "Galovydd," or heralds, who regulated the laws of war. The other two were Greidiol and Trystan. He flourished near the close of the sixth century. (Myv. Arch. ii. 15, 64.)

GWGAWN (LAWGADARN,) or the strong handed, is recorded in the Triads as one of the three "gyrddion," or strong men of the Isle

of Britain; his feat was the rolling of the stone of Maenarch from the valley to the top of the mountain, which no fewer than sixty oxen could draw. The other two were Gwrnerth Ergydlym, and Eidiol Gadarn. (Myv. Arch. ii. 68.)

GWILYM (AB HYWEL,) a poet who flourished between 1580 and 1620, according to the Cambrian Biography, but 1390 is the date given by Moses Williams, in his Index.

GWILYM (AB IEUAN HEN,) an eminent poet who flourished from about 1440 to 1480. His poems are preserved in Manuscript.

GWILYM (AB SEVNYN,) a good poet who flourished between 1430 and 1470. His compositions are preserved in Manuscript.

GWILYM (DDU O ARVON,) an eminent poet who flourished from 1280 to 1320. Three of his poems are printed in the Myvyrian Archaeology, i. 408, two of which are addressed to Sir Gruffydd Llwyd in prison.

GWILYM (GWYN,) a poet who flourished between 1560 and 1600.

GWILYM (TEW,) a poet who flourished from 1430 to 1470. He presided at the Glamorgan Gorsedd in 1460, and his poems are preserved in Manuscript. Another poet who assumed this name, but whose real name was William Moses, lived at Merthyr Tydvil, and died there at an advanced age, in the early part of the present century. He published a volume of poetry, containing several pieces of considerable merit.

GWINN, (ROBERT,) was a native of Wales, and was educated at Oxford, where he took his degree of B.A. in 1568, and in 1571, leaving the university, he went to Douay, where he was admitted into the college and distinguished himself by his great proficiency in divinity. He afterwards returned to England, and settled in Wales as a secular priest, where he wrote several religious books in the Welsh language, according to Anton. Possevinus de Scriptor. Ecclesiasticis, but the titles of which are omitted by him. He is also said in 1591 to have translated into Welsh, Parsons's "Christian Directory, or the Resolution," which was also done by Dr. John Davies of Mallwyd. (Wood's Athen. Oxon.)

GWIAWN, the son of Cyndrwyn, a prince of Powys, is recorded in the Triads as one of the three sentinels of the battle of Bangor Orchard in A.D. 607. The other two were Gwgawn Gledgyvrudd and Madawg ab Rhun. (Myv. Arch. ii. 15.) A saying of his is preserved in "Chwedlau y Doethion," Hast thou heard the saying of Gwiawn, the observer of accurate sight? The mighty God will determine every right? (Iolo Morganwg's Welsh MSS. 658.)

GWIAWN (BACH,) a poet who was a native of Llanvair Caereinion in Powys, and flourished about A.D. 470. There are no compositions by him now extant. A saying of his is preserved in "Chwedlau y Doethion," Hast thou heard the saying of Gwiawn Bâch, teaching a just law? Every claim is right where there is justice. (Ibid. 663.)

GWLADUS, one of the daughters or grand-daughters of Brychan Brycheiniawg. She was the wife of Gwynllyw Vilwr ab Glywys of Glywyseg, or Gwynllwg in Monmouthshire, and the mother of Cattwg.

GWLADUS, one of the daughters of Cyndrwyn, a prince of Powys.

GWLEDYR, one of the daughters of Cyndrwyn.

GWODLOYW, a saint who flourished in the sixth century. He was the son of Glywys Cerniw ab Gwynllyw Vilwr; he was first a teacher and confessor in the college of Cattwg, and afterwards a suffragan or local bishop of a district in the diocese of Llandaff.

GWRALDEG, king of Garthmadryn, which is the present county of Brecon, from A.D. 220 to 270. His daughter Morvydd was married to Teithell ab Amwn Ddu, about the year 260, the issue of whom was a son called Tydeyrn, who was the father of Tudwallt, who lived to about the middle of the fourth century. Tydwallt had a son called Tudyr, the father of Marchell, who married Aulach, by whom he had Brychan Brycheiniawg.

GWRDDELW, or according to some Manuscripts Gwrddyly, one of the sons of Caw y Coed Aur, a saint who flourished in the sixth century. He is said to have founded a church at Caerlleon on Usk.

GWRDDINAL, the son of Ebri, one of the characters in the *Ma-binogion*.

GWRDDYLAD (**GAWR**), is recorded in the *Triads* as one of the three foreign princes of Britain. The other two were Cystennyn and Morien. (*Myv. Arch.* ii. 64.)

GWRGANT (**AB ITHEL**), a prince who succeeded to the throne of Glamorgan, A.D. 994, and died in 1030. Caradawg of Llangarvan says of him that he was a wise and peaceful prince, and gave lands to the poor for ever, and gave protection and privilege to every cultivator of land, giving them a voice in all national assemblies, and a freedom from serving any offices against their consent. (*Myv. Arch.* ii. 506.) A saying of Gwrgant's is preserved in "*Chwedlau y Doethion*," Hast thou heard the saying of Gwrgan, the renowned king of Morganwg? God is on the side of every merciful person. (*Iolo Morganwg's Welsh MSS.* 662.)

GWRGANT (**AB IVOR**), a nobleman of Dyved in the early part of the twelfth century. He was the son of Gwyn ab Collwyn ab Llawrodd ab Seisyllt ab Cynan Cant Ysgwyd ab Sawl ab Meirig ab Meredydd ab Bledri ab Pilius Hen brenin Dyved.

GWRGANT, the son of Rhys ab Iestyn, a nobleman of South Wales, who was the best and most learned poet of his age. He was killed in 1156, by Ivor ab Meurig of Senghennydd, but his death was avenged by Morgan ab Owain ab Caradawg, who slew Ivor. (*Myv. Arch.* ii. 567.)

GWRGANT (**VARVDRWCH**), the son of Beli ab Dyvnwal, ac-

according to the Welsh Bruts, succeeded his father on the throne of Britain, in the fourth century before the Christian era. He was of a peaceful character, but when war arose, he carried it on vigorously, until he reduced the enemy to submission. He warred against Norway and Denmark, and gave lands to the Irish in Ireland, which still continue in the possession of their descendants. He died after a reign of 14 years. (Myv. Arch. ii. 456. Greal, 5.)

GWRGI (AB ELIVER,) is alluded to in one Triad under the title of the three "gwyndorllwyth," or blessed births of the Isle of Britain; he with his brother Peredur, and sister Ceindrech Benasgell, being born at one birth. From another Triad we learn that he and his brother Peredur were at the head of one of the three "anniwair deulu," or faithless tribes of Britain, who were thus branded with infamy, for the following reason: Gwrgi and Peredur joined their allies at Caer Gran against the Saxon prince Ida in the year 584, but on the day previous to the battle, their men deserted them, and they were both slain. The other two faithless tribes were those of Goronwy Bevr, and Alan Vorgan. (Myv. Arch. ii. 13, 70, 80.) Gwrgi and Peredur were saints of the college of Iltyd, and a saying of Gwrgi is preserved in "Chwedl-au y Doethion," Hast thou heard the saying of Gwrgi, counselling on the sunday? The lucky needs only to be born. (Iolo Morganwg's Welsh MSS. 530, 654.)

GWRGI (GARWLWYD,) is recorded in the Triads as one of the three "Carnvradwyr," or arrant traitors of the Isle of Britain, who were the causes of transferring the sovereignty to the Saxons. The other two were Medrawd and Aeddan. Gwrgi joined Edelfled, king of the Saxons, whose sister he married, and at whose court he acquired a taste for human flesh, and would afterwards eat no other food. In order to gratify his cannibalism, he selected the youth of the Cymry of either sex, one of whom was slain every day, and two on saturday to save slaughtering on the sunday. He was at length killed by Diffe-dell. (Myv. Arch. ii. 9, 13, 65.)

GWRGON, one of the daughters of Brychan Brycheiniawg. She was married to Cadrod Calchvynydd, who flourished about A.D. 430. She was abused by Tynwedd Vaglog. (Myv. Arch. ii. 44.)

GWRHAI, one of the sons of Caw, a saint who flourished in the sixth century. He was a member of the college of Deiniol, and founded the church of Penystrywad in Arwystli Montgomeryshire.

GWRHAVAL, one of the heroes who fought at the battle of Cattraeth, mentioned by Aneurin in the Gododin.

GWRHIR (GWARTHEGVRAS,) one of the warriors of Arthur, mentioned in the Mabinogion.

GWRHIR (GWASTAD IEITHOEDD,) is celebrated for an extraordinary aptitude in acquiring languages. Allusion is made to him in the "Englynion y Clywed," as being perfect in all languages; and in a composition by Iolo Goch, printed in the "Cydymaith Diddan," he is said never to have heard a language with his ears that he would

not utter it with his tongue as fast as he heard it. (See Notes to Guest's *Mabinogion*, ii. 165, 344. *Myv. Arch.* i. 172.)

GWRHIR, the bard of St. Teilo, was a saint of the college of Catwg, who lived in the sixth century. He founded the church of Llysvaen in Glamorgan. He is also recorded in the *Triads* as one of the three primary instructors of Britain; the other two were Tydain and Menw. A saying of his is also preserved in "*Chwedlau y Doethion*," Hast thou heard the saying of Gwrhir, the servant of Teilo, a bard of truthful language? Whoso deceives shall be deceived. (*Iolo Morganwg's Welsh MSS.* 657.)

GWRIAD, the brother of Rhodri Mawr, who was slain in the same battle with him by the Saxons in Anglesey, A.D. 873. (*Myv. Arch.* ii. 481.)

GWRIAD, the son of Gwrien of North Britain, is recorded in the *Triads* as one of the three princes of foreign origin, who were elected to sovereign rule for their prowess in battle. The other two were Cadavael Wyllt, who was made king of North Wales, and Hyvaidd the son of Bleiddig, who had a principality in South Wales. Gwriad lived in the early part of the sixth century, and fought at the battle of Cattrath. (*Myv. Arch.* ii. 17, 22, 62.)

GWIRIN, the son of Cynddilig, the son of Nwython ab Gildas, a saint who flourished in the sixth century. He founded the church of Llanwrin in Montgomeryshire.

GWRMAEL, the son of Cadvrawd ab Cadvan, a saint who flourished in the early part of the fourth century. He is said to have founded a church in Gloucester.

GWRNACH (GAWR,) a character whose name occurs in the ancient Welsh romances.

GWRNERTH, the son of Llywelyn ab Tegonwy ab Teon, of Trallwng or Welshpool in Montgomeryshire, was a saint who lived at the close of the sixth century. There is a religious dialogue in verse between him and his father Llywelyn, which is printed in the *Myvyrian Archæology*, vol. i. 162. the composition of which is attributed to St. Tysilio. Gwrnerth was commemorated April 7.

GWRNERTH (ERGYDLYM,) or the sharpshooter, is recorded in the *Triads*, as one of the three "gyrddion," or strong men of the Isle of Britain. The other two were Gwgawn Lawgadarn, and Eidiol Gadarn. Gwrneth slew the largest bear that was ever seen with a reed arrow. (*Myv. Arch.* ii. 68.)

GWRON, the son of Cynvarch, a bard who flourished in the sixth century. He is recorded in the *Triads* as one of the three who reduced into a system the privileges and institutes of bardism. The other two were Plennydd and Alon. (*Myv. Arch.* ii. 67.) In the "*Englynion y Gorugiau*," it is said that the achievement of Gwron, was the devising of ornament, and polished order, for poetic compositions; and the exalting of excelling energy. (*Iolo Morganwg's Welsh MSS.* 669.)

GWRTHELI, a saint whose date is not known. He is also called **Gartheli**, and he founded Capel Gartheli in Llanddewi Brevi, Cardiganshire.

GWRTHEVYR, the son of **Gwrtheyrn**, or **Vortimer** the son of **Vortigern**, was elected king of the Britons, on the deposition of his father for inviting over the Saxons. **Gwrtheyvr** defeated them in four battles, but after a reign of four years he was poisoned by the contrivance of his stepmother, **Rhonwen** or **Rowena**, about A.D. 468. **Gwrtheyvr** is called **Vendigaid**, or the Blessed, in the Welsh Chronicle of **Gruffydd ab Arthur**, for his care in restoring the churches; and he is also recorded in the **Triads** as one of the three "**men'wedigion teyrnedd**," or canonized kings of Britain. In another **Triad** it is said that the bones of **Gwrtheyvr Vendigaid** formed one of the three "**madgudd**," or prosperous concealments of the Isle of Britain, for as long as they were preserved, no hostile attack on the inhabitants would be successful, but they were revealed by his father **Gwrtheyrn**. (*Myv. Arch.* ii. 7, 9, 11, 66, 252.)

GWRTHEVYR, who is called **Wortiporius** by **Geoffrey of Monmouth**, succeeded **Cynan Wledig** as king of the Britons. He suppressed an insurrection of the Saxons, who were aided by a large body of their friends from Germany, and after a reign of four years was succeeded by **Maelgwn Gwynedd**. (*Myv. Arch.* ii. 359.)

GWRTHEYRN (**GWRTHENAU**), or **Vortigern**, was originally lord of **Ergyng** and **Enas**, and according to the Welsh Chronicles was one of the council whose opinion was held in the greatest estimation. On the death of **Constantine**, he took his son **Constans** from the monastery into which he had retired, and made him king, securing to himself all the real power as prime minister. By the aid of some **Picts**, whom he had selected for the king's body guard, he succeeded in his treasonable designs of murdering the king, and placing himself on the throne without the consent of the chiefs. To secure himself he invited over the Saxons under **Hengist** and **Horsa**, A.D. 454. And soon afterwards he married **Rhonwen**, or **Rowena**, the daughter of **Hengist**, upon whom he bestowed the earldom of **Kent**. In 464, the Britons succeeded in defeating the Saxons, and then made his son **Vortimer** king instead of **Vortigern**, but the former having been poisoned by the means of his stepmother in 468, **Vortigern** was set on the throne a second time, and reigned until 481, when he was attacked by **Emrys** and **Uthyr**, the sons of **Constantine**, in his castle of **Goronwy** in **Ergyng** on the **Wye**, which with him was destroyed by fire. There are several notices preserved of **Gwrtheyrn** in the Welsh **Triads**. In one he is called one of the three "**gwyr gwarth**," or disgraceful men of the Isle of Britain, for inviting over, and joining the Saxons, and treacherously causing the death of **Cystennyn Vychan**, or **Constans**, and banishing his brothers **Emrys** and **Uthyr**. The other two were **Avarwy** and **Medrawd**. In another **Triad** for the same reason he is called one of the three

“carnvradwyr,” or arrant traitors, with Avarwy and Medrawd. In another Triad he is said to have formed one of the three “bradgyvarvod,” or treacherous plots, by causing a meeting to be held of the British nobles and the Saxons on the mountain of Caer Caradog, when the massacre of the long knives was perpetrated; the two others were caused by Avarwy and Medrawd. In another Triad it is stated that Avarwy, Gwrtheyrn, and Medrawd, were three whose families were for ever deprived of their rights and privileges. Gwrtheyrn for inviting over the Saxons to support him in his tyranny, and giving them land in the Isle of Thanet, and espousing Alis Rhonwen, and settling on the son he had by her, called Gotta, an unjust possession of the crown, by which means the Cymry lost the sovereignty of Britain. In another Triad he is called one of the three “carnveddwon,” or arrant drunkards of the Isle of Britain, because he gave the Isle of Thanet, in his drunkenness, to the Saxons for Rhonwen. The other two were Geraint Veddow, and Seithenyn. (Myv. Arch. ii. 3, 4, 19, 61, 64, 72, 268.) There are other particulars relating to Gwrtheyrn given by Nennius, and according to one tradition, he retired to the mountains of Snowdon, where he died, and a tumulus always known by the name of Bedd Gwrtheyrn is supposed to have been the place of his interment, and the neighbouring valley has ever since borne the name of Nant Gwrtheyrn.

GWRTHMWL (WLEDIG,) a prince of the northern Britons, who flourished about the middle of the sixth century. In the Triads he is recorded as the “pen hynaiv,” or chief elder of one of the three “lleithig llwyth,” or regal tribes of Britain, which acknowledged the supremacy of king Arthur. The other two were Maelgwn Gwynedd, and Caradawg Vreichvras. It may be inferred that he was slain by Maelwr of Rhiw, or Allt Vaelwr in Cardiganshire, since there are notices in the Triads of his sons Gwair, and Clais, and Arthaval, riding against Maelwr, upon their horse Erch, to avenge their father’s death. It was one of Maelwr’s customs never to close his gate against a single horse-load, and thus they gained entrance, and slew him. This was one of the three great horse-loads of the Isle of Britain. Gwrthmwl Wledig was also the possessor of one of the three “teirw ellyll,” or spectre bulls of Britain. According to Beddau y Milwyr, his grave was in the wood of Briavael. (Myv. Arch. i. 81, ii. 8, 10, 16, 17, 20, 71, 80.)

GWRTHWL, a saint whose date is uncertain. He founded the churches of Llanwrthwl, in Breconshire, and Maes Llanwrthwl, which formerly existed in Caio, Caermarthenshire. He is commemorated March 2.

GWRVAN (WALLT AVWYN,) one of the agents of Arthur in the ancient Welsh Romances.

GWRVELING, one of the heroes who fell at the fatal battle of Catteraeth, mentioned by Aneurin in the Gododin.

GWYRVYW, a saint who flourished in the sixth century. He was the son of Pasgen ab Urien Rheged. It is said that he founded a church in Anglesey, the site of which is now unknown, and also a chapel, which was called after his name at Bangor Uwch Gonwy in Caernarvonshire, which is now extinct. (Bonedd y Saint. Myv. Arch. ii. 45.)

GWYRWST, according to the Welsh Bruts succeeded his father Rhiwallawn as king of Britain, many centuries before the Christian era, but nothing further is known of him. (Myv. Arch. ii. 137.)

GWYRWST, the second of that name, succeeded Clydno as king of Britain, in the third century before the Christian era, but nothing further is said of him, than that he was succeeded by Meiriawn. (Myv. Arch. ii. 164.)

GWYALVAN, one of the heroes of the Gododin.

GWYAR, a chieftain who was the father of Gwalchmai, and lived at the close of the fifth century.

GWYDNED, one of the heroes of Arthur, mentioned in the Mabinogion.

GWYDNEU (AB LLWYDAU), a character mentioned in the Mabinogion.

GWYDYR, the son of Cynvelyn, according to the Welsh Chronicles, succeeded his father on the throne of Britain. As soon as he found himself firmly established, he withheld the tribute paid to the Romans; upon which Claudius Cæsar was sent to Britain with a great force to reduce him to obedience. During the blockade of Caer Peris, or Porchester, where the Romans lost a great number of men, Gwydyr was assassinated by one Hamon, who had entered his lines in disguise. (Myv. Arch. ii. 187.)

GWYDDELAN, a saint whose date is uncertain. He founded the churches of Llanwyddelan in Montgomeryshire, and Dolwyddelan in Caernarvonshire. Festival August 22.

GWYDDELOW, a saint who flourished in the sixth century. He was the son of Gwynllyw Vilwr, and brother of Cattwg, of whose college he was a member.

GWYDDNEU, one of the heroes of the Gododin.

GWYDDNO (GARANHIR), or Longshanks, otherwise called Dewrarth Wledig, was the son of Gorvyniawn, the son of Dyvnwal Hên, king of Gwent, who was the son of Ednyved, the son of Maccsen Wledig. This prince and poet flourished from about A.D. 460 to 520. The whole of his territory, called Cantrev y Gwaelod, was destroyed by an inundation of the sea in his life time, and it forms the present Cardigan bay. Three poems attributed to him are preserved in the Myvyrian Archæology, one of which with a translation is also printed in Jones's Bardic Museum. According to the Triads the port of king Gwyddno in Ceredigion was one of the three privileged harbours of Britain. He lived for some time in the neighbourhood of Dyganwy,

where Maelgwn Gwynedd kept his court, and he had a famous weir for fish at the mouth of the Conwy, which is still called Cored Gwyddno, and the Mwys or Bwlan Gwyddno, the basket or wheel of Gwyddno was considered one of the thirteen rarities of the regalia of Britain; if provision for one person was put into it to keep, a sufficiency of victuals for a hundred persons would be found in it when opened. Cored Gwyddno is frequently alluded to by the poets as the most famous weir in the country.

GWYDDON (GANHEBON,) is recorded in the Triads as one of the three "deivnogion cerdd a cheudawd," or cultivators of song, and works of imagination among the Cymry. Gwyddon was the first in the world who composed vocal songs; the other two were Hu Gadarn, and Tydain. In another Triad the stones of Gwyddon are celebrated as one of the three "orchestwaith," or great achievements of the Isle of Britain, upon which were written all the arts and sciences of the world. The two other achievements were by Hu Gadarn, and Nevydd Nâv Neivion. (Myv. Arch. ii. 71.)

GWYDDVARCH, according to Bonedd y Saint, was the son of Amalarus, prince of Pwyl, and he founded the first of the three churches which formerly existed in Meivod in Montgomeryshire. The church of St. Gwyddvarch has long been destroyed. According to the tradition of the parish he was a hermit, and his stony bed on a neighbouring cliff is still shewn to the curious enquirer. There was another St. Gwyddvarch, who was a member of the college of St. Cybi in Anglesey. He was the son of St. Llywelyn of Trallwng, and lived in the sixth century. (See Cambrian Quarterly Magazine, i. 321. Iolo Morganwg's Welsh MSS. 501.)

GWYL, the daughter of Eudawd of Caerworgorn or Worcester, is recorded in the Triads as one of the three chief mistresses of king Arthur. The other two were Garwen, and Indeg. (Myv. Arch. ii. 14, 73.)

GWYLYGED, one of the heroes recorded in the Gododin.

GWYN (AB NUDD,) a chieftain who lived in the early part of the sixth century, and is recorded in the Triads as one of the three sublime astronomers of Britain, who, by their knowledge of the nature and qualities of the stars, could predict whatever was wished to be known to the end of the world. The other two were Gwdion and Idris. There is also preserved in the Myvyrian Archæology, a dialogue between Gwyn ab Nudd and Gwyddno Garanhir, in which he is represented as a victorious warrior. (Vols. i. 165. ii. 71.) He is however more celebrated in Welsh Romance as the king of the Fairies, Brenin y Ty-lwyth Têg, in which capacity many interesting particulars respecting him have been collected in the Notes to Guest's Mabinogion, ii. 323.

GWYN, the son of Cynyr Varvdrwch, a saint who lived in the sixth century. He and his brothers, Gwynno, Gwynnoro, Celynin, and Ceitho, are said to have been born at one birth, and they are the five

saints to whom Llanpumsaint in Caermarthenshire is dedicated, as well as the chapel of ease, called Pumsaint, which formerly existed in the parish of Cynwyl Caio. Their festival was held on the day of All Saints.

GWYNDAV (HEN,) the son of Emyr Llydaw, a saint who flourished in the sixth century. He was a confessor or chaplain in the monastery of Iltyd, and afterwards president of the college of Dyvrig at Caerlleon upon Usk. He married Gwenonwy, the daughter of Meurig, the son of Tewdrig, king of Morganwg and Garthmadrin, by whom he was the father of St. Meugan. In his old age he retired to Bardsey, where he lies buried. He founded the churches of Llanwyndav, or Llanwnda, in Pembrokeshire, and Llanwnda in Caernarvonshire.

GWYNEN, a female saint whose date is uncertain. She is supposed to have founded the church of Llanwnen in Cardiganshire.

GWYNGAD, one of the sons of Caw, who served under Arthur.

GWYNGENEU, one of the sons of Pawl Hên, or Paulinus, a saint who lived in the sixth century. He founded a chapel in Holyhead, called Capel Gwyngeneu, which is now extinct.

GWYNHWYVAR (MAER CERNYW A DYVNAINT,) a warrior who served under Arthur.

GWYNIO, a saint whose date is uncertain, the founder of Llanwynio in Caermarthenshire. Festival March or May 2.

GWYNIONYDD, (RHYs,) a poet who flourished from about 1540 to 1570.

GWYNLLEU, the son of Cyngor ab Arthog ab Caredig ab Cunedda Wledig, a saint who flourished in the sixth century, and is supposed to have been the founder of Nantgwnlle in Cardiganshire.

GWYNLLYW (VILWR,) a saint who lived in the fifth century. He was the son of Glywys ab Tegid ab Cadell Deyrnllwg, and was the lord of Gwynllwg, or Gwentloog in Monmouthshire, which is supposed to take its name from him. He is called by John of Teignmouth, St. Gundlaus, and according to him he was the eldest of seven brothers, who in compliance with the custom of gavelkind, divided the territories of their father between them, the six younger paying homage to Gwynllyw as the elder. He married Gwladus, a grand-daughter of Brychan, and was the father of a large family of children, most of whom gave up their worldly possessions, and devoted themselves to religion. From the epithet attached to his name, it may be inferred that he originally distinguished himself as a warrior, but in course of time he surrendered his dominions to his son Cattwg, and built a church where he passed the remainder of his life in great abstinence and devotion. The church is that of Newport in Monmouthshire, which is situated in the hundred of Gwentloog, and dedicated to him under the name of St. Woolos. His festival was March 29. (Rees's Welsh Saints. Iolo Morganwg's Welsh MSS.)

GWYNNETH, (JOHN,) a Roman Catholic writer, was a native of Wales, and gave early proofs of great abilities, and devotedness to learning. His parents being in humble circumstances, he had at first much difficulty in supporting himself at Oxford, but he found a patron, who discovered his talents, and enabled him to pursue his studies. In 1531, being then a secular priest, for his great proficiency, and works performed in the faculty of music, he had the degree of Doctor in that faculty conferred upon him by the university. Having diligently studied the arguments of the Romanist and Lutheran disputants, he wrote "A Declaration of the State, wherein Heretics do lead their lives." London, 4to. His next work was "A Detection of that part of Fryth's Book which he termeth his Foundation," London, 1554, 8vo. This was followed by another work against John Fryth, on the Sacrament of the Altar, London, 1557, 4to. He was the author of some other works. (Wood's Athen. Oxon.)

GWYNNIN, one of the sons of Helig ab Glanawg, a saint who lived in the seventh century. When his father's territories were inundated, he and his brothers devoted themselves to religion. Gwynnin founded the church of Llandegwynnin in Caernarvonshire, where he is commemorated December 31.

GWYNNO, a saint who flourished in the sixth century. See *Gwyn*.

GWYNNOG, or Gwynno, the son of Gildas, a saint of the congregation of Cattwg, who lived in the sixth century. He is the patron saint of Y Vaenor in Breconshire, and he is considered one of the three founders of Llantrisant in Glamorgan, and Llanwynno, a chapel under Llantrisant is dedicated to him. He also founded the church of Llanwynnog in Montgomeryshire, in the chancel window of which church he is delineated in painted glass in episcopal habits, with a rich mitre on his head, and a crosier in his hand; underneath is an inscription in old English characters, "Sanctus Gwinocus, cujus animæ propitiatur Deus Amen." This is a work of the fourteenth century, but it may be inferred therefrom that he was an ecclesiastic of the higher orders. His festival is October 26.

GWYNNORO, one of the sons of Cynyr Varvdrwch, a saint who lived in the sixth century. See *Gwyn*.

GWYNODL, the son of Seithenyn, a saint who flourished in the sixth century. When his father's territories were inundated, he became a member of the college of Dunawd, and he founded the church of Llangwynodl, or Llangwnadle, in Caernarvonshire, where according to tradition he led an eremitical life, and where, according to an old inscription, he lies buried. Festival January 1. (See *Archæologia Cambrensis*, iii. 147.)

GWYNT (MAB ERAINT,) one of the agents of Arthur, who is mentioned in the Mabinogion.

GWYNVARDD (BRYCHEINIOG,) a celebrated poet who flourished from about A.D. 1160 to 1220. Two of his compositions are

preserved, one is an *Awdl* to the lord Rhys, and the other, of considerable length, is an address to St. David. Both are printed in the *Myvyrian Archaeology*.

GWYNVARD (**DYVED**), the son of Pwyll Pendevig Dyved, was a poet who flourished in the eighth century, but none of his works are preserved. He was the father of Cuhelyn Vardd, and also the head of a tribe, from whom many families in South Wales trace their pedigree.

GWYNWS, a saint who lived in the fifth century. He was one of the descendants of Brychan, and founded the church of Llanwnws in Cardiganshire. Festival December 13.

GWYTHERIN, the son of Dingad ab Nudd Hael, a saint who flourished in the sixth century. He founded the church of Gwytherin in Denbighshire, where St. Winifred was afterwards buried.

GWYTHOG (**GWYR**), one of the warriors of Arthur, mentioned in the *Mabinogion*.

GWYTHYR (**AB GREIDIOL**), a warrior who served under Arthur, and the father of one of his wives, called Gwenhwyvar. His grave is noticed in the "*Englynion y Beddau*." (*Myv. Arch.* i. 81.) He is also a distinguished character in Welsh Romance. (See the *Mabinogi of Cilhwch and Olwen*, ii. 305.)

GYNYR, of *Caer Gawch*, a nobleman of a district in Pembrokeshire, since called *Pebidiog*, or *Dewsland*, in which the town of St. David's is situated. His first wife was Mechell, daughter of Brychan, by whom he had a daughter *Danadlwen*, married to *Dirdan*, who is included in the catalogue of the Saints. The second wife of Gynyr was Anna, daughter to *Gwrthevyr Vendigaid*, king of Britain, by whom he had a son called *Gistlianus*, and two daughters, *Non* the mother of St. David, and *Gwen* the mother of St. Cybi. Gynyr having embraced a religious life gave all his lands to the support of the church. On the death of Arthur in 542, St. David transferred the metropolitan see of Wales, from *Caerlleon on Usk* to *Menevia*, where his uncle *Gistlianus* was previously bishop, and which has since borne the name of *Tyddewi*, or St. David's. (See *Rees's Welsh Saints. Leland's Collectanea*, iii. 103.)

GYRIOG, (**GRUFFYDD**), a poet who flourished from 1530 to 1570. Some of his works are preserved in Manuscript.

HAER, the daughter of *Gillyn ab y Blaidd Rhudd* of *Eivionydd*, a beautiful woman, who was first married to *Cynvyn Hirdrev*, and afterwards to *Bleddyn*, prince of *Powys*.

HANMER, (**SIR DAVID**), was the son and heir of Philip Hanmer of Hanmer in Flintshire. Being learned in the laws, and well inclined to the English, he was constituted one of the justices of the King's Bench on the 26th of February, 1383, in the reign of Richard II. and the honour of knighthood was also conferred on him in 1387. He left issue by *Angharad* his wife two sons, *Gruffydd* and *Jenkin*, and one

daughter Margaret, who was married to the celebrated Owen Glyn-dwrdu, by whom she had several sons and daughters. The son Sir Jenkin Hanmer, who succeeded him, was slain at the battle of Shrewsbury in 1403.

HANMER, (JOHN, D.D.) descended from the ancient family of the Hanmers of Hanmer in Flintshire, was born at Pentrepant, near Oswestry, in 1574. He received his university education at Oriel college Oxford, from which he was elected fellow of All Souls in 1596, and in 1605, he was chosen one of the proctors of the university. He afterwards became rector of Bingham in Nottinghamshire, and prebendary of Worcester about 1614, when he was also chaplain in ordinary to king James I. On the death of Richard Parry, he was consecrated bishop of St. Asaph, February 15, 1623, having liberty to hold his prebend in commendam. He died at his family mansion of Pentrepant, June 23, 1629, aged 55, and was buried the next day in Selattyn church, to the poor of which place, and also of Oswestry, and St. Asaph, he gave £15. to be equally divided between them. On a brass plate in Selattyn church the following inscription to his memory was engraved. "*Inter paternos cineres sepultus jacet, præstantissimus olim vir Johannes episcopus Assavensis, qui cum quinquennium in episcopatu, summa cum pietate, necnon incomparabili assiduitate præfuisset, pie et feliciter obiit, 23 Junii, 1629, ætatis sue 55.*"

HANMER, (MEREDITH, D.D.) was the son of Thomas Hanmer of Pentrepant, in the parish of Selattyn, near Oswestry, where he was born in the year 1543. He was educated at Oxford where he became chaplain of Corpus Christi college in 1567, and whence he afterwards removed to London on being presented to the vicarage of St. Leonard's Shoreditch. Here he became very unpopular for destroying the brass of several monuments which he sold for his own use. In 1582, he took his degrees in divinity, and in 1583, he was presented to the vicarage of Islington, which he resigned in 1590. Two or three years afterwards he resigned Shoreditch, and went to Ireland, where he became treasurer of Christ Church in Dublin, which office he kept until his death in 1604. Whatever were his errors, he was esteemed an excellent preacher and classical scholar, and well versed in ecclesiastical and civil history. Besides some tracts against the Jesuits he published, in 1576, "*The Ancient Ecclesiastical Histories of the first 600 years after Christ, originally written by Eusebius, Socrates, and Evagrius,*" folio; it was reprinted in 1585, and to this edition was added a "*Chronography with a supputation of the years from the beginning of the world,*" &c. A fifth edition was published in 1650. He also translated the lives of the Prophets and Apostles, &c. by Dorotheus, bishop of Tyre; the Ephemeris of the saints of Ireland; and the "*Chronicle of Ireland, in two parts,*" the third part of which was published in 1633, Dublin, folio. He published also "*A Sermon on the Baptizing of a Turk,*" preached in the collegiate church of St. Katherine, 1586. 8vo. (Fuller's

Worthies. Wood's Athen. Oxon. Ware de Scriptoribus Hiberniæ. Chalmer's Biography.)

HANMER, (SIR THOMAS,) Baronet, a distinguished statesman, was born at Bettisfield Park, Flintshire, in 1677. He was educated at Westminster, and Christ Church Oxford. Upon the death of his uncle Sir John Hanmer, in 1701, he succeeded to the title and estates, and being distinguished for his graceful person, he captivated the affections of the widowed duchess of Grafton, whom he married when about the age of twenty-one. About four years afterwards, he entered the house of Commons as one of the representatives of the county of Suffolk, where his eminent abilities and judicious conduct soon brought him into notice, and he became one of the most influential members of that assembly: In the parliament which met in February, 1714, he was unanimously elected speaker, and for many years he took a prominent position in public affairs. After an active and distinguished political career as head of the high church party, he withdrew himself entirely from public life in 1727, and devoted himself to gardening and literature. In 1744, appeared his elegant edition of Shakespeare in six volumes, 4to. which has obtained the approbation of Dr. Johnson, and he liberally presented the copyright to his university. He died May 7, 1746, in the sixty-ninth year of his age, and was buried with his ancestors in the church of Hanmer. Though twice married he left no issue. See an extended memoir of him in "The Correspondence of Sir Thomas Hanmer, Bart. by Sir Henry Bunbury, Bart," 8vo. London, 1838. There is a fine portrait engraved of him in Yorke's Royal Tribes from the original painting at Bettisfield.

HARRI (AB RHYS AB GWILYM,) a poet who flourished about 1530. His works remain in manuscript.

HARRI (DDU,) a divine and poet, who wrote between 1560 and 1600.

HARRI (HIR,) a poet who wrote between 1450 and 1480. Some of his works are preserved in manuscript.

HARRI (Y GARREG LWYD,) a poet who wrote between 1450 and 1490. He was present at the Glamorgan Gorsedd in 1470.

HARRIS, (HOWEL,) the youngest of three brothers, who distinguished themselves in their respective vocations, was born at Trevecca, in the parish of Talgarth, Breconshire, in 1713, and according to his Life which was written partly by himself, and continued by some of his friends after his decease, he was placed in school until the age of eighteen, when, being intended for the church, he was entered at St. Mary Hall in Oxford. But he did not remain there longer than one term. He soon after applied for admission into holy orders, but without success. He was a great friend of Whitfield, and the introducer of the tenets and discipline of the Methodists into the principality. When about the age of twenty-five he began his career as an itinerant preacher, in which capacity he traversed Wales, and met with violent

persecutions, being often in peril of his life. In 1752, he laid the foundation of his remarkable house, or college at Trevecca, which was erected partly at his own expense, and partly from the contributions of his followers, many of whom sold their all, and brought the amount into the common fund, and came to reside among what was called the "family" of Trevecca. He bought several farms in the neighbourhood, which not only supplied the community and their families, but afforded a considerable surplus for the markets, and he also established manufactories, where large quantities of fine flannel were made, and the quality of which caused a great demand for it. The institution continued to flourish in a remarkable degree during the life time of the founder. Harris was eminently loyal, and in 1759, he accepted of an ensigncy in the Breconshire militia, among whom were many of his followers, and soon afterwards he had the command of a company, which he accompanied through several parts of England, and on this journey he never omitted an opportunity of preaching his particular tenets. Towards the close of his life he was warmly supported by the countess of Huntingdon, who appropriated a house called lower Trevecca for the instruction of young men, who were intended to be preachers. He died July 28, 1773, and was buried at Talgarth. By his will he bequeathed all his property to the maintenance of the "family" at Trevecca for ever, on the strict principles of its foundation, but the institution has now become extinct. He left one daughter who was provided for by an independent property from her mother. (See *Life of Howel Harris*, 12mo. 1792. *Jones's Breconshire*; and some interesting particulars in *Malkin's South Wales*.)

HARRIS, (JOSEPH,) a self-taught philosopher, was born in the parish of Talgarth, Breconshire, in 1702. He was the eldest brother of Howel Harris. Their father lived on a small farm of his own at Trevecca, and Joseph is said to have originally been a blacksmith, at his native place, whence he removed to London, and rose up to a responsible situation at the mint. His office here was to examine whether the impression of the coins was perfect as they came from the press, and of full weight. His scientific acquirements caused him to be held in great esteem by the learned of his day, and he was the author of several astronomical and mathematical treatises, but his name was only put to one of his works, a *Treatise on Optics*, printed after his decease in 1775. This was only a part of a much larger work, which he had intended to write, and is still held in estimation. On his monument in Talgarth church, it is said that "he invented many mathematical instruments, and his political talents were well known to the ministers in power in his days, who failed not to improve on all the wise and learned ideas which greatness of mind, candour, and love of his country, led him to communicate." He married one of the daughters and heiresses of Thomas Jones, of Tredustan. He died in the Tower of London, September 26, 1764, aged sixty-two, where he was buried. Thomas

Harris, the second brother, was another instance of great success attending industry and honesty. He settled in London as a tailor, where his good humour recommended him to some influential persons, who obtained for him contracts for supplying the army with clothing, by which he amassed a considerable fortune, and after some years was enabled to retire to his native country, where he purchased the estates of Tregunter, Trevecca, and other property in the neighbourhood, which produced him about a thousand a year. He was sheriff of Breconshire in 1768, and leaving a character of a truly honest man, a good neighbour, a warm friend, and liberal benefactor to the poor, he died September 23, 1782, aged 77. (Jones's Breconshire. Cylchgrawn, Llandovery.)

HARRIS, (JOSEPH,) was born at Llantydweli, in the parish of St. Dogwell's, near Haverfordwest, in the year 1773. He was the eldest son of William Harris, a farmer, who had no means of giving him a better education than could be obtained from the common schools of the district. He was remarkable for devoting every spare hour from his childhood to the acquirement of knowledge, and when he was nineteen years of age, he became a member of the Baptist congregation at Llangloffan in that district, and his good conduct and diligence caused an invitation to be given him to become a preacher, which office he undertook in 1795. Having given great satisfaction during his stay here, he removed in 1801 to Swansea, where he found that he lay under a great disadvantage from not being better acquainted with the English language. To remedy this deficiency he went to the Baptist Academy at Bristol, where however his pecuniary means prevented his remaining longer than four months. By great application he succeeded so far as to be an able preacher in English also, and he continued at Swansea in the enjoyment of great popularity and respect until the year 1823, when he lost an only son, whose death so deeply affected him, that he died himself on the 10th day of August, in that year, aged 52. Joseph Harris was a zealous cultivator of Welsh literature, and was the author of several works. In 1796, he published a Selection of Hymns in Welsh. In 1802, "Anghyffelyb broffeswr yn ei ganolddydd Ddysgleirdeb," the first part being translated from the English. In 1804, "Bwyell Crist yn nghoed Anghrist," written against the Socinians. In 1816, appeared his Tract on the peculiar office of the Lord to the Church, with answers to the Socinians in English, and the following year the same appeared in Welsh. On Saturday, January 1, 1814, was published the first number of the Seren Gomer, the first newspaper ever published in the Welsh language; Mr. Harris was the editor, and it continued to be published weekly until September 9, 1815, when eighty-five numbers had appeared. This newspaper received at first extensive patronage, which gradually declined, and it was then discontinued for want of support, the proprietors, six in number, sustaining a pecuniary loss of about

£1000. In January, 1817, appeared the first number of a Baptist Magazine, called *Greal y Bedyddwyr*, which was edited by Mr. Harris, but the second number never came out. On the first of January, 1818, was published the first number of the *Seren Gomer*, also edited by Mr. Harris, which has continued regularly as a monthly magazine until the present day. (*Gweithiau Awdurol Joseph Harris, gyda Chofiant yr Awdwr a'i Deulu, gan D. Rhys Stephen, 1839.*)

HAVGAN, a celebrated character in Welsh romance. He was the king of Annwn, or the lower regions, and he bears a conspicuous part in the *Mabinogi of Pwyll Pendevig Dyved*. (See Jones's *Bardic Museum*; and Guest's *Mabinogion*, iii.)

HAVREN, according to the Welsh Bruts, was the daughter of Locrinus by Essyllt. After the defeat and death of Locrinus by his injured wife Gwenddoleu, Havren with her mother was thrown by her order into a river, where they were drowned, which has since been called by the Welsh Havren, and by the English Severn. (*Myv. Arch.* ii. 118.)

HAVREN, (*GRUFFYDD*), a poet who wrote from about 1560 to 1600. His works are preserved in manuscript.

HAWYSTYL, a saint who flourished in the fifth century. She was one of the daughters of Brychan Brycheiniawg, and founded the church of Llanhawystyl, or Awst, in Gloucestershire.

HEDD (*MOLWYNOG*), written in some MSS. Hydd Molwynog, or Hydd ab Olwynog, was the son of Greddv ab Tygynnydd ab Llawr ab Llawvrodedd Varchog. He was a nobleman of Isdulas in Denbighshire, and the head of one of the fifteen tribes of North Wales, from whom many families trace their descent. He lived in the parish of Llanvair Talhaiarn, at Henllys, where a large moat marks the site of his palace, and a field where the poor received his alms is still called "*Maes y Bendithion*," i. e. the field of blessings. He was steward to Davydd ab Owain Gwynedd, prince of North Wales, from 1170 to 1195, and he assisted that prince to carry fire and sword through England, even to the walls of Coventry. His lands and lordships were Llanvair Talhaiarn, Dyffryn Elwy, and Nanhaled, in Denbighshire, which his three sons Meuter, Gwillonon, and Gwrgi divided, and their posterity still enjoy some parts of them. His arms are "sable, a hart passant argent, attired or."

HEIDDYN (*HIR*), a bard who flourished about the middle of the sixth century, but none of his works are extant. He, and Llywarch Hên, and Llemenig are recorded in the *Triads* as the three bards who were "*trwyddedawg hanvodawg*," or free guests of the court of Arthur. (*Myv. Arch.* ii. 73.)

HEILYN (*DDU*), a poet who wrote between 1440 and 1470.

HEILYN (*GOCH BRYDYDD*), a poet who flourished from about 1380 to 1420.

HEILYN, (*HYWEL*), a poet who wrote between 1470 and 1500. Some of his compositions are preserved in manuscript.

HEILYN (VARDD,) a poet who flourished from 1350 to 1390.

HEILYN (YSTEILFFORCH,) of Glamorgan, was the head of one of the five plebeian tribes of Wales; the others were Gwenwys, Blaidd Rhudd, Adda Vawr, and Alo.

HEINYN, the bard of Maelgwn Gwynedd, who flourished between A.D. 520 and 560. One of his compositions, being a prediction addressed to Maelgwn, is printed in the *Myvyrian Archaiology*, (i. 552,) and the following notice of him occurs in “*Chwedleu y Doethion*,” Hast thou heard the saying of Heinyn, the bard of the college of Llanveithyn? The brave is never cruel. (*Iolo Morganwg’s Welsh MSS.* 252.)

HELEDD, one of the daughters of Cyndrwyn, prince of part of Powys, who lived in the sixth century. She was a poetess, and one of her sayings is preserved in *Englynion y Clywed*, (*Myv. Arch.* i. 173.) Hast thou heard what Heledd sang, the daughter of Cyndrwyn, of extensive wealth? “It is not conferring a benefit that causes poverty.” In “*Chwedleu y Doethion*,” another saying is attributed to her, “Prosperity cannot come of pride.” (*Iolo Morganwg’s Welsh MSS.* 254.)

HELIG (VOEL,) the son of Glanawg ab Gwgan Gleddyvrhudd ab Caradawg Vreichvras ab Llyr Merini ab Einion Yrth ab Cunedda Wledig, was the lord of an extensive tract of low land on the north of Caernarvonshire, called Tyno Helig, which was overwhelmed by the sea in the seventh century. The Lavan sands between Caernarvonshire and Anglesey formed a portion of the territory, which extended to the Great Orme’s head, and about midway to this promontory the neighbouring sailors still traditionally point out the site of Llys Helig, or the palace of Helig, the walls of which they fancy they can trace in fine weather in the waters below. After the loss of his property, Helig and his sons devoted themselves to religion, and became eminent among the Welsh saints. His sons were Gwynnin, Celynin, Rhychwyn, Aelgyvarch, Brothen, Boda, Gwyar, Euryn y Coed Helig, Bodvan, Bedwas, Brenda, and Peris, most of whom founded churches in different parts of Wales. (See *The History of Helig ab Glanawg* in the *Cambrian Quarterly Magazine*, 1831, vol. iii. 39.)

HENBEN, or Henbrien, a brave chieftain, who is recorded in the *Triads*, as one of the three heroes whose maxim was not to retire from battle except on their biers. The other two were his brothers Aedenawg and Gruddneu. They were the sons of Gleissiar of the North, and their mother was Haernwedd Vradawg. (*Myv. Arch.* ii. 15.)

HENRY, (JOHN AB,) see **PENRY, (JOHN.)**

HENRY, (MATTHEW,) a learned non-conformist divine, was born at Broad Oak, a farmhouse in the township of Iscoed, Flintshire, in 1662. His father Philip Henry was rector of Worthenbury, and was highly esteemed for his talents and piety, being one of the two thousand clergymen who left the church of England, in consequence of their refusal to comply with the regulations of the Act of Uniformity. His mother was Catherine, the daughter of Daniel Matthews,

esq. of Broad Oak, and Brunington, a gentleman of an ancient family and good estate, which descended to them after his death, about seven years after their marriage. Having been carefully and piously educated by his father, who had made him a proficient in Latin, Greek, and Hebrew, he was placed in 1680, for further instruction, under the care of Mr. T. Doolittle, who then lived at Islington, and in about two years afterwards, he returned to his father's house at Broad Oak. He now thought of studying the law, for which purpose, in 1685, he entered at Gray's Inn, but he soon relinquished this profession, and in his twenty-fifth year he determined to devote himself to the ministry, and he was ordained according to the form of the dissenters in May, 1687. He then settled at Chester, where he had a large congregation, and continued here for twenty-five years; he was in the habit of visiting the prisoners in the castle and preaching in the villages around the city, being held in great esteem by all parties. At length, in 1712, he removed to Hackney, where he was greatly beloved, and in 1714, having been visiting his friends at Chester, he was seized with apoplexy at Nantwich on his return home, and closed his laborious and exemplary life June 22, in the fifty-second year of his age. He was the author of several works, the chief of which are, *The Life of his father Philip Henry*, which was published in 1696. *A Scripture Catechism*, 1702. *Family Hymns*, 1702. *The Communicant's Companion*, 1704. *A Method for Prayer*, 1710; and numerous Sermons, which were published at different times; but the most important work is his "*Exposition of the Bible*," in six volumes, folio. He was not able to go beyond the Acts of the Apostles, which end the fifth volume, the last volume being continued by various persons. The numerous editions through which this valuable work has passed sufficiently attest the estimation in which it has been held. It is also translated into Welsh. *The Life of Mathew Henry* was written by W. Tong, 8vo, London, 1716; but a fuller and more accurate account of his life and writings is given by Sir J. B. Williams, in his *Memoir* prefixed to the edition of the *Exposition*, published in 3 vols. 8vo, London, 1828. The miscellaneous works were published in 8vo, London, 1830.

HENRY, (THOMAS,) a distinguished chemist, was born in 1734, at Wrexham, where his father kept a boarding school. He was educated at the grammar school of Wrexham, and it was intended to have sent him to Oxford, to be prepared for holy orders, but as the time drew near, his parents, who had a numerous family, found their pecuniary means not sufficient to accomplish their wishes. He was in consequence apprenticed to Mr. Jones, an apothecary in his native town, but he served the latter part of his time at Knutsford in Cheshire. On its expiration he became assistant to a practitioner in Oxford, where he had the opportunity of attending a course of lectures on anatomy, in which the celebrated John Hunter, then a young man, was employed as demonstrator. In 1759, he commenced practice on his own

account at Knutsford, and shortly after married. At the end of five years he removed to Manchester, where he continued for nearly half a century to be employed in medical attendance for the most part on the more opulent inhabitants of the town and neighbourhood. It is however as a chemical philosopher that he became so distinguished. In 1771, he communicated to the Royal College of Physicians in London, an improved method of preparing Magnesia Alba, which he published two years afterwards, with essays on other subjects, in a volume dedicated to his friend Dr. Perceval. The calcination of magnesia had at that time been practised only in connexion with philosophical enquiries. Henry was the first to make trial of the pure earth as a medicine, to recommend its general use as such, and to lay open to the scientific world some of its most important chemical properties. He was elected a fellow of the Royal Society in 1775, and in the following year he translated Lavoisier's "Historical View of the Progress of Pneumatic Chemistry," with notes by himself. He subsequently translated a series of memoirs, communicated by the same author to the Paris Academy of Sciences, in which the views of Lavoisier respecting the antiphlogistic theory are more fully developed. The results of many of Henry's experiments were given to the world chiefly through the publications of his friends Drs. Priestly and Perceval. The most important of these were some experiments on fixed air, by which he endeavoured to show that though fixed air is injurious, when unmixed, to the vegetation of plants, yet that when mingled in small proportions with common air, it is favourable to their growth and vigour. His next discovery was a method of preserving water at sea, by impregnation with lime, on which subject he addressed the Admiralty in a pamphlet, describing his manner of separating that earth from the water, and the apparatus by which it was effected. About this time a philosophical society being established at Manchester, Henry was, in 1781, appointed one of the secretaries, and he subsequently became president. He contributed a variety of papers to its Transactions, which greatly enhanced his reputation as a chemical philosopher. In 1783, he commenced giving lectures on the general principles of chemistry, together with a course on the arts of bleaching, dyeing, and calico-printing. He continued to follow both his professional and scientific pursuits until within a few years of his death, which took place on the 18th of June, 1816. His private character was most exemplary, and, with an account of his life and discoveries, has been made the subject of a most eloquent and elaborate paper in the Transactions of the Manchester Philosophical Society. In his practice of a physician he was highly successful, and both in his medical and scientific character was considered the most eminent man in Manchester.

HENYN, a prince of Gwyr and Ystrad Tywi about the end of the fifth century. He was the father of Garwen, one of the mistresses of Arthur. (Myv. Arch. ii. 14, 73.)

HERBERT, (EDWARD,) lord Herbert of Cherbury, was the son of Richard Herbert, esq. a gentleman of very ancient family and extensive possessions, whose chief residence was Montgomery castle. Edward was born in 1581, and at the age of nine he was placed under the care of Edward Thelwall, esq. of Plas y ward in Denbighshire, for the purpose of learning Welsh and other ancient and modern languages, in which that gentleman was a great proficient, but he was prevented from deriving the expected advantages by illness, which continued during the nine months of his residence there. At the age of fourteen he was entered at University college Oxford, and there laid the foundation of his extensive learning. At the early age of seventeen he married the daughter and heiress of William Herbert of St. Gillians, by whom he had several children. On the accession of James I. he was created knight of the Bath, and he was distinguished at the court of that monarch by his gallantry and learning. In 1610, his love of enterprise and danger induced him to join the English auxiliaries then serving in the low countries, where he soon distinguished himself by his reckless daring and intrepidity. In 1616, Sir Edward was sent as ambassador to France, where the bold independence with which he answered a haughty remark of the constable De Luynes, offended the French monarch, at whose request he was recalled. His conduct however was approved of by king James, who sent him again in a similar capacity to Paris after the death of De Luynes. Here he published his first work, entitled "*Tractatus de Veritate, prout distinguitur a Revelatione, a Verisimili, a Possibili, et a Falso,*" 4to, Paris, 1624. In the following year he returned to England, and was created a baron of Ireland, and in 1631, he received an English peerage, under the title of lord Herbert of Cherbury. In 1633, he published an enlarged edition of his "*Tractatus,*" of which another appeared in 1645, accompanied with the treatise "*De Religione Gentilium, Errorumque apud eos Caussis.*" Upon the outbreak of the political troubles in the reign of Charles I. Lord Herbert at first took the side of the Parliament; which however he subsequently abandoned at a great sacrifice of his own interest and fortune. He died in 1648, and was succeeded by his son Richard. After his death two posthumous works were published, the "*Expediitio Buckinghami Ducis in Ream Insulam,*" and the "*Life and Reign of king Henry the VIII.*" with a dedication to Charles I. This performance places him in a high rank as a historian, while his other works prove him to be an accomplished scholar, and a profound and original thinker. His *Memoirs*, written by himself, remained in manuscript until 1764, when they were printed by Horace Walpole, and they have since been frequently republished.

HERBERT, (SIR EDWARD, KNT.) lord keeper of the great seal, was the son of Charles Herbert, esq. of Aston, in the county of Montgomery, and cousin-german to lord Herbert of Cherbury. He was born in 1591. After leaving the university of Oxford, he studied law

at Lincoln's Inn, where he applied himself very diligently to his studies, and on being called to the bar, from his connexions and his own industry he rose into good practice. Having distinguished himself as a strong prerogative lawyer, he was made solicitor-general January 25, 1640, and he was made attorney-general January 29, 1641, when he ceased being a member of the house of commons. In the following year he was impeached by the house of commons, for having advised and abetted the king's proceedings, and found guilty, and imprisoned. After his liberation he joined his royal master at York, and remained faithful to him amidst all the vicissitudes of the civil war. In 1647, he went to Holland an exile, where he joined the court of Charles, and after the defeat of the young king at the battle of Worcester in 1651, he joined him at Paris, where, in April, 1653, he was invested with the dignity of lord keeper of the great seal. His great patron prince Rupert having retired into Germany, the lord keeper was supplanted by the intrigues of his inveterate rival Sir Edward Hyde, afterwards lord Clarendon, and in May, 1654, he was dismissed from his office. He never met the king afterwards, and stung by what he considered the ingratitude of that family, for whom he had renounced his profession, his family, and his country, he gave up all intercourse with them, but without making any attempts to make his peace with the republican party, whom he held in unabated abhorrence. After languishing three years in entire seclusion, he died at Paris in the autumn of 1657. Upon the restoration his services were remembered, and his family was patronised. His eldest son rose to a high command in the army, and was slain fighting for king William at the battle of Aghrim. His second son was the great naval officer, who fought at Beachy Head, and was created earl of Torrington. His third son became chief justice of the king's bench under James II. and followed him into exile, and was made by that sovereign lord keeper of the great seal *in partibus*. (Campbell's Lives of the Lords Chancellors and Keepers, vol. iii.)

HERBERT, (GEORGE, M.A.) was the fifth brother of lord Herbert of Cherbury, and was born in Montgomery castle, A.D. 1593. Having been educated at home under the direction of a most excellent mother until the age of twelve, he was then placed in Westminster school, and about the age of fifteen, being then a king's scholar, he was elected to Trinity college in Cambridge about 1608. He became a fellow of his college in 1615, and was elected to the office of public orator in 1619, a post in those times of considerably more importance than at present, which he held eight years. During that period he had learned the Italian, Spanish, and French languages very perfectly, in the expectation of being appointed secretary of state, as was the case with his predecessors, Sir Robert Naunton and Sir Francis Nethersole, and he was highly esteemed by the king, whose court he constantly attended, and the most eminent of the nobility. His expectations failing on the death of James I. he turned his attention to divinity, of which

he had before been a laborious student, and took holy orders. In 1626, he was collated to a prebend in the cathedral of Lincoln, and in 1630, he married, and accepted the rectory of Bemerton near Salisbury, where he discharged the duties of his office in a most exemplary manner. He died of a quotidian ague in 1632. His poetical works are well and deservedly known. They belong to the same school with those of Donne, Quarles, and Herrick. His poems entitled "The Temple;" "Sacred Poems and Private Ejaculations," were printed in London, 1635; and his chief prose work is "The Priest to the Temple," which lays down rules, and very good rules, for the life which a country clergyman ought to lead. He also wrote a translation of Cornaro on Temperance, and some Latin poems. Dr. Donne inscribed to him a copy of Latin verses, and lord Bacon dedicated to him his "Translation of some Psalms into English Metre." (See Izaak Walton's "Life of George Herbert.")

HERBERT, (WILLIAM,) earl of Pembroke, a distinguished character in the reign of Edward IV. was the eldest son of Sir William ab Thomas of Rhaglan castle in Monmouthshire, by Gwladys, daughter of Sir Davydd Gam. Being a firm adherent to the house of York, he fought in several battles against the Lancastrians, and as soon as Edward ascended the throne, in reward of his fidelity and valour, he was made one of his council, and in May, 1461, he obtained a grant of the offices of chief justice and chamberlain of South Wales, likewise the stewardship of the commots of Caermarthen and Cardiganshire, and the office of chief forester in those counties for life. In September of the same year, then bearing the title of Sir William Herbert, knt. he had a grant of the stewardship of the castle and lordship of Brecknock, and of all other the castles of Humphry, duke of Buckingham, in South Wales. In further consideration of his great services in the parliament begun at Westminster, November 4 of the same year, he was made a baron of the realm, and on the 27th of May, 8 Edward IV. he was created earl of Pembroke, having obtained immense grants from the king, which are described at length in Collin's Peerage. In the following year, 1469, he was sent at the head of 18,000 Welshmen to suppress an insurrection of the Lancastrians in the North, and meeting the enemy at Danesmore near Banbury, he was utterly defeated, and himself taken prisoner with his brother, the valiant Sir Richard Herbert, and both were beheaded by order of the duke of Clarence, and the earl of Warwick.

HERWALLT, or Herewald, was elected bishop of Llandaff on the death of bishop Joseph, though he did not receive his consecration for some years after, when it was conferred upon him by Stigand archbishop of Canterbury in 1059. He presided over his diocese for forty-eight years, when he died at the advanced age of one hundred years in 1103.

HEVIN, the son of Gwyndav Hên of Armorica, a saint who flourished

in the sixth century. His name is written in different MSS. Hevnin, Henyn, Henen, Henwyn, Hywyn, and Hewnin. He was first a member of the college of Iltyd, and afterwards a bishop of Bardsey, on the opposite coast to which in Caernarvonshire, he founded the church of Aberdaron, from whence pilgrims generally crossed over to the island of Bardsey. (Iolo Morganwg's Welsh MSS. 506, 535.)

HEYLIN, (ROWLAND,) a native of Montgomeryshire, was the representative of the ancient family of the Heylins of Pentreheylin in the parish of Llandysilio. This family adopted the name of Heilyn or Heylin, from their being hereditary cup-bearers to the princes of Powys. Rowland Heylin settled in London, of which city he became an alderman and sheriff. His name is deservedly honoured in Wales for his benevolent consideration of the well-being of his countrymen in publishing the first octavo edition of the Welsh Bible, which appeared in 1630, and the chief expense of which was borne by him. He also published the "Practice of Piety," in Welsh, and a Welsh dictionary for the benefit of his countrymen. He died in 1634, without male issue, and his estates were transferred by the marriage of one of his daughters to a Congreve to that family. He was the uncle of Dr. Peter Heilyn, the historian, who died in 1662.

HILLYN, an eminent poet, who flourished between 1280 and 1330. Two of his poems addressed to Ieuan Llwyd ab Ieuan ab Gruffydd Voel are printed in the Myvyrian Archaiology.

HIRAETHOG, (GRUFFYDD,) a celebrated poet of the sixteenth century. He was a native of Denbighshire, and lived near the Hir-aethog range of mountains in that county, whence he assumed his bardic name. He wrote from 1520 to 1550. He was a pupil of Tudyr Aled, and he himself instructed the poets William Lley, Simwnt Vychan, William Cynwal, and Sion Tudyr, in the difficult rules of Welsh prosody. He was buried in the chancel of Llangollen church. Many of his compositions are preserved in manuscript. The titles and first lines of sixty-four of his poems are given on the cover of the Greal, to which more might be added. He also wrote a history of all Britain, and other countries.

HITRWM (TALARIANT,) or the silver-browed, one of the heroes in the Mabinogion, or Welsh Romances.

HOEWGI, the father of Graidd, who fell at Cattrath, mentioned by Aneurin in the Gododin. (Myv. Arch. i. 5.)

HOLLAND, (HUGH,) was the son of Robert Holland, esq. of Denbigh, where he was born. He was educated at Westminster school, while Camden was a master there, from whence he was elected into Trinity college Cambridge in 1589, of which he became a fellow. He afterwards travelled abroad, and when at Rome, he spoke very freely in disparagement of queen Elizabeth. He thence went to Jerusalem, and visited Constantinople, where he was called to account by Sir Thomas Glover, the English ambassador, and confined for a time in

prison for the former freedom of his tongue. After his return to England, he spent some years in Oxford for the sake of using the public library, being disappointed in obtaining the preferment, which was generally considered due to his great learning. He was esteemed not only a good English, but a most excellent Latin poet, and by some thought worthy to be named with Spenser, Sidney, and the chief English poets of his age. His works were 1, Verses in description of the cities of Europe; 2, Chronicle of queen Elizabeth's Reign; 3, Life of William Camden, Clarenceux king of arms; which he left behind him in MS. He published in London, 1625, "A Cypress Garland for the sacred forehead of the late sovereign K. James, a poem." He died at Westminster, July 23, 1633, and was buried in the abbey. (Wood's Athen. Oxon. Fuller's Worthies.)

HOPKIN, (DAVYDD,) of Coetty in Glamorganshire, a poet who wrote from 1700 to 1730.

HOPKIN, (LEWIS,) an eminent poet of Glamorganshire, who died in 1770, aged about seventy years.

HOPKIN, (WILLIAM,) a poet of the Glamorgan Gorsedd, who died about the year 1780.

HOPKINS, (WILLIAM,) was born at Monmouth in 1706. He was educated at the free school of his native town, whence he was sent to All Souls' college, Oxford, in 1724. He took his B.A. degree in 1728, and in the same year was admitted into deacon's orders, and having obtained the curacy of Waldron in Sussex, he was ordained priest in 1730. In the following year he was appointed curate of Buxted, and Cuckfield in Sussex, and also an assistant master of the school at the latter place, and soon after he was presented to the vicarage of Bolney in the same neighbourhood. In 1758, he was elected master of the grammar school of Cuckfield, and in 1763, he revised and published "The Liturgy of the Church of England, in its ordinary service, reduced nearer the Standard of Scripture." In 1772, he published two treatises entitled, "Queries recommended to the consideration of the Public with regard to the thirty-nine Articles;" and a Letter to the Rev. Josiah Tucker, dean of Gloucester, occasioned by his Apology for the present church of England," &c. The last work he sent to the press was "Exodus, a corrected Translation; with notes critical and explanatory," 1784, 4to. In the execution of this work, he has derived great advantages from Dr. Kennicot's Collation, and the Samaritan Pentateuch; and the notes, which are very judicious, are an useful addition to the stock of scriptural criticism. He died in 1786, in the eightieth year of his age. (Encyclopædia Londinensis.)

HOWELL, (JAMES,) a learned and voluminous writer, was born in 1594, at Cevnbryn, in the parish of Llangammarch, Breconshire, of which his father Thomas Howell was curate from 1576 to 1631, when he was presented to the living of Abernant and Cynvil Caio in Caermarthenshire. James Howell was educated at the free school in

Hereford, from whence he entered Jesus College, Oxford, in 1610, and while resident in the university, he applied himself diligently to his studies, and in 1613, took his degree of B.A. He left England in 1619, and travelled through Holland, Flanders, France, Spain, and Italy. As he was a person of quick parts, with a talent for observation, he acquired extensive knowledge, and an acquaintance with modern languages, which was unusual at that period. In 1622, he was sent to Spain to endeavour to recover a rich English ship, which had been seized by the viceroy of Sardinia, and soon after his return he was appointed secretary to Scrope, earl of Sunderland, through whose interest he was chosen member for Richmond in 1626, having previously been elected fellow of Jesus College in 1623. He accompanied Robert earl of Leicester, ambassador extraordinary to the court of Denmark, in 1630, as his secretary, and displayed his oratorical powers in Latin speeches before the king of Denmark. The favour which he enjoyed at Copenhagen enabled him to procure the grant of some privileges for the Eastland company, which they had before solicited in vain. He was afterwards appointed one of the clerks of the council, but being of an extravagant turn, he was imprisoned in the Fleet for debt, where he devoted his leisure to the compilation of numerous works. Wood enumerates between 50 and 60 of his publications, the best known of which at the present day are his "*Dodona's Grove*," which was first published in 1639, and received with such favour, that it passed through several editions; and his "*Epistolæ Hoelianæ*," which has often been reprinted. His pen was his chief support until the restoration of Charles II. by whom he was made the first historiographer-royal in England, which office he enjoyed until his death in 1666. He was buried in the Temple church, where a monument was erected near his grave with the following inscription, which was removed in 1683, when the church was repaired; "*Jacobus Howel, Cambro-Britannus, Regis Historiographus in Anglia primus, qui post varias peregrinationes tandem naturæ cursum peregit, satur annorum et famæ; domi forisque hucusque erraticus hic fixus, 1666.*" (Wood's *Athen. Oxon.* Jones's Brecknockshire.)

HOWELL, (JOHN,) a poet of considerable merit, was a native of the parish of Abergwilly, Caermarthenshire, where he obtained the very limited education which he received. In early youth he was apprenticed to the trade of a weaver, which occupation he followed for some years; but his genius being excursive, he could not well brook the confinement attendant on the labours of the loom; and as he had a taste for music, he engaged himself as one of the performers in the band of the Caermarthenshire militia; in which situation, his good conduct and proficiency procured him the respect of the officers, and caused him to become fife-major. This appointment allowing him many leisure hours, they were very laudably spent in supplying the deficiency of his education, and gaining knowledge; Welsh poetry,

and mathematical science, more particularly engaging his attention. He accompanied his regiment to Ireland, and continued in the service to the end of the war; when he was engaged as master of the national school at Llandovery; which situation he was well qualified to fill, from the pains that he had taken in improving his natural talents. At this latter place he continued to reside, with few intermissions, during the remainder of his life. Here also he prosecuted his favourite studies, and distinguished himself by several compositions, which he sent to various poetical contests. In 1824, he published a volume entitled 'Blodau Dyfed,' containing a selection of poems written by the bards of that district in the last and present centuries, among which were inserted nineteen of his own productions. His musical attainments were extensive, and his services as a teacher of psalmody very valuable. As a Welsh poet, he was deemed to possess very considerable merit; and his compositions, although not distinguished by much poetic fire and sublimity of thought, were, notwithstanding, acknowledged to contain strong marks of genius, and to be written with great metrical correctness and propriety of diction. Having travelled a good deal, and resided in various districts when in the regiment, and possessing a retentive memory, he had acquired a considerable fund of anecdote; this, combined with his friendly and cheerful disposition, and his inoffensive manners, made his presence welcome wherever he was inclined to go. After a lingering illness, which continued for several months, he expired at Llandovery, November 18, 1830, aged 56 years, leaving behind him numerous monuments of his industry and ingenuity, and was buried close to the eastern side of the porch of Llandingad church.

HOWELL (THOMAS, D.D.) the elder brother of James Howell, was born in 1588, at Cevnbryn, in the parish of Llangammarch, Breconshire. He was admitted into Jesus College, Oxford, in 1604, of which he became a scholar and then a fellow. Having taken his degrees in arts, he entered holy orders, and became a distinguished preacher. "His sermons, (says Fuller,) like the waters of Siloah, did run softly, gliding on with a smooth stream; so that his matter, by a lawful and laudable felony, did steal secretly into the hearts of his hearers." Having been made chaplain in ordinary to the king, he obtained the rectory of West Horsley in Surrey, and of St. Stephen's Wallbrðok in London, and in 1636, a canonry of Windsor, then being D.D. Being driven from his livings by the puritans, though Wood says that he was accounted by some a puritanical preacher, he was nominated by Charles I. to be bishop of Bristol in 1644, and consecrated at Oxford by archbishop Usher, primate of Ireland, and other bishops; after which, according to Walker, he met with most barbarous usage from the rebels. His palace was stripped of the lead that covered it, at the time his wife was in labour, converted into a malthouse, and they threatened, as it is said, to put up a furnace for brewing in the cathedral, in the place where the altar was situated.

These and other indignities offered to the established religion, as well as to himself, are supposed to have occasioned his death in 1646. He was buried in Bristol cathedral, with no other inscription on his tomb than the word "Expergiscar." Walker states that he was so much beloved at Bristol, that the citizens took upon them the care of his children, who were eleven in number. (Wood's Athen. Oxon. Fuller's Worthies. Walker's Sufferings of the Clergy.)

HU (GADARN,) or the mighty, is celebrated as the patriarch of the Cymry, who first established them in a civil community, taught them agriculture, with other useful arts, and conducted them to the west of Europe. On that account he seems to have had divine honours paid to him, particularly in Gaul, where a curious bas-relief of Hu in stone was discovered in 1711, inscribed HESUS, where he is figured in the act of felling a tree, as an emblem of his being the first who taught the cultivation of the earth. A print of this relic is given in the Memoirs of the French Academy of Inscriptions, vol. ii. 370. and in Roberts' Sketch of the Early History of the Cymry. The following notices occur in the Triads respecting him. He is called one of the three "post cenedl," or national pillars of the Cymry, having brought them first to Britain from the Summerland, called Deffrobani, (where Constantinople now stands,) and they passed over the Môr Tawch, (the Dacian sea,) to the Isle of Britain and to Brittany, where they remained. The other two were Prydain and Dyvnwal Moelmud. The people thus conducted by Hu are called in another Triad one of the three benevolent tribes, for he would not have lands by fighting and contention, but through equity and peace. The other benevolent tribes, (ciwdawd addwyn,) were the original Lloegrians who came from Gwasgwyn, and the Brython from Llydaw in Gaul. In another Triad Hu is joined to Prydain and Rhitta under the appellation of the three "gwrthrym ardwy," or opposing energies against tyranny. Hu being so called, because he brought his people from Deffrobani, which was a place of continual hostility. In another Triad, he is called one of the three "cyvarwysawg," or bestowers of blessing, because he first taught the Cymry the art of ploughing land. The other two were Coll and Iltyd. In another he is joined to Dyvnwal and Tydain, under the name of the three "cyvnodydd," or prime artificers, because he brought the Cymry under a social compact. In another he is called one of the three "deivnogion cerdd a cheudawd," or cultivators of song and the art of composition. In another Triad, under the title of one of three "priv orchestwaith," or great achievements of the Isle of Britain, is the drawing of the "avangc," or water-confined animal, out of Llyn Llion, the aggregate of waters, which then ceased to overflow the earth, by the "ychain bannawg," or hunched oxen, of Hu Gadarn. The others are under Nevydd and Gwyddon. This last circumstance has evidently a traditional connexion with the deluge, and the learned Edward Davies has collected every notice respecting Hu Gadarn from

the ancient records of the Welsh, in which he identifies him with Noah; while the Welsh poets of the middle ages apply this name to the supreme being. For further particulars, see Davies's Celtic Researches, and Mythology of the Druids. (Roberts's History of the Cymry. Owen's Cambrian Biography. Myvyrian Archæology, ii. 57, 58, 67, 71.)

HUAIL, one of the sons of Caw, who distinguished himself in the wars of Arthur, for which reason he is ranked in the Triads with Cai and Trystan, as one of the three "taleithiog câd," or diademed chiefs of battle. According to some authorities he was a member of the college of Cattwg, for which reason he is reckoned among the Welsh saints, and he founded a church in the district of Ewas, which now forms a part of Herefordshire. He is also mentioned in the "Englynion y Clywed;" "Hast thou heard what was sung by Huail the son of Caw, whose saying was just? Often will a curse fall from the bosom." Another account however describes him as a very vicious character, and that he was put to an ignominious death by Arthur, who caused him to be beheaded at Ruthin on a stone which lay in the street of the town, and was afterwards called Maen Huail, and is still preserved there. The details are given in Jones's Bardic Museum, page 22, and Guest's Mabinogion, ii. 335. (See also Myv. Arch. ii. 69, and Iolo Morganwg's Welsh MSS. 508, 515, 653.)

HUANDAW, or ready listener, was the door-keeper of Arthur, and is mentioned in the Mabinogion.

HUARWAR, the son of Avlawn, one of the agents of Arthur in the Mabinogion.

HUET, (THOMAS,) was one of the translators of the Greek Testament into Welsh, which was published by William Salesbury in 1567. The portion done by Huet was the book of the Revelation, which has his initials attached, T. H. C. M. i.e. Cantor Meneviæ. He was precentor of St. David's from 1562 to 1588, and rector of Cevnlllys in Breconshire, and of Disserth in Radnorshire. He died August the 19, 1591, and was buried in Llanavan church, Breconshire.

HUGARVAEL, one of the sons of Cyndrwyn, a prince of part of Powys, who lived early in the sixth century.

HUGHES, (HUGH,) a good poet, whose bardic appellation was Y Bardd Côch, was born in 1722. He resided on his patrimonial estate at Llwydiarth Esgob, near Llanerchymedd in Anglesey. It does not appear that he obtained any great advantages in his early education, but having good natural abilities, he in a great measure educated himself, and by his diligence he became a good Welsh scholar, and wrote several poems in Welsh and English. He is one of the three Anglesey Poets, whose works were published in the "Diddanwch Teuluaidd; neu Waith Beirdd Môn." Some others of his compositions are printed in the "Blodeugerdd," and several in a little book entitled "Diddanwch i'w Feddianydd," and "Dewisol Ganiadau." He also translated

from English into Welsh two works, entitled "Dial Ahtaz wedi ei ysprydoli;" and "Deddfau Moesoldeb Naturiol." He died April 6, 1776, aged 83, and was buried in Holyhead churchyard.

HUGHES, (JOHN,) the author of several books, was the son of a respectable tradesman at Brecon, where he was born in 1776. At the age of eleven he was placed at the college grammar school, in that town, where he made considerable progress, and when a very young man he joined the Wesleyans. In process of time he became a local preacher among the Wesleyans, and in 1796, was appointed a minister on the Cardiff circuit, and in 1800 he removed to the Vale of Clwyd, where he remained for several years. In 1805, he was appointed to superintend the Welsh Wesleyan mission at Liverpool, and to pay monthly visits to Manchester. He received several premiums from the Cambrian Societies for his literary productions, among which were three silver medals with appropriate inscriptions. In 1832, he had become so enfeebled that he was obliged to give up his travelling engagements, and he fixed his residence as a supernumerary at Knutsford in Cheshire, where he died May 15, 1843, aged 67. His literary productions are, 1, A Plea for Religious Liberty, 1812. 2, *Horæ Britannicæ*, or Studies in ancient British History, 2 vols. 8vo, 1818—19. 3, Theological Essays and Discourses on the Nature and Obligations of Public Worship, &c. 1818. 4, An Essay on the Ancient and Present State of the Welsh Language, 1822. 5, Memoir of Miss Pedmore of Knutsford, 1836. 6, Memoir and Remains of the Rev. Mr. Fussel, Wesleyan minister, 1840; besides some other works. He left unpublished at his decease; 1, A corrected copy of the *Horæ Britannicæ*. 2, A History of Wales. 3, Historical Triads, consisting of Memorials of remarkable persons and occurrences among the Cymry; translated from the Welsh, with notes and observations. The manuscript of this last work was presented by his widow to the Royal Cambrian Institution, and is now deposited in the British Museum. (See Wesleyan Methodist Magazine, for March, 1847.)

HUGHES, (ROBERT,) whose bardic appellation was Robin Ddu yr ail o Vôn, a good Welsh poet and critic, was a native of Penmynydd in Anglesey, where he was born in 1744. Having received a good education in his early years, he for some time kept a school himself at Amlwch, whence he removed to Shropshire, and thence to London, where he remained for twenty years, as barrister's clerk in the Temple. During his residence here, he wrote several poems, some of which are printed in the "Dewisol Ganiadau;" and he was one of the founders and an active member of the Gwyneddigion society. His health failing, he returned to his native country, and settled at Caernarvon, where he died of consumption, February 27, 1785, and was buried at Heneglwys, Anglesey. The society of Gwyneddigion, as a mark of the great respect in which he was held by his countrymen, erected a monument to his memory in Llanbeblig church, and a portrait of him was engraved in his life time.

HUGHES, (STEPHEN,) a pious divine, and eminent benefactor of his native country, was born at Caermarthen, in 1623. No particulars of him can now be ascertained until the year 1662, when being then vicar of Meidrym in Caermarthenshire, he was ejected for non-conformity. Some time after he married a person of some property at Swansea, which contributed to his comfortable support and future usefulness. He was an eloquent and impressive preacher, and his moderation recommended him to the esteem of the sober part of the gentry, by whose connivance he often preached in the public churches, which were always thronged with hearers from the neighbouring parishes. He often used in a very striking manner to expose the sinful and dangerous nature of ignorance, and recommended the usefulness, amiableness, and necessity of knowledge. He excited heads of families to teach their children and servants, and one neighbour to teach another, and he engaged many to learn, who were above forty and fifty years of age; although his income was not large, it was chiefly devoted to charitable purposes. He printed several Welsh books at his own charge, and among them a collection of the sacred poems of Rhys Prichard, the vicar of Llanymddyvri, in 1672, a work which became immensely popular, and was the cause of hundreds learning to read their own language. He also published translations of "The Practice of Piety;" Baxter's "Call to the Unconverted;" his "Now or Never;" Alein "Of Conversion;" "The Plain Man's Pathway to Heaven;" and many others. In 1672, he brought out an edition of the New Testament and Psalms, with the assistance of Dr. Thomas, dean of Worcester, and some clergymen of South Wales, whose co-operation and influence with the Welsh bishops, towards obtaining a new complete edition of the Bible, he most earnestly entreats in a letter prefixed to his edition of the poems of Rhys Prichard, dated Bartholomew Close, March 20, 1671. After unwearied exertions in obtaining subscriptions, his edition of the Welsh Bible was published in 1678, with the Prayer book prefixed, and the metrical psalms appended. This edition is remarkable for its great typographical correctness, greatly surpassing the preceding edition of 1654, which is careless in the extreme, as well as the 8vo. edition of 1690, which is exceedingly inferior to his own. In this work he was greatly assisted by the liberality and exertions of Mr. Gouge. Although eight thousand copies of this Bible were printed, he lived to see the edition exhausted, and he again greatly exerted himself to obtain a new one, which he did not see finished, as it was published in 1690, under the superintendence of David Jones, another ejected minister. Stephen Hughes closed his pious and active life in 1688. (See Calamy's Account of Ejected Ministers. Walker's Sufferings of the Clergy.)

HUGHES, (WILLIAM, D.D.) bishop of St. Asaph, was the son of Hugh ab Cynric, by Gwenllian, daughter of John Vychan ab John ab Gruffydd ab Owen Pygott, and was born in Caernarvonshire. He was

educated partly at Oxford, whence he afterwards removed to Christ's College Cambridge, where he took his degrees in arts, and entered holy orders. He was soon after appointed chaplain to the duke of Norfolk, whom he attended to Oxford in 1568, and was there incorporated B.D. as he stood at Cambridge, and in 1570, he took his D.D. degree in the same university. He obtained the rectory of Llysvaen in 1567, and in 1573, he was consecrated bishop of St. Asaph. Upon his coming to the see, having obtained the archdeaconry of St. Asaph, he procured a faculty from the archbishop of Canterbury, to hold that and other benefices to the value of £150 per annum, in commendam with his bishopric. In Strype's *Annals of the Reformation*, (ii. 293, 1573.) we find a sad account of his covetousness, and his holding in consequence of the faculty above mentioned sixteen livings, of which seven were with cures, and nine sinecures: In his will he made bequests towards founding a free school at St. Asaph, but being conditional, and the contingencies referred to not happening, they never took effect. He died October, 1600, and was buried in the choir of St. Asaph, without any inscription or monument. Anne, his daughter and heiress, was married to Thomas, the youngest son of Sir Thomas Mostyn, from whom are descended the Mostyns of Rhyd. (Wood's *Athen. Oxon.* Willis's *Survey of St. Asaph*, by Edwards.)

HUMPHREY (DAVYDD AB IVAN,) a poet who flourished between 1620 and 1660.

HUMPHREYS, (HUMPHREY, D.D.) an eminent prelate, was the eldest son and heir of Richard Humphreys, esq. of Penrhyn Deudraeth, Merionethshire, where he was born November 24, 1648; his mother was Margaret, the daughter of Robert Wynn, esq. of Cesailgyvarch in the county of Caernarvon. He was for some years placed at the free school of Oswestry, under the care of his uncle, Humphrey Wynn, A.M. who was the master and vicar of the parish, from whence on the death of his uncle, he was removed to Bangor school. In 1665, he was admitted of Jesus College, Oxford, where he was elected a scholar in 1670, having taken his B.A. degree in October preceding. He was ordained deacon and priest at Bangor in November, 1670, and the same day collated to the rectory of Llanvrothen in that diocese. June 12, 1672, he proceeded A.M. and in August he was elected fellow of Jesus College. In November he was inducted to the rectory of Trawsvynydd, and in the following year he was appointed domestic chaplain to Dr. Humphrey Lloyd, bishop of Bangor. December 16, 1680, being then B.D. fellow of Jesus College, and canon of Bangor, he was installed dean of that cathedral. He took his degree of D.D. in 1682, and in 1689, he was advanced to the bishopric of Bangor, from whence in 1701, he was translated to Hereford, where he died November 20, 1712, in the sixty-fourth year of his age, and was interred there near the altar of the cathedral. "He was a person of excellent virtues during the whole course of his life, and in his latter years, of a

piety so extraordinary, as has but few examples." He married Margaret, the daughter of Dr. Robert Morgan, bishop of Bangor, by whom he had two daughters. Bishop Humphreys was an able Welsh antiquary, and he wrote some memoirs of eminent Welshmen, in addition to those contained in Wood's *Athenæ Oxonienses*, which are printed in the last edition of that work, and in the first volume of the *Cambrian Register* for 1795, where a biographical notice of himself is subjoined.

HUN (AB ALUN,) a character who occurs in the *Mabinogion*.

HUNABWY, the son of Gwrion, a name which occurs in Welsh Romance.

HUTTON, (ADAM, LL.D.) a learned prelate, was born at Caer Vorioc in Dewis-land, Pembrokeshire, of an ancient family of property. On account of his learning he was raised to the bishopric of St. David's in 1361, and he was constituted chancellor of England January 11, 1377, in the reign of Richard II. which office he held until 1379. While presiding over the see, he built St. Mary's college near the cathedral of St. David's, and endowed it with £100 per annum, appointing seven fellows, and a house to each, who were obliged on all festivals and sundays to hear divine service in the cathedral. He also wrote "*Statuta Ecclesiæ Menevensis*," which curious work is still preserved among the archives of the cathedral of St. David's, and a copy of it among the Harleian MSS. in the British Museum. He died February 13, 1388.

HUW (AB DAVYDD,) of Euas, a poet who flourished from 1480 to 1520. His compositions are preserved in manuscript.

HUW (AB GWILYM,) or Huw Gôch Brydydd, a poet who wrote between 1550 and 1600.

HUW (AB RHISIART AB DAVYDD,) a poet who flourished between 1600 and 1630.

HUW (ARWYSTLI,) a poet who flourished between 1540 and 1570. His poems are preserved in manuscript.

HUW (CAE LLWYD,) a poet who flourished from 1450 to 1480. He was in the Glamorgan Gorsedd in 1470. His compositions remain in manuscript.

HUW (DAVI,) a poet who flourished between 1570 and 1600.

HUW (LLWYD CYNVAEL,) see LLWYD, (Huw,) of Cynvael.

HUW (UVYDD,) a poet who flourished between 1570 and 1600.

HWVA (AB CYNDELW,) lord of Llys Llivon in Anglesey, and the head of the first of the fifteen tribes of North Wales, was a nobleman who lived in the time of Owain Gwynedd, prince of North Wales, from 1137 to 1169, to whom according to some accounts he was steward. Hwva was the son of Cynddelw ab Cwnws ab Cillin ab Maelog Dda ab Greddv ab Cwnws Du ab Cillin Ynad, and in this name he unites with the line of Gwerydd ab Rhys Gôch. The heads of the fifteen tribes were frequently called the fifteen peers of North Wales, being certain nobles who held their lands by baron-service, being

bound to particular ministerial attendances on their princes, besides what they were in general obliged to as subjects by homage and fealty. The hereditary office of Hwva and his heirs was to bear the prince's coronet, and to put it on his head when the bishop of Bangor anointed him. Hwva resided at Presaddved, and held his estate in fee according to Rowland's *Mona Antiqua* by attending on the prince's coronation, and bearing up the right side of the canopy over the prince's head at that solemnity. The other lordships which he had are named in the "Extent of North Wales," and were divided between his five sons Methusalem, Cyvnerth, Ieuan, Iorwerth, and Blettrws. Many of the gentry of Anglesey hold lands by lineal descent from him. His arms are, "Gules between three lioncels rampant a chevron or."

HYCHAN, a saint who lived in the fifth century. He was one of the sons or grandsons of Brychan Brycheiniawg, and founded the church of Llanychan in the vale of Clwyd, Denbighshire.

HYLL, (ALBANE,) an eminent physician, was a native of Wales. He was educated partly at Oxford, whence he removed to a foreign university, where he took his degree of doctor of physic, and became eminent for it at London, not only for the theoretic but also for the practical part, and was held in the highest esteem by all the learned men of his time. One of his contemporaries styled him "Medicus nobilissimus atque optimus, et in omni literarum genere maxime versatus," and tells us that he wrote several things on Galen, which are printed. Nothing further can be now ascertained of this learned person, beyond that he died in 1559, and was buried in St. Alban's church, situated in Wood Street, London, in which parish he had lived many years in great respect, and was esteemed one of the chief parishioners. (Bale de Script. Brit. Wood's Athen. Oxon. Fuller's Worthies.)

HYVAIDD (HIR,) the son of Bleiddan or Bleiddig Sant, who is to be identified with Lupus, who accompanied Garmon to Britain about A.D. 420, is recorded in the Triads as one of the three "eill-deyrn," or princes of alien origin, who were raised to sovereignty for their bravery. Hyvaidd in Glamorgan, Cadavael in Gwynedd, and Gwriad or Gwrgai in the North. (Myv. Arch. ii. 17, 22, 62.)

HYWEL (AB DAVYDD AB IEUAN AB RHYS, M.A.) an eminent poet and historian, of Aberdâr in Glamorgan, who flourished from 1450 to 1480. Many of his poems are preserved in manuscript, and one, "Cywydd Cynog Sant," is printed in Iolo Morganwg's Welsh MSS. p. 302. He was present at the Glamorgan Gorsedd in 1460. He also wrote the History of all Britain in Latin, and of the Three Principalities of Wales in Welsh, and all his works were esteemed valuable and well written. (Jones's Welsh Bards.)

HYWEL (AB DAVYDD AB LLYWELYN AB MADOG,) a poet who flourished from about 1570 to 1610.

HYWEL (AB DAVYDD LLWYD,) a poet who flourished be-

tween 1560 and 1600. Some of his compositions are preserved in manuscript.

HYWEL (AB EDWIN AB EINION AB OWAIN AB HYWEL DDA,) a nobleman whose family having been for some years set aside in the succession of the principality of South Wales, he first appears in history with his brother Meredydd as having joined in a conspiracy, in which Llywelyn at Sitsyllt, prince of North Wales, was slain A.D. 1021. Not succeeding in gaining the sovereignty of North Wales, they were compelled to remain quiet for some years, but in 1031, having engaged a body of Irish Scots, they defeated and slew Rhydderch ab Iestyn, who had usurped the principality of South Wales, and in their joint names they carried on the government. In 1032, Meredydd was slain in a conspiracy formed by the nephews of Llywelyn ab Sitsyllt, and Hywel was driven into exile. In 1037, he attempted to recover his dominions, but was entirely defeated by Gruffydd ab Llywelyn at Pencadair in Caermarthenshire, and in the following year at the battle of Llanbadarn he was again defeated; his wife also, who was remarkable for her beauty, fell a prey to the victor. In 1043, with the assistance of the Danes, Hywel again opposed Gruffydd without success, and in a second battle he was slain by the same prince near Abertywi in Caermarthenshire. (*Brut y Tywysogion*. Myv. Arch. ii. 510.)

HYWEL (AB EINION,) a poet who flourished between 1570 and 1600.

HYWEL (AB EINION LLYGLIW,) a celebrated poet who flourished between 1330 and 1370. One of his compositions being an Ode to Myvanwy Vechan of Dinas Brân, is preserved in the *Myvyrian Archaiology*, i. 513, of which there is a poetical translation in Pennant's *Tours in Wales*.

HYWEL (AB EMYR LLYDAW,) called also Hywel Vaig and Hywell Varchog, a celebrated chieftain, who lived early in the sixth century. He is recorded in the *Triads*, with Morgan Mwynvawr and Medrawd, as the three "marchawg breninawl," or royal knights of the court of Arthur, who being invincible in battle were yet so remarkable for their amiable manners, and gentle speech, that no one could refuse whatever they wished. He was buried at Llanilltyd Vawr. (*Myv. Arch.* ii. 18, 74, 78. *Iolo Morganwg's Welsh MSS.* p. 535.)

HYWEL (AB IEUAV,) or Hywel Ddrwg, a prince of North Wales, who dispossessed his uncle Iago in A.D. 978, and assumed the sovereignty himself, though his father was yet alive. In 980, he invaded, and laid waste South Wales, having obtained the assistance of a large body of English; and in the following year, he made a second expedition, when the English were defeated, and a great number slain. In 984, Hywel invaded England, where he was slain in battle, while fighting bravely with his enemies, but leaving among his countrymen the character of a ruthless and cruel tyrant. (*Brut y Tywysogion*. *Myv. Arch.* ii. 496.)

HYWEL (AB LLYWELYN AB MEREDYDD,) a poet who flourished between 1500 and 1530. His compositions remain in MS.

HYWEL (AB OWAIN GWYNEDD,) an elegant poet, was an illegitimate son of Owain Gwynedd, prince of North Wales, his mother being Pyvog, the heiress of a nobleman in Ireland. On the death of his father in 1169, as the eldest son Iorwerth Drwyndwn was set aside on account of the blemish in his face, Hywel aspired to the throne, of which he kept a precarious possession for nearly two years, when having occasion to go to Ireland, to claim the property of his mother, his brother Davydd took possession of the government, and having collected a considerable force, awaited the return of Hywel, and defeated him in battle. Hywel, being wounded in the side, returned to Ireland with the remains of his forces, where he died, and gave his possessions in that country to his brother Rhirid, who had accompanied him there. (*Brut y Tywysogion*, Myv. Arch. ii. 572.) Eight of his poems are preserved in the first volume of the *Myvyrian Archaiology*, and consist of odes on the subjects of love and war. A translation of one entitled "Y Dewis," or The Choice, is printed in the *Cambrian Register*, i. 412.

HYWEL (AB MORGAN MAWR,) a prince of Glamorgan, who succeeded his nephew Gwrgant in the government in 1030, having previously assisted him by his wise counsels. Hywel was called to the throne by the unanimous voice of the country, on account of his high character for wisdom and justice; Iestyn the son of Gwrgant being rejected for his worthless qualities. Hywel died in 1043, at the very great age of 130 years. (*Brut y Tywysogion*. Myv. Arch. ii. 509.)

HYWEL (AB RHYS AB ARTHVAEL,) a sovereign prince of Glamorgan, who went to Rome in A.D. 880, and died there owing to the heat, at the age of 120 years. (*Brut y Tywysogion*. Myv. Arch. ii. 481.)

HYWEL (AB RHYS,) of Llangiwig, otherwise called Hywel y Bwr Bach, a poet who flourished from 1320 to 1360. He presided at the Glamorgan Gorsedd in 1330.

HYWEL (AB SITSYLLT,) a brother of prince Llywelyn ab Ithyllt, whose forces he commanded against a large body of foreigners under Eulaff, who were laying waste South Wales, and he was slain in battle against them in 1021. (*Brut y Tywysogion*. Myv. Arch. ii. 504.)

HYWEL (AB SYR MATHEW,) a poet who flourished between 1530 and 1560. Some of his poems are preserved in manuscript. According to a memorandum attributed to Rhys Cain, and written about 1570, he wrote a History of Great Britain, and his books were seen by him, and pronounced fair, valuable, and intelligent. (See Jones's *Welsh Bards*, p. 87.)

HYWEL (DDA,) or the Good, the celebrated legislator of Wales, was the son of Cadell the son of Rhodri Mawr. He became prince of

South Wales on the death of his father in 907, and also of Powys, of which his uncle Mervyn had been dispossessed by Cadell in 877. On the death of Anarawd, prince of North Wales, in 913, Hywel became lord paramount of Wales, and by the death of Idwal Voel, the son of Anarawd, Hywel became king of all Wales. Immediately after succeeding to his patrimonial possessions, he determined upon a general revision of the laws of Wales, into the administration of which several abuses had crept, and as a preliminary step to this important design, he went to Rome, according to Caradawg the historian, in the year 926, accompanied by the bishops of St. David's, Bangor, and Llandaff, and the learned Blegwryd ab Owain, chancellor of Llandaff. The object of this journey was chiefly to ascertain the particular laws that were in force during the sovereignty of the Romans in Britain. After his return home, he summoned a national council at the White House on the Tâv, consisting of six of the wisest and most discreet men from every commot in Wales, and of one hundred and forty of the clergy of various ranks, together with all the chiefs of tribes, and other persons of noble rank. To give the occasion greater solemnity, and to implore the divine wisdom to influence their counsels, the king with the whole assembly remained during Lent in the continual exercise of prayer, and other acts of devotion. At the close of Lent, Hywel directed that twelve of the wisest, and most experienced, should proceed to an examination of the ancient laws of Wales, to whom was joined Blegwryd, the most distinguished scholar and lawyer of the age. After careful deliberation, the laws of Dyvnwal Moelmud were selected as the foundation of the new code, and being reduced to a systematic form, they were submitted to the national council, who, after adopting such additions and alterations as time had rendered necessary, finally adopted them, and proclaimed them through the territories of Wales. In order to add the greater authority to his new code, Hywel went again to Rome in the year 930, accompanied by some of the most eminent of his clergy, where his laws were approved of by the pope, and on his return they were again submitted to the approbation of a general convention of the nation, by whose unanimous assent, they were proclaimed throughout Wales, and they continued to be observed, as the only laws of the country, until the close of its independence in the time of Edward I. Three copies were put into writing, one of which was for the use of the king, and to follow his court, and the others were deposited in the royal palaces of Aberffraw and Dinevawr. The wisdom of Hywel was apparent from his success in preserving the tranquillity of the country, and such was the success of his measures, that during the space of thirty-five years, during which he reigned, the peace of Wales was disturbed neither by domestic dissensions, nor foreign invasion. The Welsh Justinian died 948, deeply lamented and deservedly honoured by his subjects, and leaving four sons, all of whom perished in the desolating wars, to which the country soon after

fell a prey. Hywel is recorded in the Triads with Dyvnwal and Prydain as one of the three good princes of Britain. There are many manuscript copies of the laws of Hywel Dda preserved in the British Museum, and other libraries. They were first printed, with a translation in Latin and notes, by Dr. Wotton, with the aid of the learned Welsh scholar, Moses Williams, in 1730, folio. They are also printed in the third volume of the Myvyrian Archaiology, and a third edition has been published by the Record Commission under the superintendence of Aneurin Owen, esq. in 1841, folio and 8vo. An English translation without the text was published by W. Probert in 1823, 8vo, and this curious record of early manners has been brought before the notice of continental scholars in the "Tableau de Mœurs au dixième siècle, ou la Cour et les Lois de Howel-le-bon," by Gabriel Peignot, 8vo, Paris, 1832.

HYWEL (DDU,) Sir, a clergyman and poet who flourished between 1540 and 1570.

HYWEL (EURDREM,) a poet who flourished between 1540 and 1570. Some of his compositions are preserved in manuscript.

HYWEL (GETHIN,) of Celynog, a poet who flourished between 1570 and 1600. Some of his compositions remain in manuscript.

HYWEL, (HARRI,) a poet who flourished from 1620 to 1650.

HYWEL (HIR,) a poet who flourished between 1600 and 1640.

HYWEL (THOMAS DAVYDD,) a poet who flourished between 1600 and 1630.

HYWEL (VEDDYG,) of Cilgwryd in Gower, was the son of Rhys ab Llywelyn ap Phylip Veddyg, a physician of the family of Rhiwallon of Myddvai. He left a book of his practice after him, which, in 1743, was in the possession of John Jones, the last who practised at Myddvai; and of which Dr. William Bona had a copy, which was transcribed by Iolo Morganwg in 1801. (Owen's Cambrian Biography.)

HYWEL (VOEL AB GRIFFRI AB PWYLL GWYDDEL,) an eminent poet who flourished from 1240 to 1280. Two odes are preserved in the first volume of the Myvyrian Archaiology, addressed by him to Owain Gôch ab Gruffydd, when kept in prison by his brother, prince Llywelyn, and whose imprisonment continued twenty-three years from 1254.

HYWEL (VYCHAN,) was the brother of Cynan Tindaethwy, prince of North Wales. Claiming the isle of Anglesey, as his portion of his father's inheritance, which his brother refused to give him, he made war upon him, and defeated Cynan in 810. He again fought with him in 814, and slew a great number of his people; but soon after Cynan raised a large army, and drove Hywel from Anglesey into the Isle of Man, in the possession of which he died in 820. (Brut y Tywysogion. Myv. Arch. ii. 475.)

HYWEL (Y PEDOLAU,) Sir, or of the Horseshoes, a famous person in his time, was so called from his great strength, being able to strai-

ten or break horseshoes with his hands. He was the son of Gruffydd ab Iorwerth ab Meredydd ab Methusalem ab Hwva ab Cynddelw, from whom he inherited a large patrimony. Sir Hywel's mother was nurse to king Edward the second, and being the foster brother of that king, he was knighted by him, and continued in great favour with him. He is supposed to have been buried at Caermarthen, where there was lately a mutilated tombstone in St. Peter's church, with the effigy of a warrior on it, holding a horseshoe, with both his hands seemingly in the act of exercising his strength thereon.

HYWEL (Y VWYALL,) Sir, a celebrated hero, was the son of Einion ab Gruffydd ab Hywel, descended from Collwyn ab Tangno, and a native of Eivionydd in Caernarvonshire. He attended the Black Prince to the battle of Poitiers in 1356, where he greatly distinguished himself, and he is said to have dismounted the French king, cutting off his horse's head at one blow with his battle-axe, and to have taken him prisoner; as a trophy of which victory, it is said that he bore the arms of France with a battle-axe in bend sinister. Froissart bestows that honour upon Denis de Morebeque, a knight of Artois; however it is certain that Sir Hywel must have performed some extraordinary exploits from the honours that were bestowed upon him. He was knighted on the field of battle, and made constable of the castles of Chester and Cruccaeth, besides obtaining several other great and profitable offices; and as a perpetual memorial of his good services, the prince ordered that from henceforth a mess of meat should be served up before the battle-axe with which he performed such great feats. For that reason he bore it in his coat of arms, and was called Sir Hywel y Vwyall, or of the battle-axe; after the mess had appeared before the knight, it was carried down and bestowed on the poor. Eight yeomen attendants were constituted to guard the mess, and had eight pence a day constant wages, at the king's charge, and these under the name of yeomen of the crown were continued on the establishment until the reign of queen Elizabeth. After the death of Sir Hywel, the mess was carried as before, and bestowed on the poor, for the sake of his soul, and probably as long as the period above mentioned. Sir Hywel left two sons, the elder Meredydd ab Hywel dwelt in Eivionydd, at his houses of Cevn y van and Cesailgyvarch, and the other, Davydd ab Hywel, at Henblas near Llanrwst. (See Sir John Wynn's Gwydir History by Angharad Llwyd.) His brother Ievan ab Einion ab Gruffydd was also a distinguished warrior, no less renowned than himself, having defended Henry of Transtamare, and the throne of Castile, against the Black Prince. He also accompanied Enguerrard de Courcy, son-in-law of Edward III. in his expedition against the duke of Austria. (See Simondi's Switzerland, ii. 152.)

HYWEL (YSTORYN,) an eccentric poet who flourished between 1330 and 1360, according to the Cambrian Biography. Edward Llwyd places his date at 1380, and Moses Williams at 1450. One piece by

him, being a lampoon on a tinker, is printed in the first volume of the *Myvyrian Archaiology*.

HYWGI, otherwise called Bugi, a saint who lived in the sixth century, was the son of Gwynllyw Vilwr, and the father of St. Beuno. He gave all his lands for the endowment of his brother Cattwg's college at Llangarvan, where he spent the latter part of his life. Other MSS. make him the brother of Gwynllyw, and son of Glywis ab Tegid ab Cadell.

HYWYN, the founder of Aberdaron church; see *HEVIN*.

IAGO, according to the Welsh Bruts, succeeded Saisyllt on the throne of Britain in the eighth century B. C. He was the nephew of Gorwst.

IAGO (AB BELI,) succeeded his father Beli ab Rhun, as king of North Wales, A.D. 599, and after a short reign of four years he was assassinated by Cadavael Wyllt in 603. This deed is recorded in the *Triads*, as one of the three "anvawd bwyellawd," or evil axe-blows of the Isle of Britain. The other two were those inflicted on Aneurin and the bard Golyddan. Iago founded the deanery of Bangor. (*Myv. Arch.* ii. 65. *Mona Antiqua*, 187.)

IAGO (AB DEWI,) an able poet and antiquary of Blaen Gwili, in Caermarthenshire, who died in 1722. His compositions are preserved in manuscript.

IAGO (AB IDWAL VOEL,) succeeded jointly with his brother Ieuav to the sovereignty of North Wales, on the death of Hywel Dda in 948. To avenge themselves upon the sons of Hywel for the injuries they had received from the father, they invaded South Wales with a powerful army, laying claim to its sovereignty as the eldest branch of the line of Cunedda; and though they met with a spirited opposition on the Carno mountains, they gained a complete victory, and in the year following, they again invaded South Wales, and laid waste the county of Pembroke. In 952, the sons of Hywel Dda retaliated by laying waste the territory of North Wales as far as the Conwy, but they were again defeated at Llanrwst, and obliged to retreat precipitately, and submit at length to the brothers Iago and Ieuav as sovereigns of all Wales. In 962, being elated with their good fortune, the latter refused to pay the tribute claimed by Edgar king of England, who invaded and devastated North Wales, and substituted for the former tribute a yearly payment of three hundred wolves' heads, which was paid by the Welsh princes for three or four years, when those destructive animals were nearly extirpated. In 967, Iago assumed the entire sovereignty, and kept his brother Ieuav in prison, whom he deprived of sight. In 972, Iago was driven from his country by Hywel the son of Ieuav, but by the interposition of Edgar, he was restored in 975, and he reigned jointly with his nephew until 978, when he was finally deposed by him. (*Brut y Tywysogion.* *Myv. Arch.* ii. 495.)

IAGO (AB IDWAL AB MEIRIG,) prince of North Wales from

1021 to 1031. On the death of Llywelyn ab Sitsyllt, Iago seized possession of the sovereignty of North Wales as being the right heir thereof, and kept it until 1031, when he was slain in battle by Gruffydd the son of Llywelyn. He left a son called Cynan who carried on the war against Gruffydd, by his wife Avandred, daughter of Gweir the son of Pyll. (Welsh Chronicles. Myv. Arch. ii. 507.)

IANCYN (BRYDYDD,) a poet who flourished between 1480 and 1520.

IANCYN (AB EINION,) called also Iancyn Vynglwyd, a poet who flourished between 1550 and 1590.

IDIO (WYLLT,) the son of Nest the daughter of Tewdwr Mawr, a nobleman of Breconshire about the close of the eleventh century. His father was Sutric son of Alured Glinvawr, son of Sutric king of Dublin and Desmond, who was the son of Alured king of Cyrian, contemporary with Hywel Dda. Idio Wyllt, when lord of Desmond, came to assist his uncle Rhys ab Tewdwr, against Bernard Newmarch, about the year 1090; and he had the lordship of Lliwel in Breconshire for his services. He married Elenor, daughter of Drym Penog ab Maenarch, lord of Cantrev Selyv, in the same county. Idio was the genealogical stock, from which several families in that district trace their descent. (Cambrian Biography.)

IDLOES, a saint who lived in the seventh century. He was the son of Gwyddnabi ab Llawvrodedd Varvog Côch, and he founded the church of Llanidloes in Montgomeryshire. Mention is made of him in the "Englynion y Clywed," "Hast thou heard what Idloes sang? A man of meekness, amiable in his life? The best quality is a good deportment." He is commemorated September 6. (Myv. Arch. i. 172. Iolo Morganwg's Welsh MSS. 558, 651.)

IDRIS (GAWR,) is celebrated in the Triads with Gwdion ab Don, and Gwyn ab Nudd, as one of the three "gwyn serenyddion," or happy astronomers, whose knowledge of the stars, and of their nature and aspects, was so great that they could foretell whatever might be desired to be known to the day of doom. (Myv. Arch. ii. 71.) The memory of Idris is perpetuated in one of the highest and most pointed mountains of North Wales, called Cader Idris, the chair or seat of Idris, in Merionethshire, which perhaps might have been an observatory in ancient times. On the very summit is an excavation in the solid rock, resembling a couch, to which is attached the popular tradition, that whoever should rest a night in that seat will be found in the morning either dead, raving mad, or endued with supernatural genius. At the foot of the mountain is a small lake, called *Llyn y tri graienyn*, or the pool of the three grains, which are three great rocks by the side, which according to the traditional fable of the neighbourhood were the three grains, which the great Idris threw out of his shoes before he ascended the chair. There is also a large stone on a farm in the parish of Trawynydd called *Llech Idris*,

IDWAL, the son of Owain, according to the Welsh Bruts, was made king of Britain, in the fifth century B.C. instead of Einion ab Arthal, who was deposed on account of his violence and injustice. Idwal, warned by the fate of Owain, was careful in the observance of justice. (Myv. Arch. ii. 164.)

IDWAL (AB MEIRIG,) a prince of North Wales, who for many years was kept from his rightful inheritance, but in A.D. 993, he was put in possession of the sovereignty. He gave early promise of a wise and salutary reign, and he is called by Caradawg a praise-worthy and just prince, having been instructed by Hywel ab Morgan Mawr. In the first year he defeated Meredydd prince of South Wales, who had advanced to Llangwm in Denbighshire. His prosperity, however, was of short continuance, for in 994, Swein the son of Harold, a Danish chieftain, landed in Anglesey, and in a gallant attempt to expel the marauders, Idwal was slain at the battle of Penmynydd, leaving an only son called Iago. (Brut y Tywysogion. Myv. Arch. ii. 500.)

IDWAL (IWRCH,) or the Roe, the son of Cadwaladr, the last who bore the title of king of the Britons, succeeded his father as king of the Welsh in A.D. 703. Being a minor at the time of his father's abdication, his guardian and kinsman, Alan king of Brittany, sent his son Ivor to Britain with a large army, who defeated the Saxons, and he himself held the sovereignty over a portion of the Britons, while Idwal continued king of North Wales until 720, when he was succeeded by his son Rhodri Molwynog. (Myv. Arch. ii. 471.)

IDWAL (VOEL,) the son of Anarawd, succeeded his father as king of North Wales, A.D. 913. Early in his reign the Irish made a descent on Anglesey, which they laid waste in a cruel manner. In 933, Athelstan king of England invaded Wales, and succeeded in imposing a tribute upon the Welsh princes, which was exacted until his death in 940, when by the prudent measures and bravery of Idwal Voel, they recovered their independence. In 944, Idwal was slain in a battle fought against the English and Danes. Idwal married the daughter of his uncle Mervyn, prince of Powys, and left six sons, Meirig, Ieuav, Iago, Cynan, Idwal, and Rhodri. (Myv. Arch. ii. 487.)

IDWALLAWN, the son of Owain, and brother of Morgan Mawr, king of Glamorgan, a just and wise prince, who is highly praised by the historian Caradawg for his peaceful administration, and reformation of abuses. His mental qualities and generosity caused him to be universally regretted throughout Wales. He died in 975. (Myv. Arch. ii. 495.) A saying of his is preserved in "Chwedleu y Doethion," "Hast thou heard the saying of Idwallawn, an aged grey-headed man leaning on his staff? Argue not with the unwise." (Iolo Morganwg's Welsh MSS. 257, 660.)

IDDEW, the son of Cawrdav ab Caradawg Vreichvras, a saint who lived in the sixth century. He was the brother of Cathan and Medrawd. The similarity of the two names has caused them to be con-

founded with Medrawd and Iddog Corn Prydain, who planned the conspiracy, which proved fatal to Arthur.

IDDOG (CORN PRYDAIN,) see **EIDDILIG (COR.)**

IDDON (AB NER,) a chieftain who lived in the sixth century. He was slain in battle by Maelgwn Gwynedd, which event is recorded in the Triads as having caused one of the three "buds Havren," or discolourings of the Severn. The two others were caused in the cases of Cadwallawn ab Cadvan, and Golyddan. (Myv. Arch. ii. 16, 22.)

IDDON (AB YNYR GWENT,) a prince of South Wales, who distinguished himself in defeating the Saxons, who had invaded his territory. In gratitude to God for his victory he bestowed on the see of Llandaff, Llanarth with all the lands there, and Llandeilo Porthhalawg with all the territory belonging to it, and certain lands in Llandeilo Cresseney, all in Monmouthshire. He also made a grant of Lancoyt, and the charters containing these donations are preserved in the Liber Landavensis, lately published. Having devoted the close of his life to religion, he and his brothers Ceidio and Cynheiddon are reckoned among the Welsh saints.

IESTYN, the son of Cadvan ab Cynan ab Eudav ab Caradawg ab Brân Vendigaid, a saint who flourished in the fourth century. He was the brother of Cadvrawd.

IESTYN (AB GERAINT AB ERBIN,) a saint who flourished early in the sixth century. He founded the churches of Llaniestyn in Lley, Caernarvonshire, and of Llaniestyn in Anglesey, where he was buried. A monumental sculpture, consisting of his effigies on a slab in low relief, is still preserved in this church, the work of the fourteenth century, a very correct engraving of which is given in the second volume of the *Archæologia Cambrensis*.

IESTYN (AB GWRGANT,) a prince of Glamorgan, who is remarkable for the revolution caused by his politics. He was rejected by his countrymen on the death of his father in 1030, on account of his intractable disposition, and the sovereignty was bestowed upon his uncle Hywel, but at his death in 1043, Iestyn obtained quiet possession of that principality. In the year 1088, he joined Einion ab Collwyn, who was waging war against his superior lord Rhys ab Tewdwr, prince of South Wales, but not being able to make any impression upon the dominion of that prince, Iestyn adopted the fatal policy of sending Einion to England to obtain assistance. His propositions were readily agreed to by Robert Fitzhamon, and twelve other Norman adventurers, who came to Glamorgan with a large body of soldiers in the following year. Having been received with great honour by Iestyn, the allied forces laid waste the territories of Rhys ab Tewdwr, who with undaunted spirit, though above ninety years old, met the invaders at Hirwaen Wrgant in Breconshire, where after a severe and bloody battle, his army was defeated, and the gallant old prince himself was slain. The treason of Iestyn and Einion having attained so

fortunate an issue, Iestyn dismissed the Normans with ample pay, and rich rewards for their services. Einion then demanded of Iestyn his daughter Nêst in marriage according to his promise, but he was repulsed with scorn, upon which Einion hastened after the Normans, in hopes of overtaking them before they had sailed. On his arrival at the shore, he found that they had already embarked, and were sailing away, when he waved his mantle as a signal for their return. Fitzhamon and his companions immediately returned, and were easily persuaded by Einion, to avenge the injury he had received from Iestyn, and to gain possession for themselves of so fertile a country. Little expecting such a result, Iestyn was easily deprived of his territories, and he was compelled to escape by flight. He first went to Glastonbury, thence to Bath, and lastly to the monastery of Llangenys, where he died at the great age of 129 years. The Normans proceeded to parcel out the country among themselves; Fitzhamon, reserving to himself the principal parts with the seigniorship of the whole, gave the remainder of that province, to be held as fiefs under himself, to the twelve knights who accompanied him, leaving the rough and barren mountains to Einion and the sons of Iestyn. Fitzhamon's share consisted of the castles of Cardiff, Trev Uvered, and Cynfig, with the lands belonging to them. William de Londres had the castle and manor of Aberogwr or Ogmere. Richard Grenville had the castle and lordship of Neath. To Robert de St. Quintin was given the lordship of Llanvleiddan Vawr with the privileged town of Pontvaen. Richard Seward had Talyvan with its lordship. Gilbert Humphreville had the lordship of Pen Marc. Roger Berclos had the lordship of Llandathan. Reginald de Sully had the lordship of Sully. Peter le Soor had the lordship of Llanbedr ar Vro. John Fleming had the lordship of Llanuvelwyn. Oliver St. John had the lordship of Abernant. William de Esterling had the lordship of Llanwerydd. Paine Turberville had the lordship of Coetty, by marriage with Asar, the daughter of Meirig ab Gruffydd ab Iestyn ab Gwrgant. Einion ab Collwyn obtained Seinghenydd and Meisgyn, with Nêst the daughter of Iestyn in marriage. Caradawg ab Iestyn obtained Aberavan, with all the lands between Neath and Avan, as a royal lordship. Madawg ab Iestyn had the lordship of Rhuthyn. Hywel ab Iestyn had Llantryddyd. Rhys ab Iestyn obtained the lordship of Sovlen between Neath and Tawy. Robert ab Seisyllt obtained the lordship of Maes Essyllt. (Myv. Arch. ii. 526.) Iestyn ab Gwrgant was the head of the fifth royal tribe, from whom many families still trace their direct descent. His arms are, "Gules, three chevronels in pale, argent."

IEUAN (AB GRUFFYD LEIAY,) a poet who wrote between 1500 and 1530. Some of his poems are preserved in manuscript.

IEUAN (AB HUW CAE LLWYD,) a poet who flourished between 1470 and 1500. His compositions remain in manuscript.

IEUAN (AB HWLCYN,) a poet who wrote between 1520 and 1560.

IEUAN (AB HYWEL AB LLYWELYN VYCHAN,) a poet who flourished between 1500 and 1540.

IEUAN (AB HYWEL SWRDWAL,) an eminent poet who flourished from about 1450 to 1480. His poems are preserved in manuscript. He also wrote a fair book in Welsh of the three principalities of Wales, from the time of Cadwaladr to that of Henry VI. (Jones's Welsh Bards. p. 87.)

IEUAN (AB IVAN TREVOR,) a poet who flourished from about 1536 to 1580.

IEUAN (AB LLYWELYN AB MALI,) a poet who flourished from 1550 to 1580.

IEUAN (AB LLYWELYN VYCHAN,) a poet who wrote from 1460 to 1490. He was the father of the eminent poet Gruffydd ab Ieuan ab Llywelyn Vychan of Llanerch. Some of his compositions remain in manuscript.

IEUAN (AB MADOG AB DAVYDD,) a poet who flourished between 1560 and 1600. His compositions remain in manuscript.

IEUAN (AB RHYDDERCH AB IEUAN LLWYD,) M.A. of Glyn Aeron, an eminent poet who flourished between 1410 and 1440. Many of his compositions are preserved in manuscript, and two are printed in Iolo Morganwg's Selections from Welsh MSS. lately published.

IEUAN (AB RHYDDERCH AB LLYWELYN,) a poet who flourished between 1510 and 1540.

IEUAN (AB RHYS MORYS,) a poet who flourished between 1580 and 1620.

IEUAN (AB TUDYR PENLLYN,) an eminent poet who wrote between 1460 and 1490. His poems are preserved in manuscript.

IEUAN (BEDO GWYN,) a poet who flourished from about 1530 to 1570. His poems remain in manuscript.

IEUAN (BRYDYDD HIR,) an eminent poet of Merionethshire, who flourished between 1440 and 1470. His poems are preserved in manuscript.

IEUAN (DELYNIOR,) a poet who flourished from about 1500 to 1540. His poems remain in manuscript.

IEUAN (DRWCH Y DARAN,) a poet who flourished between 1370 and 1400.

IEUAN (DYVI,) an eminent poet who wrote between 1470 and 1500. His compositions remain in manuscript.

IEUAN (DDU AB DAVYDD AB OWAIN,) an eminent poet, called by Moses Williams, Ieuan Davydd Ddu, alias Ieuan Davydd ab Owain, esq. o Vrycheiniog. According to the Cambrian Biography, he resided at Aberdâr in Glamorgan, and was a gentleman of a large estate. He was a great patron of the bards, whose various acts of munificence are still traditionally related in the neighbourhood of his residence. He flourished from about 1440 to 1480. Some of his poems are preserved in manuscript.

IEUAN (DDU Y BILWG,) an eminent poet, but of singular genius and humour, who flourished from 1460 to 1500. Some of his compositions are preserved in manuscript.

IEUAN (GETHIN AB IEUAN AB LLEISION,) an eminent poet who flourished from 1400 to 1450. He fought in the armies of Owen Glyndwrdu, and on the discomfiture of that chieftain, he was compelled to conceal himself in Anglesey, and after a time he was permitted to return home, on condition of paying a fine of a hundred cows and two hundred sheep. (See Iolo Morganwg's Welsh MSS. p. 613.) Some of his poems remain in manuscript.

IEUAN (GRUFFYDD LEIAV,) a poet who flourished from about 1540 to 1570. His compositions remain in manuscript.

IEUAN (GWINIONYDD,) a poet who flourished between 1530 and 1560. His poems are preserved in manuscript.

IEUAN (GYVANNEDD,) a poet who flourished from about 1570 to 1600.

IEUAN (HEN,) a poet who flourished between 1350 and 1380. He presided at the Glamorgan Gorsedd in 1370.

IEUAN (ILAR,) a poet who flourished between 1560 and 1590.

IEUAN (LLAVAR,) a poet who flourished between 1570 and 1600.

IEUAN (LLWYD AB GWILYM,) a poet who flourished between 1420 and 1450. One of his poems, containing an abstract of the legend of St. Teilo, is printed in Iolo Morganwg's Selections from ancient Welsh MSS.

IEUAN (LLWYD AB Y GARGAM,) a poet who wrote between 1370 and 1400.

IEUAN (LLWYD BRYDYDD,) a poet who flourished between 1460 and 1490.

IEUAN (MON,) a poet who flourished between 1370 and 1400. Some of his poems are preserved in manuscript.

IEUAN (TEW,) otherwise called Ieuan Tew Hên, or Ieuan Tew Hynav, an eminent poet of Arwystli in Montgomeryshire, who flourished from about 1400 to 1440. He presided at the Glamorgan Gorsedd in 1420. Some of his poems remain in manuscript.

IEUAN (TEW IEUANC,) an eminent poet of Cydweli in Caermarthenshire, who flourished from about 1560 to 1590. His poems remain in manuscript.

IEUAN (VEUDWY,) a poet who flourished between 1550 and 1580.

IEUAN (VYCHAN AB IEUAN AB ADDA,) a poet who flourished from about 1540 to 1570.

IEUANOL (AB EIGION,) a character mentioned in the Mabinogion.

IEUAV, the second son of Idwal Voel, was prince of North Wales, jointly with his brother Iago from 948. After a joint administration

of twenty years, Ieuav was kept by his brother Iago in prison, and deprived of his eye-sight. He died in prison in 985, and his son Hywel compelled Iago to abdicate the sovereignty. (Welsh Chronicles. Myv. Arch. ii. 498.)

ILAR, a saint who lived early in the sixth century. He is sometimes called Ilar Bysgotwr, or the fisherman, and he accompanied St. Cadvan to this Island. He founded the church of Llanilar in Cardiganshire, and Llanilar, or St. Hilary's in Glamorgan.

ILID, a saint, who is said to have accompanied Brân ab Llyr to Britain, about A.D. 70, with Arwystli Hên, Cyndav, and Mawan, and to have been one of the first preachers of the Gospel in this country. Ilid and Cyndav are called men of Israel, which would imply that they were converted Jews. Ilid is said to have converted many of the Cymry to the Christian faith. A saying of his is preserved in "Chwedlau y Doethion," "Hast thou heard the saying of St. Ilid, one come of the race of Israel? There is no madness like extreme anger." (Iolo Morganwg's Welsh MSS.)

ILID, or Julitta, a saint who lived in the seventh century. She was the mother of Curig or Cyrique, a saint of Tarsus in Cilicia, who was martyred while an infant, at the same time with his mother. The church of Llanilid a Churig in Glamorgan, and that of "Capel Curig a'i vam Iulita" in Caernarvonshire, are dedicated to them together. The church of Llanilid in Breconshire is also dedicated to Julitta. The festival of Juliet and Cyrique is June 16. (Rees's Welsh Saints.)

ILLOG, a saint who flourished in the seventh century. He founded the church of Hirnant in Montgomeryshire, where he is commemorated August 8.

ILLTYD (VARCHAWG,) or Iltutus the knight, was the son of Bicanys by a sister of Emyr Llydaw, and was distinguished for his military exploits in the early part of his life. He accompanied Garmon from Armorica, the country of his birth, and attended the court of Arthur, but he is said to have been persuaded by Cattwg Ddoeth to renounce the world, and devote himself to religion. He was placed by Garmon at the head of the college of Côr Tewdws, at Caerworgorn in Gwent, which had been originally established by the emperor Tewdws or Theodosius, but had now been destroyed by the pagan Irish, who carried away to Ireland Padrig, who taught there. Upon the restoration, it was called Côr Illyd, Bangor Illyd, and now Llanilltyd Vawr, or Lantwit Major, and the date of his appointment is A.D. 520. This seminary was so celebrated, that students flocked to it from all parts of Christendom, among whom were the sons of the British nobles, and foreign princes, besides numerous others, amounting at one time to more than two thousand pupils. For the accommodation of this large number, there were no less than four hundred lodging houses, and seven large halls, or colleges. There appears to have been no appointed age, at which members were admitted into this establishment;

for besides the youths who were instructed here, old men often passed the close of their lives in them, devoting their time to religious exercises. The course of instruction adopted by St. Illtyd embraced not only such sacred and profane literature, as was required for clerical education, but also included husbandry and other useful arts. For many generations, this continued to be the university of Britain, and to be frequented by the most illustrious persons of all countries, until its revenues were transferred to the abbey of Tewksbury by Robert Fitzhamon at the end of the eleventh century, upon which the universities of England acquired the ascendancy, and that of Illtyd sank into comparative obscurity. Besides that of Llanilltyd Vawr or Lantwit, St. Illtyd founded many other churches in Wales, as that of Penbre in Caermarthenshire, Ilston and Newcastle in Glamorgan, and also Llantrisant in the same county, in conjunction with St. Tyvodwg and St. Gwynno. Ecton records Illtyd as the patron saint of Llanhary and Llantryddid in Glamorgan, as well as of Llanhileth in Monmouthshire, and Lantwood or Llantwyd in Pembrokeshire. The following chapels are also dedicated to him; Llanilltyd Vaerdre under Llantrisant, and Lantwit near Neath, Capel Illtyd in Devynog Breconshire, and Llanelltyd near Dolgellau in Merionethshire. The memory of Illtyd was also honoured among the Welsh on account of his having introduced among them an improved method of ploughing. Before his time, they used to cultivate their lands with the mattock, and *aradr-arsang*, or over-treading plough, implements which the compiler of a Triad on husbandry observes were still used by the Irish. (Myv. Arch. ii. 67.) For this reason he is joined to Hu and Coll to form a Triad of those who conferred blessings on the Cymry. According to Cressy he was commemorated Feb. 7, but the year in which he died is uncertain. Tradition affirms that he was buried near the chapel which bears his name in Breconshire, where there is a place called *Bedd Gwyl Illtyd*, or the grave of St. Illtyd's eve, from its having been the custom to watch there during the night previous to the saint's day. In the churchyard of Lantwit Major a large stone exists, with three several inscriptions, one of them purporting that it was the cross of Illtutus and Samson, another that Samson raised the cross for his soul, and the third that one Samuel was the carver. There is a life of St. Illtyd abbot preserved among the Cottonian MSS. Vespasian A. xiv. (See Rees's Welsh Saints. Jones's Brecknockshire. Myv. Arch. ii. 67, 75. Liber Landavensis. Donovan's Excursions in South Wales. Williams's Monmouthshire.)

INDEG, the daughter of Garwy or Avarwy Hîr, of Maelienydd, a celebrated beauty who lived in the sixth century. She is recorded in the Triads with Gwyl and Garwen, as one of the three chief mistresses of king Arthur. (Myv. Arch. ii. 73.) She is also mentioned in the Mabinogi of Cilhwch and Olwen, and the bards often allude to her charms.

IOCYN (DDU AB ITHAEL GRACH,) a poet who flourished from about 1360 to 1390. His compositions are preserved in manuscript.

IOLO (GOCH,) one of the most eminent poets of the principality, was a native of Denbighshire. He was lord of Llechryd, and resided at Coed Pantwn, in the parish of Llannevydd, his mother according to Gruffydd Hiraethog being the countess of Lincoln. Being possessed of considerable property, he received a liberal education, and took his degree of master of arts in one of the universities. The Pantons of Plasgwyn in Anglesey are descended from him. During the insurrection of Owen Glyndwrdu, Iolo Goch employed his muse with great effect in rousing the spirit of his countrymen against the English, and when very old he resided some time with Owen at his palace of Sycharth, and we learn several interesting particulars respecting the domestic life of Owen, and the magnificence of the place, from his poems addressed to him. Iolo Gôch must have lived to extreme old age, as among his poems is an Elegy on the death of Tudyr ab Gronw, who died in 1315, and a poem written on the comet which appeared in 1402. More than fifty of his poems are still preserved in manuscript. He also wrote a history of the three principalities of Wales.

IONAS (ATHRAW,) or Jonas Mynyw, a divine and poet, who flourished towards the close of the tenth century.

IORWERTH (AB BLEDDYN,) a prince of Powys, was one of the sons of Bleddyn ab Cynvyn. Having, in 1101, joined Robert Belesmo earl of Shrewsbury, and Arnulph earl of Pembroke, in a conspiracy against Henry king of England, he was gained over by the king, who availed himself of his services, and then treated him with contumely, and afterwards imprisoned him. He was confined for many years, when he was at length released in 1109, and restored to his possessions, on his paying a fine of three hundred pounds in money. But not long afterwards he was treacherously murdered by Llywarch ab Trahaearn. (Chronicles of Wales. Myv. Arch. ii. 539.)

IORWERTH (AB Y CYRIOG,) a poet of Anglesey, who flourished from 1360 to 1400. Two of his poems are printed in the Myvyrian Archaiology.

IORWERTH (BELI,) a poet who flourished between 1330 and 1380. One poem by him addressed to the bishop of Bangor is printed in the Myvyrian Archaiology.

IORWERTH (DRWYNDWN,) or the broken-nosed, was the eldest son of Owain Gwynedd, prince of North Wales. On the death of his father in 1169, he was unanimously set aside on account of the blemish in his face, and he quietly resigned himself to the public judgment, his brother Davydd obtaining possession of the throne. In 1176, he fled for refuge from his brother to Owain ab Caradawg, at Caerlleon ar Wysg, but returned in a short time, under a promise of having his lands restored to him. Iorwerth had assigned him for his maintenance a part of his father's inheritance, the Cantrevs or hand-

reds of Nanconwy in Caernarvonshire, and Ardudwy in Merionethshire, and he resided at the castle of Dolwyddelan. He was eventually compelled to flee for refuge from the cruelty of his brother Davydd to Pennant Melangell in Montgomeryshire, which was a celebrated sanctuary, and according to tradition, he was killed not far from thence, at a place called *Bwlch Croes Iorwerth*. In the churchyard is still to be seen a sculptured stone, with the figure of an armed man, bearing a shield, upon which is inscribed HIC IACET EDWART. The sovereignty of North Wales was restored to his son Llywelyn ab Iorwerth, whose mother was Marged, daughter of Madog ab Meredydd, prince of Powys.

IORWERTH (HEN,) a poet who flourished between 1460 and 1500. Some of his compositions are preserved in manuscript.

IORWERTH (HIRVLAWDD,) the son of Tegonwy ab Teon ab Gwineu da ei vreuddwyd, of the line of Beli Mawr, was a nobleman who lived in the middle of the fifth century. His name frequently occurs in pedigrees. He married Arianwen, one of the daughters of Brychan.

IORWERTH (VYCHAN AB IORWERTH AB RHOTPERT,) an eminent poet of South Wales, who flourished from 1310 to 1360. Two of his poems are preserved in the Myvyrian Archaiology.

IORWERTH (VYNGLWYD,) an eminent poet who was a disciple of the Glamorgan Gorsedd in 1460, and presided there in 1500. Some of his compositions are preserved in manuscript. Among them is *Cywydd St. Fraid*, or the Legend of St. Bride, which is printed in Williams's History of Aberconwy, 8vo. Denbigh, 1835.

IRON (AB DON) a character mentioned in the Mabinogion.

ISAN, a saint who flourished in the sixth century. He was a member of the college of Iltyd, and he founded the churches of Llanisan, or Llanishen in Glamorgan, and Llanishen in Monmouthshire.

ISMAEL, a saint who lived in the sixth century. He was a suffragan bishop in the diocese of St. David's. He was the son of Budig, a native of Armorica, who being compelled to leave his native country, settled in Dyved or Pembrokeshire, and married Arianwedd, the daughter of Enlleu and sister of Teilo, by whom he had two sons, Ismael and Tyvei, who were both dedicated by their mother to the service of religion. Ismael founded the churches of St. Ishmael's near Cidweli, in Caermarthenshire, and of Camros, Usmaston, Rosemarket, St. Ishmael's, and East Haroldston, in Pembrokeshire. (Rees's Welsh Saints.)

ITHEL (AB HYWEL,) a prince who succeeded his brother Meirig, as king of Glamorgan and Gwent, in the year 843. Having raised a large army in the same year to aid Rhodri king of North Wales, he was treacherously attacked on the road by the men of Brecon, who had been bribed with a thousand head of cattle, from whence arose the proverb of *Bradwyr Brycheiniawg*, or the Traitors of Brecon. (Myv. Arch. ii. 479.)

ITHEL (AB MORGAN MAWR,) king of Glamorgan, who died in 994. He was succeeded by his son Gwrgant. (*Myv. Arch.* ii. 501.)

ITHEL (DDU,) a poet of Anglesey, who flourished from about 1380 to 1420. His elegy was written by Iolo Gôch, and is preserved among his poems.

ITHEL (HAEL O LYDAW,) a prince of Armorica, who lived in the early part of the sixth century. He was the father of Baglan, Flewyn, Gredivel, Tanwg, Twrog, Tegai, Trillo, and Llechid, saints who accompanied Cadvan to Britain.

ITHEL (VELYN O IAL,) the son of Llywelyn Aurdorchog, a nobleman who lived in the middle of the twelfth century. He possessed extensive territories in Denbighshire, Flintshire, and Salop, and many families trace their descent from him. His estates consisted of Llys y Cêl, Gallt Gymhebyr, Bod Anwydawg, and Coedrwg in Iâl; Nantclwyd, and Garth Neuadd in Dyffryn Clwyd; Llwyn Egryn, Gwernaffield, Cil Rhedynen, and Hendrev Isav in Ystrad Alun; Caer Allwch, Hendrev Vigill, Pentrev Hyvaidd, and Castell Meirchion in Tegengl; a third of the lordship of Whittington, and a portion of the lordship of Oswestry, and Glyndwrdu. He married Elen the daughter of Gruffydd ab Cynan, and his sons were Hwva and Llywelyn.

IVAN (O GARNO,) Sir, a divine and poet who flourished from 1540 to 1580. Some of his compositions are preserved in manuscript.

IVOR (AB ALAN,) a prince of Armorica, who was sent by his father with a large force to Britain, on the abdication of Cadwaladr, in 683, to carry on the war against the Saxons. But after constant efforts for twenty-eight years, he failed in obtaining any permanent success. From that time the Saxons obtained the sovereignty of England, and the original nation were no longer called Britons but Welsh. (*Myv. Arch.* ii. 388.) Much confusion exists in the Bruts, as in some copies, he is called the son of Cadwaladr, and the history of Ina king of Wessex is attributed to Ivor.

IVOR (AB CEDIVOR,) called Ivor Bach, was a nobleman of Glamorgan. In 1110, he fought valiantly against the Normans, who wanted to introduce the laws of England into that part of Wales, and took the castle of Cardiff, and the lord of it, Robert the illegitimate son of Henry I. with his wife Mabli, daughter of Robert Fitzhamon, whom he kept in prison, until he got him, and the king of England, to swear that they would not further interfere with the laws and privileges of Wales. (*Myv. Arch.* ii. 540.)

IVOR (AB TUDWAL,) a saint and bishop who lived in the fifth century. His mother was Nevydd, the daughter of Brychan Brychein-iawg.

IVOR (HAEL,) or the Generous, lord of Maesaleg, Y Wenallt, and Gwernygleppa, was the second son of Llywelyn ab Ivor ab Llywelyn ab Bledri, (who came from Dyved to Glamorgan in the time of Iestyn ab Gwrgant,) ab Cadivor ab Gwyn ab Collwyn. His mother was

Angharad, the daughter of Sir Morgan ab Meredydd ab Gruffydd ab Meredydd Gethin, the son of Rhys ab Tewdwr, prince of South Wales. Ivor Hael died without issue, and his estate came to his nephew Llywelyn, the son of Morgan ab Llywelyn, lord of Tredegar, and from him in a direct line are descended the Morgans of Tredegar, in whose possession the ancient inheritance still remains entire. But it is not the renown of ancestry, or extent of possessions, that makes the name of Ivor so respected, and familiar to the Welsh, as his being through life the generous Mæcenas of our illustrious bard Davydd ab Gwilym. He lived from about 1310 to 1370. His elegy was written by Davydd ab Gwilym.

JAMES, (SIR WILLIAM,) Bart, a distinguished officer, who was raised to eminence by his own merits, was the son of a miller, and was born at Bolton Hill mill in Pembrokeshire, in the year 1721. At the age of twelve, he obtained his anxious wish to become a sailor. Devoting himself to the study of his profession, he gradually was promoted to responsible stations, and at the age of twenty he was mate of an Indiaman. In 1749, the East India Company appointed him to the command of a new ship called the Guardian, equipped as a ship of war, in which he sailed to the east, and for two years he was employed in convoying merchant ships, and defending them against the numerous pirates, who infested those seas. In 1751, he was appointed commander in chief of the East India Company's marine forces, and hoisted his broad pendant on board the Protector of 44 guns. In 1756, he succeeded in completely destroying the power of the pirate Angria, and taking possession of his strongholds of Severndroog and Gheriah, lord Clive commanding the land forces. In the year 1759, Sir William returned to England, and was presented by the Company with an elegant gold-hilted sword, with a complimentary motto, expressive of their sense of his gallant conduct. Soon afterwards he was chosen a director of the East India Company, and he was a member of that respectable body for more than twenty years, in which time he had filled both the chairs. He was fifteen years deputy-master of the Corporation of the Trinity House; a governor of Greenwich hospital; and representative in parliament for West Looe. He was created a baronet July 25, 1778. He planned the reduction of Pondicherry during the American war, and received a rich service of plate from the India Company, as a testimony of their sense of his skill and judgment in that affair. He died December 16, 1783, aged 62. It is said by a person who knew him intimately near thirty years, and was well acquainted with his professional abilities, that as a thorough practical seaman, he was almost without an equal, as an officer, he was brave, vigilant, prompt, and resolute; patient in difficulty, with a presence of mind that seemed to grow from danger. (Fenton's Pembrokeshire. Pennant's View of Hindostan.)

JEFFREYS, (GEORGE LORD,) was the sixth son of John Jeffreys,

esq. of Acton, near Wrexham, in the county of Denbigh, where he was born about the year 1648. When very young he was sent to the free-school at Shrewsbury, whence he was removed to that of St. Paul's, and afterwards to Westminster, then under the care of Dr. Busby. He was entered of the Lower Temple, May 19, 1663, and when eighteen years of age, two years before he was called to the bar, he pleaded at the Kingston assizes, where few counsel were present owing to the plague, and from this time he continued regularly to practise. That his natural talents were very extraordinary is sufficiently proved by his rising to the recordership of London at the age of thirty. His influence in the city, and his readiness to promote any measures without reserve, brought him into the notice of the court, and he was appointed solicitor to the duke of York. He was very active in the duke's interest, and carried through a cause, which was of very great consequence to his revenue, the right of the penny post office. He was first made a Welsh judge, and in 1680, was knighted, and made chief justice of Chester, and in 1681, he obtained a baronetcy. In 1683, he was appointed lord chief justice of the King's Bench, and on the accession of James II. he was raised to the peerage with the title of baron of Wem: After the defeat of the duke of Monmouth, Jeffreys was put at the head of the special commission to try his adherents, and his ready zeal, in carrying to extremities the sanguinary directions of the king, has attached an atrocious celebrity to his name. In October, 1685, he was made lord chancellor, and he held the office until the arrival of the prince of Orange, when knowing how obnoxious he was to the people, he attempted to escape in disguise, but being discovered, he was committed to the Tower on a charge of high treason, and died there April 19, 1689. It is generally admitted that he was a most able lawyer, and Roger North admits, that when under no excitement either of politics, or of brandy, the chief justice of England was the most dignified judge he ever saw on any bench, and lord Campbell pronounces his decisions as chancellor to have been in general much to his credit. That however was his morning work, for it may be doubted, whether he was ever entirely sober after mid-day, during his prominent years, and latterly he had drunk himself into a species of insanity. He was only forty years of age at the time of his death, and was succeeded in his title and estates by his son, John lord Jeffreys, who died in 1703, without male issue, when the peerage became extinct. There are several portraits of the chancellor in existence, two of which are at Erddig, and the one painted by Allen is engraved in Yorke's Royal Tribes of Wales. A full and impartial biography of Jeffreys is given in the Memoirs of his Life by Woolrych, 8vo. London, 1827; and a very picturesque one in Lord Campbell's Lives of the Chancellors.

JENKINS, (DAVID,) the eminent lawyer, was born at Hensol, in the parish of Pendeulwyn, in Glamorgan, about the year 1582. He

became a commoner of St. Edmund's Hall Oxford, in 1597, at which time several Welshmen were students there. Having taken his degree of B.A. he entered at Gray's Inn, where he studied the common law, and when barrister, he was resorted to by many for his counsel. In 1625, being then a bencher, he was elected summer reader, but refused to read. He was afterwards made one of the judges of South Wales, in which office he continued until the rebellion broke out, and at that time he either imprisoned divers persons in his circuit, or condemned them to die, as being guilty of high treason in bearing arms against the king. At length being taken prisoner at Hereford, when that city was surprised by the parliament forces, December 18, 1645, he was hurried up to London, and committed prisoner to the Tower. He was afterwards brought to the bar in chancery, where he denied the authority of that court, because their seal was counterfeited, and consequently the commissioners thereof were constituted contrary to law. Upon this he was committed to Newgate, and was impeached of treason, and brought to the bar of the house of commons, but denying their authority, and refusing to kneel, he was fined £1000, for his contempt, and remanded to prison, whence he was afterwards removed to Wallingford castle. About that time he used his utmost exertions to cause variance between the parliament and the army, to promote the king's cause, but without success. In 1650, an act was passed for his trial in the high court of justice, where he expected nothing less than condemnation, being resolved to die with the bible under one arm, and Magna Charta, of which he was a zealous defender, under the other. He however escaped with his life, and was sent to Windsor castle, where he remained until January, 1656, when he was set at liberty, and resided for a time at Oxford. After the restoration it was expected by all, that he would have been made one of the judges in Westminster hall, which would have been the case, had he been willing to give money to the then chancellor; but the honest Welshman scorned such an act after all his sufferings. He retired to his estate in Glamorgan, which was then restored to him, after losing for many years all he possessed. Wood says of him; "he was a person of great abilities in his profession, and his counsel was often used by Sir John Banks, and William Noy, in their attorneyships. He was also a vigorous maintainer of the rights of the crown, a heart of oak, and pillar of the law; sole author of his sovereign's rights, England's laws, and the people's liberties, when they were invaded and trampled under feet by restless and base men." He published several pamphlets at different times, thirteen of which were reprinted in a volume, 12mo. in 1648, and again in 1681, and 1683, under the title of "Judge Jenkins his works." He died at Cowbridge, in Glamorgan, December 6, 1663, in the eighty-second year of his age, and was buried at the west end of the church there. (Wood's Athen. Oxon. Malkin's South Wales.)

JENKINS, (SIR LEOLINE,) was born in the parish of Llantrisant,

in the county of Glamorgan. He was the son of Jenkin Llewelyn, a respectable freeholder, and was educated at a grammar school at Cowbridge, whence he was removed to Oxford at the age of sixteen, being admitted a member of Jesus College, in 1641. On the breaking out of the civil war, he took up arms among other students, on the side of the king. He afterwards retired to Glamorgan, where he was engaged as a tutor for the son of Sir John Aubrey, at Llantryddyd, which was then an asylum for the persecuted royalists, and he here obtained the friendship of several eminent characters, among whom were Dr. Frewyn, archbishop of York, and Dr. Sheldon, afterwards archbishop of Canterbury. Having been forced to leave the kingdom, he travelled for three years with several pupils through France, Germany, and Holland, by which means he acquired a proficiency in the languages of those countries. At the restoration he returned to Jesus College, and was elected to a fellowship, and soon after, on the resignation of Dr. Mansell, he was unanimously chosen principal of the college, having lately taken his degree of D.C.L. Upon the breaking out of the Dutch war, in 1664, he was appointed assistant to Dr. Exton, judge of the admiralty, on account of his profound knowledge of civil and maritime law, and at the death of Dr. Exton, he was appointed sole judge, in which office his charges and decisions are deservedly held in repute even to the present day. In 1668, at the express desire of king Charles II. he was appointed by the archbishop of Canterbury to succeed Dr. Meyric, as judge in the prerogative court of Canterbury. In the following year he was knighted, in approbation of his skilful management of a negotiation to the court of France, for the recovery of the effects belonging to Henrietta Maria, queen of Charles I. which had been taken possession of at her death by her nephew Louis XIV. His next appointment was to be one of the commissioners on the part of England, to treat with those authorized from Scotland about an union between the two kingdoms. He was chosen to represent Hythe in parliament, one of the Cinque ports, in 1671, and in 1673, having resigned the situation of principal of Jesus College, he was appointed to attend a congress at Cologne, as ambassador and plenipotentiary with others, for settling a treaty of peace, but after several fruitless endeavours to effect it, he returned to England in the following year. In December 1674, he was appointed one of the mediators of the treaty at Nimeguen, in conjunction with Sir William Temple. From Nimeguen he was appointed ambassador extraordinary to the Hague, where having continued a short time, he returned to Nimeguen, and succeeded at length in accommodating all differences. In 1679, he returned to England, and was elected one of the representatives of the university of Oxford. In 1680, he was sworn a privy councillor and appointed secretary of state. He held that important office for four years, during a period of uncommon difficulty, when his declining health compelled him to resign. Having been again elected member for the university

of Oxford, he was sworn of the privy council, on the accession of James II. His health still declining, he died September 1, 1685, and was buried in Jesus College chapel, where a Latin epitaph by his friend Dr. Fell, bishop of Oxford, and dean of Christ Church, enumerates his offices and honours in regular progression, and concludes with styling him almost a second founder of Jesus College. Having never married, his whole estate was bequeathed to charitable uses, and by far the greatest part of it was left after his death to that college, which he adorned. All his letters and papers were collected and printed in two folio volumes, 1724, under the title of his "Works," by W. Wynne, esq. who has prefixed a biographical account of him.

JESSOP, (CONSTANTINE,) a controversial writer, was the son of John Jessop, a clergyman of Pembroke. In 1624, he was entered at Jesus College, being then twenty-two years of age, whence he removed to Trinity college, Dublin, and took his degree of B.A. in that university. He returned to Oxford in 1631, and took his degree of M.A. in the following year, then being in holy orders. When the presbyterians began to be dominant in 1641, he joined that party, and took the covenant. He then succeeded John Owen in the ministry of Coggeshall in Essex, whence he was removed to Winbourne Minster in Dorsetshire, in which county he was an assistant to the commissioners in 1654, for the ejection of such as they then called scandalous and ignorant ministers and schoolmasters. He was for some time minister of St. Nicholas in Bristol, and in 1660, he was rector of Fyfield in Essex. He was held in great esteem by his party for his learning, and he published, "The Angel of the Church of Ephesus, no Bishop of Ephesus, on Rev. ii. 1," 4to. London, 1644 and 1660; also "Concerning the nature of the Covenant of Grace;" 4to. London 1655. (Wood's Athen. Oxon.)

JOHNES, (BASSET,) was born of a respectable family in Glamorgan, and became a member of Jesus College Oxford in 1634. He afterwards travelled abroad, and studied physic and chemistry, and some years after his return he published, "Lapis chymicus philosophorum examini subjectus," &c. 8vo. Oxon. 1648. His next work was, "Hermælogium; or an essay at the rationality of the art of speaking, as a supplement to Lily's grammar, philosophically, mythologically, and emblematically offered." 8vo. London, 1659. This is recommended to the reader as a rational book by Will. Du Gard, master of Merchant Tailor's school. (Wood's Athen. Oxon.)

JOHNES, (THOMAS,) descended from an ancient family in Cardiganshire, was born in 1748. He was educated at Eton, and Jesus College, Oxford, where he took his degree of M.A. Being proprietor of the estate of Havod, which came to him nearly a barren waste, he devoted his time and fortune to its improvement. Previous to 1783, when he began to erect his first residence, the roads were impassable, and agriculture in the lowest condition. He soon however transferred the pea-

santry from miserable huts to comfortable dwellings, and employed them in planting millions of trees on the neighbouring wastes and mountains, and in other improvements. For the purpose of improving the agriculture of this district he brought farmers from Scotland and other parts, and formed an agricultural society, giving premiums to cottagers, and purchasing their productions. He printed an excellent tract for promoting his object, entitled "A Cardiganshire Landlord's advice to his Tenants." While thus employing his talents and fortune for the benefit of his country, his splendid residence at Havod, which was adorned with sculptures and paintings by the best masters, and contained a library of most valuable books and manuscripts, fell a prey to a most destructive fire on the thirteenth of March, 1807; the loss amounting, it is said, to £70,000. Notwithstanding this disaster, Havod was again rebuilt, and adorned anew. Mr. Johnes was a diligent cultivator of literature, amidst his various occupations, and published elegant editions of Froissart's *Chronicles* in four volumes folio; the *Travels of La Broigntoin*, in one volume 4to. the *Chronicles of Monstrelet* in four volumes, and of *Joinville* in two vols. 4to. all of which he himself translated from the French, and the three latter were printed at his own press at Havod. During his last years he continued indefatigable in his improvements, and in making roads and bridges for public accommodation. He first obtained a seat in parliament for the borough of Cardigan, and afterwards for the county of Radnor. He was likewise auditor for Wales, and colonel of the Caermarthenshire militia, and lord lieutenant of Cardiganshire. He died April 23, 1816, in the sixty-eighth year of his age.

JONES, (DAVID,) vicar of Llanvair Dyffryn Clwyd in Denbighshire, a poet and great collector of Welsh manuscripts, who flourished from about 1560 to 1590. A translation by him of one of the poems of Taliesin into Latin sapphics is printed in Jones's *Bardic Museum*. Many of his poems are preserved in manuscript.

JONES, (DAVID,) barrister at law, was born near Llandovery in 1765, where his father farmed his own freehold. Being designed for the ministry among the dissenters, he was placed at one of their seminaries at Pencader in Caermarthenshire, and afterwards at Abergavenny. In 1783, he went to the Dissenters' Academy at Homerton, and soon afterwards to the new college at Hackney, where he remained eight or nine years, first as a student, and subsequently as a tutor. When he removed from thence, it was to take charge of the Unitarian congregation in Birmingham, where, after remaining one or two years, he determined to change his profession for the law, and accordingly about 1794, he entered his name at Lincoln's Inn, and became a member of Caius College, Cambridge. Having completed his legal studies, he practised as a barrister in London, and on the Oxford and Caermarthen circuits for many years. He died in 1816. He was the author of several publications, which were published anonymously, and cannot now be specified. The following were produced by him under the name of a

“Welsh Freeholder,” 1, Thoughts on the Riots at Birmingham, 1791. 2, Strictures on a Pamphlet entitled Thoughts on the late Riot at Birmingham, 1791. 3, A Letter to the Bishop of St. David’s, 1791. 4, The Welsh Freeholder’s Vindication of his Letter, 1791. 5, Reasons for Unitarianism.

JONES, (DAVID,) of Trevriw in Caernarvonshire, a poet who wrote from 1750 to 1780. He was a printer by trade, and one of the earliest in the principality, having been presented with a fount of type by the celebrated antiquary Lewis Morris. He published a collection of Welsh poetry by various authors, in a volume entitled “Blodeugerdd Cymru.” He also formed a large collection of old manuscripts, some of which were purchased from his sons by the Rev. H. D. Griffith, of Caer-rhun, and appropriated by him to the enriching of the Myvyrian Archaiology. Others were bought by Mr. Pennant, and are now preserved in the British Museum, having been presented by the late David Pennant, esq. in 1835.

JONES, (DAVID,) was born at Cwmgogerddan, in the parish of Caio, Caermarthenshire, in 1710 ; where he continued to reside till the time of his second marriage, when he removed to Havod-davolog, in the parish of Llanwrda, in the same county. By his second wife he had seven daughters, the last of whom died this year (1848,) at a very advanced age. To the cultivation of his farm, David Jones added the business of a cattle-dealer, whereby he is said to have realized a considerable amount of property. He is supposed to have died about 1777, at the age of 67, and was buried at Crugybar Independent chapel. The work by which he is best and most advantageously known in Wales, is his translation into Welsh of Dr. Watts’s Psalms and Hymns. The first edition of his version of the Psalms was published in the year 1753 ; and his translation of the Hymns followed in the course of a few years. He was also the author of a collection of Hymns, in three parts, to which the following title was prefixed :—
“Difyrwch i’r pererinion, o fawl i’r Oen, yn cynnwys hymnau ar amryw destunau o’r Ysgrythyr lân.” He was likewise the author of several fugitive pieces which are to be found in different collections of Welsh poetry. The *original* productions of David Jones, which, for the most part, are religious hymns, do not possess much *poetical* merit. The sentiments are pious and good, but they lack the elevation and fire, as well as the diction of true poetry. David Jones excelled as a translator rather than as an original composer. His translation of Watts is certainly very happy, taken as a whole, while some parts of it excel the original. His rendering of the sixty-sixth hymn, in the second book of Watts, may be instanced as a singularly beautiful specimen of successful translation.

JONES, (EDWARD, D.D.) bishop of St. Asaph, was born at Llwynrhyrd in the chapelry of Forden near Montgomery. He was educated at Westminster college, whence he was elected to Trinity college,

Cambridge, where he was elected fellow in 1667. He became master of Kilkenny college, and dean of Lismore in Ireland, and was raised to the bishopric of Cloyne, and in 1692, he was translated to the see of St. Asaph. His promotion was entirely owing to his being a native of the country, and thereby qualified to be made a plausible competitor, in order to defeat the claims of a person in nomination of the same country, and great learning, integrity, and experience. But this worthy person had given offence by appearing in the convocation of 1689, against the measures of Dr. Tennison, then archdeacon of London, and afterwards archbishop of Canterbury. About the year 1699, bishop Jones was suspended for six months, by the archbishop of Canterbury, for simoniacal practices, which he is said to have yielded to, as he did also, having a numerous family, to the filling up a lease, which his two predecessors had refused to renew by the immediate command of the king. He died May 10, 1703, at Westminster, and was buried in the parish church of St. Margaret's. (Proceedings against Bishop Jones. Willis's Survey of St. Asaph, by Edwards. Ware de Præsul. Hibern.)

JONES, (EDWARD,) "bardd y brenin," was born at a farm called Henblas, in the parish of Llanddervel in Merionethshire, in the year 1752. His father was a musical genius, for he could not only perform on various instruments, but he also made several. He taught two of his sons, Edward and Thomas, the Welsh harp, another son the spinnet, and another the violin, and he played himself on the organ. Edward came to London about the year 1774, under the patronage of several persons of distinction, connected with the principality. His performance on the harp was considered in those days, when taste, feeling, and expression, were the characteristic features of a lyrist, to be very superior. He met with great encouragement, and gave instructions to many ladies of rank. He was appointed bard to the prince of Wales in 1783, but it was merely an honorary situation. In 1784, he published a folio volume, entitled "Musical and Poetical Relics of the Welsh Bards;" of which a new edition with great additions appeared in 1794. He also published in 1802, another volume entitled the "Bardic Museum, of Primitive British Literature." Both are most valuable and interesting works, and contain the notes of the most ancient Welsh airs. In 1820, he published a part of the third volume, which his declining health prevented him from completing. He had been a collector of scarce books, and possessed many valuable ones, but his inability to follow his professional pursuits, and his high spirit preventing him from making his situation known to his relatives, caused him to dispose of a part of his library, on the produce of which he subsisted. His friends at length became aware of his distress, and a recommendation to the governors of the Royal Society of Musicians was promptly attended to, and an annuity of £50, was granted unknown to him. He did not however live to enjoy it, as he died in Marylebone, April 18, 1824, aged seventy-two. He left a number of scarce books, and much mu-

sic, which were sold by auction in February, 1825, and produced nearly £500, and he had previously sold books and prints to the amount of £300. Of his professional abilities his printed works bear ample testimony, being the result of forty years' labour and research, and will convey his name with honour to posterity.

JONES, (GRIFFITH,) of Llanddowror, was born at Cilrhedin in Caermarthenshire, of respectable parents, in 1683. He lost his father at an early age, but having shown an eager desire for study, he was placed under an able master at Caermarthen grammar school, where he made rapid progress. He was ordained deacon by bishop Bull in 1708, and in the following year he was admitted into priest's orders. In 1711, he was presented to the living of Llandeilo Abercowyn, and in 1716, to the vicarage of Llanddowror, by Sir John Phillips, bart. of Picton, who unsolicited selected him for his learning and piety. Mr. Jones afterwards married a sister of Sir John's. He also used occasionally to serve Llanllwch, near Caermarthen, where he had as one of his congregation Miss Bridget Vaughan, married afterwards to Arthur Beavan, esq. of Laugharn, whose christian munificence makes her name so deservedly honoured among the Welsh. The eminence of Mr. Jones as a zealous clergyman brought him under the notice of the Society for the Propagation of the Gospel in Foreign parts, who thought him admirably adapted for a missionary to India. He acceded to their proposal, and prepared himself for the undertaking, but happily some hindrance arose, and his exertions were preserved for his poor and ignorant countrymen. In 1730, he first commenced his circulating schools in Wales, which proved an invaluable blessing to thousands, and according to the account printed by him of their state for twenty-four years, from 1737 to 1760, the number of schools during this period was 3185, and of scholars 150,213. They were not confined to children only, but were attended by many adults, who were regularly catechised, and had the scriptures explained to them. These schools were continued after the death of Mr. Jones by Mrs. Beavan during her life, for about twenty years, and she bequeathed the munificent sum of £10,000 towards their maintenance. He was an able and impressive preacher, and often his churches were quite inadequate to contain the immense crowds, that were drawn to hear him, and especially on sacrament Sundays. He died at the house of Mrs. Beavan, April 8, 1761, aged seventy-eight, and was buried in the church of Llanddowror, where he had laboured for forty-five years, and a monument was erected to his memory by Mrs. Beavan. Entirely devoted to the amelioration of the spiritual condition of his countrymen, Mr. Jones was instrumental in obtaining two editions of the Welsh Bible, which appeared in 1746, and 1752, and he was himself the author of the following works in Welsh and English; 1, *The Platform of Christianity: being an Explanation of the thirty-ninth Articles of the Church of England.* 2, *Letter to a Clergyman, evincing the Necessity of teaching the Poor*

in Wales. 3, The Christian Covenant, or Baptismal Vow, first and second part. 4, Esponiad ar Gatecism Eglwys Loegr, yn cynnwys corph cryno o Ddefnyddiaeth. 5, Galwad at Orseddfainc y Gras. 6, Hyfforddwr at Orseddfainc y Gras. 7, Ffurf o Weddiau. 8, Cynghor rhad. 9, Annogaeth i foliannu Duw. 10, Llythyr ar y Ddyledswydd o Egwyddori yr Anwybodus. 11, Casgliad o Ganiadan y Parch. Rhys Prichard.

JONES, (HUGH, LL.B.) bishop of Llandaff; was born in 1508. He was educated at Oxford, where he took his degree of Bachelor of Civil Law in 1541. He was beneficed in his native country, and was made a prebendary of Llandaff, and in the reign of queen Mary, in 1556, he became vicar of Banwell in Somersetshire. In the year 1567, he was consecrated at Lambeth to the bishopric of Llandaff, being as Godwin observes, the first Welshman that had been preferred to this see, for the space of three hundred years. He died in November, 1574, aged sixty-six, and was buried in the church of Mathern in Monmouthshire. (Wood's Athen. Oxon. Willis's Survey of Llandaff.)

JONES, (HUGH,) of Llangwm in Denbighshire, a poet who wrote from about 1740 to 1780. In 1759, he published a selection of poetry by various authors, among which are several pieces by himself, entitled "Dewisol Ganiadan yr Oes hon;" three editions of which have been printed. In 1763, he published another volume containing poems by Goronwy Owen, Lewis Morris, and other Anglesey poets, entitled "Diddanwch Teuluaidd." Hugh Jones wrote also several dramatic pieces, called Interludes, which were very popular among the Welsh peasantry during the last century, one of which entitled "Enterlute newydd ar ddull ymddiddan rhwng Protestant a Neillduwr," was printed in 1783.

JONES, (JOHN, LL.D.) was the son of Mathew Jones of Pentyrch, in Glamorgan. He was entered at Jesus College, Oxford, in 1672, being then seventeen years of age, of which he became a scholar, and afterwards a fellow. Having taken his degrees in arts, he studied law, and was admitted doctor of that faculty in 1677. He practised physic at Windsor, and in 1691, he was made chancellor of Llandaff. He was a man of learning and ingenuity; in 1683, he published a Latin treatise on intermittent fevers, and according to Plot's Natural History of Oxfordshire, he invented a clock, which moved by the air, equally expressed out of bellows of a cylindrical form, which fell into folds in its descent. He died in 1709. (Wood's Athen. Oxon.)

JONES, (JOHN,) the learned Benedictine, was born in the parish of Llanvrynach, Breconshire, in 1575. He was sent at the age of sixteen to Merchant Tailor's school in London, from whence he went to St. John's college, Oxford, of which he was elected scholar. Here he became an intimate friend and companion of William Laud, afterwards archbishop of Canterbury. He was made fellow of his college, and applied himself to the study of the civil law, in which he had made con-

siderable progress, when, being inclined to the Roman Catholic persuasion, he left his country, and went into Spain, where he was made a monk of the order of St. Benedict at Compostella, and took the name of Leander de Sancto Martino, and at length obtained the degree of D.D. Thence he went to Dunay, where he held the professorships of Divinity and Hebrew, at the college of St. Vedastus, for several years. He was afterwards made prior of the Benedictine college of St. Gregory there, and was intended to be abbot of Gismar in Germany. He was also vicar general of the English Benedictines of the Spanish congregation living in Spain, twice president of the Benedictines in England, and titular prior of the catholic church of Canterbury. Wood states that he was a person of extraordinary eloquence, generally knowing in all arts and sciences, beloved of all that knew him, and his worth, and hated by none but the puritans and the jesuits. A short time previously to his death, he was invited by Laud to return to England, to consult about certain important points of controversy, and Prynne accuses the primate of an intention of reconciling by his interference the church of England to that of Rome. He died in England December 17, 1636, and was buried in the chapel of the Capuchins near Somerset House in the Strand. His only published works are two Latin treatises on divinity, the one a kind of concordance, and the other showing the harmony and consistence of the Scriptures. He left in manuscript, an exposition of the Bible in six large volumes. (Wood's Athen. Oxon. Jones's Brecknockshire.)

JONES, (JOHN,) the regicide, was the son of a gentleman of small property, but alleged ancient descent. His father Thomas ab John, or Jones, was of Maes y Garnedd, near the wild pass, called Drws Ardu-dwy in Merionethshire, and his mother was Ellen, one of the daughters of Robert Wynn ap Ievan, esq. of Taltreuddyn, in the same neighbourhood. In a scarce old work containing an account of the trial of the regicides, it is stated that he was sent up to London to be put to a trade, but was placed as a servant to a gentleman, and afterwards to Sir Thomas Middleton, lord mayor of London, with whom he lived many years in that capacity. At the beginning of the civil war, he joined the parliament side, and obtained for his first post a captaincy of infantry, from which he was rapidly promoted to a colonelcy. His active qualities soon recommended him to Cromwell, by whom he was greatly esteemed, and employed by him in many important services. He represented his native county of Merioneth in two parliaments, and he was appointed one of the commissioners of parliament for the government of Ireland. This office he is said to have discharged with great tyranny, "persecuting all that were contrary to his principles, raking up old laws concerning the brewing of ale and beer, plaguing all the houses in Dublin that sold drink, and not suffering any one to enjoy a public employment, who was seen to go into an alehouse; so that to go into an alehouse, or regular church, were crimes equally dangerous and

punishable. After leaving Ireland he married Cromwell's sister, Jane the widow of Roger Whitstone, esq. and he was appointed by the protector, a member of his house of lords. Upon the return of Charles II. colonel Jones was tried for the part he had taken in his sovereign's condemnation, and executed October 17, 1660.

JONES, (JOHN,) of Gelli Lyvdy, in the parish of Yageiviog, Flintshire, was an attorney in the court of the Marches of Wales. He left behind him some curious anecdotes respecting that court, which he had collected with the intention of exposing the enormities of a practice he early withdrew himself from, because he had too much honesty to pursue it. He is distinguished as one of the most indefatigable collectors of Welsh literature. He continued transcribing old manuscripts for a period of forty years, as appears from some of his volumes, which are variously dated from 1590 to 1630. His labours in this way filled upwards of fifty large volumes, and in consequence of an agreement with the celebrated antiquary Robert Vaughan, that the survivor should have the benefit of the other's labours, these were transferred to, and are now preserved in, the library at Hengwrt.

JONES, (JOHN,) a divine of some note, who excited a controversy respecting the Liturgy, was born in 1700, and is supposed to have been a native of Caermarthen. He was admitted of Worcester college, Oxford, where he took his degree of B.A. about 1721, and in 1726, he was ordained priest. In 1741, he was presented to the vicarage of Alconbury in Huntingdonshire, which he resigned in 1751, for the rectory of Bolnhurst in Bedfordshire. In 1755, he was vicar of Hitchin, and in 1759 he became curate to Dr. Young at Welwyn, and continued there until the death of that celebrated poet in 1765. Mr. Jones was killed by a fall from his horse. After his death, most of his manuscripts passed into the hands of Thomas Dawson, M.D. a dissenting minister at Hackney, whence they passed into the dissenters' library in Redcross street. Some biographical notices which have appeared in the Gentleman's Magazine, were taken from them. The same work also contains an extensive series of extracts from his literary correspondence with Dr. Birch, from which many particulars of his talents and character may be gleaned. His chief work was entitled "Free and Candid Disquisitions," published in 1749. These contained many observations on the Liturgy of the established church, with proposals for some alterations. In 1765, he published, "Catholic Faith and Practice;" and "A Letter to a Friend in the country." (Chalmers's Biographical Dictionary.)

JONES, (JOHN, LL.D,) was born in the year 1768, at Wernvelen, near Llandovery, Caermarthenshire, and was the son of a farmer, who resided at that place. Having shown an unusual predilection for books, his father resolved to give him the best education he could afford. At the age of fourteen, he was sent to the college grammar school at Brecon, where he remained until the death of his father in 1783, when he

was obliged to return home. In 1786, he was admitted a student in the new dissenting college at Hackney, where he remained six years. In 1792, he became classical and mathematical tutor at the dissenting academy at Swansea, which office he held three years. On quitting Swansea, Mr. Jones resided at Plymouth Dock, as the pastor of the unitarian congregation at that place, and in 1797, he removed to Halifax, in Yorkshire, in a similar capacity. Here he resided for three years, joining to his ministerial labours the instruction of youth, an employment for which he was considered singularly well qualified by his high classical attainments, and the peculiar bent of his mind. From Halifax he removed in 1800 to London, where he continued to the end of his life. While resident in the metropolis, he occasionally preached for his brethren, but never had the charge of a congregation; his time being occupied in literary works, and in teaching the classics, for which he maintained a high reputation. He died January 10, 1827. About the year 1820, the university of Aberdeen conferred upon him the honorary degree of doctor of laws, and within a year or two of his decease, he was elected a member of the Royal Society of Literature. He was the author of the following works. 1, *A Development of Remarkable Events*, two volumes, 1800. 2, *The Epistle of Paul to the Romans analysed*, 1801. 3, *A Greek Grammar*, 1804. 4, *Illustrations of the four Gospels*, 1808. 5, *Ecclesiastical Researches*, 1812. 6, *A Sequel to the same*, 1813. 7, *A Latin and English Vocabulary*, 1812. 8, *A Latin Grammar*, 1813. 9, *A New version of the first three chapters of Genesis*, 1819. 10, *A series of important Facts*, 1820. 11, *A Reply to two Deistical works*, about 1822. 12, *A Greek and English Lexicon*, 1823. 13, *An Answer to Pseudo-Criticism*, about 1824. 14, *Three Letters on 1 John v. 7*, 1825. 15, *Analogiæ Latinæ*, being his Latin Vocabulary improved, 1825. 16, *Tyro's Greek and English Lexicon*, 1825. 17, *Etymologia Græca*, being his Greek Grammar remodelled, 1826. 18, *Exposure of the Hamiltonian System of teaching Languages*, 1826. 19, *An Explanation of the Greek Article*, 1826. (*The Monthly Repository*, April, 1827.)

JONES, (OWEN,) the distinguished Welsh antiquary, whose name will be ever honourably associated with the Welsh language, was born at Llanvihangel Glyn y Myvyr, Denbighshire, in 1741. In early life he was sent to London, where he was taken into the employment of Messrs. Kidney and Nutt, furriers, in Thames Street, to whose business he eventually succeeded, and he continued to carry it on with credit, until his decease. The diligence, however, with which he pursued his particular calling, did not prevent him from devoting a considerable share of his time to his native country, to which he was ardently attached. Lamenting the neglect experienced by the literature of Wales, he resolved to make a collection of all its remains, and the result of his disinterested patriotism has been the publication of the *Myvyrian Archæology of Wales*, in three large octavo volumes, 1801—7. This con-

tains all the most distinguished productions of the country from the fifth to the close of the thirteenth century. These he has given to the world with a conscientious fidelity, and at an expense of above a thousand pounds. He also procured transcripts of ancient Welsh poetry, subsequent to the thirteenth century, amounting to fifty quarto volumes, which are now deposited in the British Museum. In 1772, he founded the Gwyneddigion Society in London, for the purpose of patronising the bards of Wales, and promoting the study of the Welsh language, and he contributed his aid, in every way during his life, to promote the laudable objects of that institution. In 1789, he published at his own expense, the poems of Davydd ab Gwilym, with a preface by Dr. Owen Pughe, and for the use of his humble countrymen, he published a new edition of "Dyhewyd y Cristion," or the "Christian's Resolution," a translation from the English by the celebrated Dr. John Davies. He also commenced a miscellany in London, in 1805, called the "Greal," one volume of which was completed. After a life distinguished by private worth and public zeal, Owen Jones died at his house in Thames Street, September 26, 1814, at the age of seventy-three, leaving a widow, and a family of three children, one of whom, the only son, is Owen Jones, the eminent architect. (See *Cambro-Briton* i. 21. *Cambrian Register*, vol. iii.)

JONES, (RICE,) was the eldest son of John Jones, esq. of Blaenau, in the county of Merioneth, where he was born in the year 1713. He was educated at a school at Dolgellau, whence he was sent to Shrewsbury. It was intended to bring him up to the law, but the death of his father, when he was eighteen years of age, relieved him from the necessity of following that profession, for which he had no predilection, and he resided during his long life at his native place of Blaenau. He was one of the best poets of the last century. In 1770, he published in a quarto volume a selection of Welsh poetry of different ages, which previously remained in manuscript, entitled "Gorchestion Beirdd Cymru;" and a volume of his own poetry was published by his grandson in 1818. Rice Jones died February 14, 1801, in his eighty-eighth year, and was buried in Llanvachreth church.

JONES, (RICHARD,) was the son of John Pugh of Henllan in Denbighshire, where he was born in 1603. He was entered at Jesus college Oxford, in 1621, and took his degrees in arts in that university. In 1655, he published in his native language a work containing with admirable brevity all the books and chapters of the Bible. This is entitled "Gemma Cambricum, seu Mnemonica Biblorum;" *Perl y Cymro, neu Goviadur y Beibl*, 12mo. This has prefixed a short epistle in commendation by James Howell. Richard Jones died in Ireland, but the year of his decease is not known. (Wood's *Athen. Oxon.*)

JONES, (SAMUEL,) a poet who flourished from about 1680 to 1720. He was a clergyman by profession, and presided at the Glamorgan Gorsedd in 1700.

JONES, (THEOPHILUS,) the historian of Breconshire, was born October 18, 1758. He was the son of the Rev. Hugh Jones, successively vicar of the parishes of Llangammarch, and Llywel, Breconshire, and a prebendary of the collegiate church of Brecon. He passed much of his earlier life with his grandfather Theophilus Evans. His principal education was obtained at the college school at Brecon. Being intended by his parents for the law, at a proper age, he was placed under the care of an eminent practitioner, then resident in the town of Brecon; and after having passed with credit the period of his probation, he practised for many years on his own account, as an attorney and solicitor in that town. Upon a vacancy in the deputy-registrarship of the archdeaconry of Brecon, he was appointed to that office, and held it until his death. From the documents entrusted to his charge, and to which he was particularly attentive, he derived much valuable information connected with the parochial history of the county. After he had commenced the history of Breconshire, he found that his professional duties interfered with his antiquarian pursuits, which caused him to dispose of his attorney's business. Being now at liberty to pursue the great object of his ambition, he spared neither pains nor expense to accomplish it. There was no part of the county into which he did not extend his personal researches, inquiring most minutely into the natural history and antiquities of every place and parish. The admirable result of his labours is the well known "History of Brecknockshire." The first volume was printed at Brecon in 1805, and the second in 1809, quarto. With the exception of two communications to periodical publications, and two papers in the Cambrian Register, this was his only literary production. It was his intention to publish a History of Radnorshire, but the enfeebled state of his health would not allow him to make the necessary exertions. His last literary attempt was a translation of the well written romance in Welsh, entitled "Gweledigaethau y Bardd Cwsg," or Visions of the Sleeping Bard, by Ellis Wynn. He died January 15, 1812, and was buried in the church of Llangammarch.

JONES, (THOMAS,) a celebrated antiquary, poet, and genealogist, was a native of Tregaron, in Cardiganshire. In his youth he is said to have been a notorious freebooter and highwayman, and tradition has preserved some startling exploits of his, which have been lately published in a volume, under the title of the "Adventures of Twm Sion Catti," by which appellation he was familiarly known. He however reformed, and married a rich heiress, and was made a justice of the peace for the county of Brecon, and for some time he resided in the town of Brecon. Being a man of superior information, he was considered by the vulgar as a magician, but the following eulogium has been bestowed upon him by his contemporary Dr. John David Rhys, in his *Linguae Cymraecae Institutiones Accuratæ*, page 303. "Whoever professes himself to be a Herald Bard, must know the pedigrees of Kings and Princes, and be skilled in the works of the three Chief Bards of

the Isle of Britain; namely, Merlyn the son of Morvryn, Merlyn Ambrosius, and Taliesin the Chief Bard. And in the Science of Heraldry, with respect to being thoroughly acquainted with the real descents, armorial bearings, dignities, and illustrious actions of the nobility and gentry of Wales, the most celebrated, accomplished, and accurate (and that beyond doubt) is reckoned *Thomas Sion*, alias *Moethau*, of Porth y Ffynnon, near Trev Garon, (Thomas Jones of Fountain Gate,) and when he is gone, it will be a very doubtful chance that he will be able for a long time to leave behind him an equal, nor indeed any Genealogist, (with regard to being so conversant as he in that science) that can even come near him." He flourished from 1590 to 1620. (See Notes to Dwnn's Heraldic Visitations. Cambro-Briton, ii. 212.)

JONES, (THOMAS,) was the son of Edward Jones of Nanteos, in Cardiganshire, where he was born in 1618. He was educated at Merton college Oxford, of which he was elected a probationer fellow at the age of twenty. In 1637, being then master of arts of some years standing, he travelled into France and Italy, with George the son and heir of Sir Nathan Brent, but returned unfortunate as to his charge, and submitted to the visitors appointed by parliament, August 6, 1649. He afterwards applied himself to the study of civil law, and in 1659, he took the degree of doctor of that faculty. In the following year he published, "*Oratio habita in Auditorio juridico, cum Recitationes solennes in Titulum de Judiciis auspicatus est*, 8vo, Oxon. 1660. With this are printed two other treatises, "*De Judiciis, ubi de Persona et Officio Judicis apud Ebræos et Romanos late disputatur;*" and "*De Origine Domini et Servitutis Theses Juridicæ.*" These works prove him to have been a good Greek and Hebrew scholar. Having removed to London where he practised at doctor's commons, he died there of the plague in 1665. (Wood's Athen. Oxon.)

JONES, (THOMAS,) was the son of John Williams, and was born in Oswestry. Having received his early education in his own town, he was entered at Jesus college, Oxford, at the commencement of the rebellion, but he left the university soon after, and returned when Oxford was surrendered to the parliament, in 1646. He became fellow of University college, by the authority of the parliamentary visitors, in 1648, and was very zealous in the republican cause. He took the degree of M.A. in the year following, and in 1652, he wrote "*Vita Edwardi Simsoni S.T.D. ex ipsius autographo excerpta;*" which is prefixed to Simson's *Chronicon Catholicum*, and in 1654, he was ordained, as it is said, by a bishop. In 1655, he became rector of Castell Caereinion, in Montgomeryshire, where he perfected himself in the Welsh language, to serve those parts, when the orthodox clergy were ejected. When he was deprived of this living by the discovery of a dormant title by his predecessor Rice Wynne, who was restored, he removed to the service of the lord president and council of Wales, at Ludlow castle in 1661, and thence to be domestic and naval chaplain

to James duke of York, in 1663, in whose service he remained until 1666, when he was dismissed by means of Dr. Morley, bishop of Winchester, for some words spoken against him, derogatory to his person and office. Upon that he retired to his rectory of Llandyrnog, in the diocese of Bangor, where he made himself obnoxious to his diocesan. In 1670, bishop Morley brought an action of slander against him in the king's bench, for saying that he was a promoter of popery, attested upon the oath of the bishop of Bangor and his two chaplains. He was fined £300, and the rectory of Llandyrnog was sequestered for the payment of it; which fine the bishop of Winchester would have remitted, upon his confessing the fact, and asking forgiveness. But upon his refusal, the sequestration was continued, and part of it was applied to the repairing of Bangor cathedral, and the rest to pious uses. About the same time, he was condemned and censured "*ab officio et beneficio*," by the bishop of Bangor, in consequence of a controversy between them, and being in a manner ruined, he published about the time of the breaking out of the popish plot, "*Of the Heart, and its right sovereign, and Rome no mother-church to England.*" 8vo, London, 1678. He also published in 1682, "*Elymas the sorcerer; or a Memorial towards the discovery of the bottom of this Popish Plot;*" a work which caused a considerable sensation at the time, and would have subjected its author to further punishment, had he not escaped by his decease, which occurred at Totteridge in Hertfordshire, in that year. (Wood's Athen. Oxon.)

JONES, (SIR THOMAS,) the minister of Llanvair Dyffryn Clwyd according to Moses Williams, a poet who flourished from 1580 to 1620. Some of his poems are preserved in manuscript. According to the Cambrian Biography, he was the minister of Llanvair in Monmouthshire, and was at the poetical congress held at Llandav, in the year 1588.

JONES, (THOMAS,) a painter of considerable merit, was the younger son of a gentleman, possessing a landed estate, near Aberedwy in Radnorshire, where he was born. An uncle having signified his intention of providing for him, he was educated for the church, and in pursuance of that destination, kept regular terms for two years at Jesus college, Oxford. At the expiration of this time, in 1762, this uncle died without having carried his intentions into effect, by making a will, which was the cause of young Jones quitting the university without graduating. He removed to London, and having a great talent for painting, he engaged himself as a regular pupil of his countryman Wilson, of whom he became a distinguished favourite. Having painted several pictures, which were well received by the public, he went to Rome in 1776, and afterwards visited Naples, where he exercised his talents with great success, and he left at the latter city several honourable specimens of English art. His stay at Naples was prolonged much beyond his original intention, in consequence of his meeting with a Ger-

man lady there, whom he afterwards married. On his return to England, he resumed the exercise of his pencil, and exhibited at the Royal Academy two pictures of the *Campi Phlegræi*, which met with considerable approbation. He continued practising in London for several years, where he was extensively patronised, and many of his works are dispersed among the numerous collections of the metropolis. On the death of his elder brother, he came into possession of the family estate, to which he retired, and resided on it until his decease, in May, 1803. (Malkin's South Wales.)

JONES, (THOMAS,) a very eminent lecturer at Trinity college, Cambridge, was born at Berriew, in Montgomeryshire, in 1756. His education until he entered his twelfth year was confined to the instruction of a common country school at Berriew, and afterwards in the neighbouring parish of Kerry. He was then placed at the grammar school at Shrewsbury, where he continued nearly seven years, and gave evident proofs of those talents, which he afterwards so eminently displayed. He was admitted at St. John's college, Cambridge, in 1774, from whence he removed to Trinity college in 1776, and took his degree of B.A. in 1779. His superiority at that time was so decided that no one ventured to contend with him, and the honour of senior wrangler was conceded to him before the examination began, and the second place became the highest object of competition. His superiority is rendered sufficiently conspicuous by the circumstance that he was tutor to the second wrangler, the learned Herbert Marsh, the late bishop of Peterborough, who acknowledges his gratitude in an affectionate memoir of his instructor, furnished by him to the *Encyclopedia Londinensis*. In 1781, he was elected fellow of Trinity college, and in 1787, he was appointed to the office of head-tutor, which he held to the day of his death. In 1786, and 1787, he presided as moderator in the philosophical schools, where his acuteness and impartiality were equally conspicuous. During many years he took an active part in the senate-house examinations, but latterly he confined himself to the duties of college tutor. In these he displayed an ability which was rarely equalled, with an integrity which was never surpassed. Being perfect master of his subjects, his lectures attracted more than usual attention, and were made interesting to those who had no relish for mathematical inquiries. He could not be persuaded to publish any of his lectures, though frequently urged, and one of his last requests was that none of his manuscripts should be printed. The only works he published were a sermon on duelling, and an address to the volunteers of Montgomeryshire. He died July 18, 1807.

JONES, (THOMAS,) a respectable poet, known by the title of *Y Bardd Clodd*, or the lame bard, from an accident which he met with in his infancy, was born at Llandysilio, Denbighshire, in 1768. At the age of twelve, he went to London, where he was placed in the counting-house of Mr. Mathew Davies, who carried on a very large estab-

lishment in the coach and military lace line, in Long Acre. Being fond of reading, especially poetry, he devoted some of his leisure hours to the cultivation of the muse. In 1789, he was elected member of the Gwyneddigion, and shortly afterwards he became secretary to that society, at the time it was regularly attended by Owen Jones, Dr. Owen Pughe, and other eminent Welsh scholars. In 1802, he published an "Ode of St. David's day," and in the following year Mr. Davies made him the head manager of his business; a convincing proof of the rectitude of his conduct, which was farther testified by his becoming a partner in 1813. The Metropolitan Cambrian Institution, founded on the basis of the Cymrodorion, which had been established in 1750, was formed in 1820, and he was elected treasurer, and he gained the gold medal for the best poem in the Welsh language on the occasion. In 1821, he was president of the Gwyneddigion for the third time; and at the jubilee anniversary dinner, he was presented with the society's silver medal, to commemorate the event. He also gained several prizes at the different Eisteddvods held in Wales. After residing for a period of forty-five years, with little intermission, at number 90, Long Acre, he closed a life distinguished by generosity and benevolence, February 18, 1828. The Cymrodorion offered its silver medal for the best elegy on his demise, which was awarded to Robert Davies, the bard of Nantglyn.

JONES, (THOMAS,) was born at Caerwys in Flintshire in 1756, of respectable parents, who resided on their own freehold. He received a classical education, as it was their intention to send him to the university, to qualify him to be a minister of the established church, but his inclination led him to join the Welsh Calvinistic methodists, with whom he laboured as a preacher and a writer for thirty-seven years. He first settled, in 1795, at Mold, whence he afterwards removed to Ruthin. His first publication was a treatise against Arminianism in 1806, entitled "Drych Athrawiaethol;" which was a translation of the fourth part of Gurnal's Christian Armour, and a translation from the Latin of the Larger Catechism of the Church of England. In 1809, he removed from Ruthin to Denbigh, and commenced the publication of his large work, entitled "Diwygwyr, Merthyron, a Chyffeswyr Eglwys Loegr;" or a History of the Reformers, Martyrs, and Confessors of the Church of England, which was completed in 1813, in a thick 4to. volume. He was one of the eight ministers who were selected by the body of the Welsh Calvinistic Methodists to administer the sacraments, in 1811, as previously to his proposition, their children were baptized by the clergy of the established church. In 1814, he published a small volume of Hymns, and in 1816, a treatise on redemption, entitled "Ymddiddanion ar Brynedigaeth." He ended his laborious life, June 16, 1820, and out of respect to his memory, above three thousand people followed his remains to the grave. (Coviant, neu Hanes Bywyd Thomas Jones, o Drev Ddinbych, 12mo, 1820.)

JONES, (THOMAS,) was born at Esgair, in the parish of Llanpumsaint, Caermarthenshire, in 1761. In early life he joined the Calvinistic Methodist connexion, and became a very sound and acceptable preacher for many years. But he is chiefly known as an Expositor of various parts of Scripture, including the Pentateuch, the book of Job, the Song of Solomon, and the Epistle to the Hebrews. His expository works were widely circulated and well received in the principality, and are lasting monuments of his penetration, discrimination, and industry. He died at Caermarthen, January 17, 1831, and was buried near the Calvinistic Methodist chapel in that town.

JONES, (SIR WILLIAM,) an eminent lawyer, was the eldest son and heir of William Jones, esq. of Castellmarch in Caernarvonshire, where he was born in 1566. His mother was Margaret, daughter of Humphrey Wynn ab Meredydd, of Cesailgyvarch, esq. It is incorrectly stated by Wood that he was educated at the free school of Beaumaris, whereas he was eminent as a lawyer, when the school was founded, which was in 1603, and it was by his advice that the benevolent founder proceeded in the undertaking, and Sir William Jones was one of the first feoffees of the school, appointed by the founder himself. At the age of fourteen he was placed at St. Edmund's Hall in Oxford, where he continued five years, but without taking a degree; he then removed to London, where he was admitted of Lincoln's Inn, but before he came to reside in that society, he spent two years in Furnival's Inn, according to the course of those times. After having been a counsellor of repute for some years, he became Lent reader of Lincoln's Inn, in 1616, sergeant at law the year following, and a knight, in order to the chief justiceship in Ireland, which office he held three years, and then left it at his own request. In 1622, he was made one of the justices of the Common Pleas, and in 1625, he was removed to the King's Bench, where he continued until his decease, which occurred December 9, 1640, at his house in Holborn, and he was buried on his own appointment under the chapel of Lincoln's Inn, having expressly enjoined that no monument should be erected to his memory. At the age of twenty-one he had married Margaret, eldest daughter of Griffith John Griffiths, esq. of Cevnamwlch, an eminent family in his own county, whom he long survived, and married afterwards Catherine, relict of Dr. Hovenden, warden of All Souls college, Oxford. He left behind him by his first wife a very numerous issue, whereof the male line is now extinct, and the estate gone to the female. It must not be forgotten that Charles Jones, his second son, was Lent reader of Lincoln's Inn, in 1640, when he had this singular honour done to him, that his father, who was then judge, argued his case. Sir William Jones wrote and collected reports containing the cases of greatest remark, which happened either in the common pleas, or in the king's bench, during the time he was judge in those courts. These were published in a folio volume, London, 1675. (Wood's Athen. Oxon.)

JONES, (WILLIAM,) the eminent mathematician, was born about the year 1680, in the parish of Llanvihangel Tre'r Beirdd in Anglesey. His father Sion Siors, or John George, was a small farmer, and gave his son the best education that he could afford, which consisted of reading, writing, and accompts in English, and the Latin grammar. Having however an extraordinary taste for mathematical studies, by the industrious exertion of vigorous intellectual powers he supplied the defects of inadequate instruction, and laid the foundation of his subsequent fame and fortune. He began his career as a teacher of mathematics on board of a man-of-war, and here he obtained the friendship of lord Anson. In his twenty-second year he published "A New Compendium of the whole Art of Navigation," 8vo, which was received with great approbation. He was present at the capture of Vigo in the same year, and after the return of the fleet to England, he immediately established himself as a teacher of mathematics in London, where in the year 1706, he published his "Synopsis Palmariorum Matheseos, or New Introduction to the Mathematics;" containing a perspicuous and useful compendium of all the mathematical sciences, and affording a decisive proof of his early and consummate proficiency in his favourite studies. The excellence of his private character, and his agreeable manners, secured the attachment of many influential friends. Among others who honoured him with their esteem was the great lord Hardwicke, whom he attended as a companion on the circuit when he was chief justice, and who afterwards appointed him to the office of secretary for the peace. He also obtained the friendship of lord Parker, afterwards president of the Royal Society, which terminated only with his death, and amongst other distinguished characters, in the annals of science and literature, the names of Sir Isaac Newton, Halley, Mead, and Dr. Johnson, may be enumerated as the intimate friends of Mr. Jones. By Sir Isaac Newton he was treated with particular regard and confidence, and having afterwards found among some papers of Collins, which fell into his hands, a tract of Newton's, entitled "Analysis per quantitatum series, fluxiones, ac differentias, &c." with the consent and assistance of that great man, he ushered it into the world, accompanied by other pieces on analytical subjects, in 1711, 4to. He was elected a member, and afterwards a vice-president of the Royal Society. After the retirement of lord Macclesfield to Sherborne castle, Mr. Jones resided with him as a member of his family, and instructed him in the sciences. While in this situation, he obtained through his lordship's interest a sinecure place of considerable emolument, and he also entered into a matrimonial connexion, from which sprang three children, the youngest of whom was the illustrious oriental scholar Sir William Jones. He survived the birth of this son only three years, dying of a polypus in the heart in July, 1749. He is said to have possessed the best mathematical library in England, which by a bequest in his will became the property of the earl of Macclesfield. (See fur-

ther particulars of him in lord Teignmouth's *Memoirs of Sir William Jones*. Hutton's Dictionary. *Encyclopædia Londinensis*.)

JONES, (WILLIAM,) was born in the parish of Llangadvan in Montgomeryshire, about the year 1729. The education which he obtained at school was of the scantiest kind, and he got his livelihood in his early career by farming a few acres of land. This occupation afforded him much leisure time, which he devoted to the improvement of his mind. In music and poetry he soon became a proficient, and in Welsh syntax and prosody, he ranked among the most profound critics. His thirst after knowledge prompted him to study the Latin language, and he succeeded so far as to be able to translate some of the odes of Horace, and Ovid's *Metamorphoses* into excellent Welsh verse. Of his writings in English there is a specimen in his *Statistical Account of the parishes of Llanervul, Llangadvan, and Garthbeibio, in Montgomeryshire*, which is printed in the *Cambrian Register*, London, 1799. The same work also contains an interesting biographical sketch of William Jones, from the able pen of the Rev. Walter Davies. It does not appear that he ever resided a fortnight out of his native place, from the day of his birth unto the day of his death, which occurred in August, 1795.

JONES, (WILLIAM ELLIS,) a poet of superior merit, well known to his countrymen by his bardic appellation, Gwilym Cawrdav, was a native of the parish of Abererch, Caernarvonshire. He was by trade a printer, but also studied painting, and he once accompanied a gentleman to France in the capacity of a draughtsman. He gained the Bardic Chair at the Brecon Eisteddvod, in 1822, and his poetical works are just announced to be published in a separate volume. He died at Caermarthen, March 28, 1848, at the age of 52, and was buried in the churchyard of St. Peter's.

JOSEPH, a bishop of Llandaff, who was distinguished for his unremitting care in reforming the abuses of his diocese. He was consecrated October 1, 1022. In 1030, he issued an injunction against the carrying on of any work on the sabbaths and holidays, and he caused the priests to teach the reading of the Scriptures without pay or reward, and enjoined them to avoid disputes. The historian Caradawg of Llangarvan, who calls him an eminently wise, pious, and learned prelate, places his death in the year 1043, while Godwin states, that he died at Augusta, on a journey to Rome, in 1046. (*Myv. Arch.* ii. 506, 510.)

KENT, (DR. JOHN,) or Sion Cent, a very eminent poet, and learned divine, who flourished from about 1380 to 1420. He was born in the lordship of Cilgerran in Pembrokeshire, as may be ascertained from his works. He was priest of Kentchurch in Herefordshire, on the confines of Monmouthshire, and Breconshire, and it is evident from his compositions that he held the opinions of the Lollards, making strong animadversions on the luxury and corruption of the churchmen of his days. He also alludes to the death of Sir John Oldcastle, whose near

neighbour he was. He wrote various treatises in Latin on theological subjects, thirty-nine of which may be enumerated, and many poems in his native language, which were highly esteemed, and every manuscript volume of Welsh poetry of early date generally contains several of his productions. Three of them with translations are printed in the Iolo MSS. He was patronized by the Scudamores of Kentchurch, in the possession of whose representative there is a portrait of him, which has been engraved, and there is another engraving in Coxe's Monmouthshire. Owing to his superior knowledge and learning, he was considered to be possessed of magical skill, and supernatural power, and an extraordinary series of tales, respecting his exploits, are still current in Monmouthshire. He is said to have been buried in the churchyard of Grosmont, where an old tombstone, without any inscription, is shown as his monument. (See Evans and Britton's Topographical Description of Monmouthshire, p. 73.)

KENYON, (LLOYD, LORD,) the second son of Lloyd Kenyon, esq. was born at Gredington in Flintshire, on the fifth of October, 1732. His father lived independently as a country gentleman, and was a magistrate for his native county. At an early age he was sent to the grammar school at Ruthin, where he remained until his fifteenth year, when he was articled to Mr. Tomkinson, an eminent solicitor at Nantwich, where he remained for some years. On the death of his elder brother, it was determined that he should study for the bar, and in 1754, he took chambers at the Temple, and became a member of Lincoln's Inn. He was called to the bar in 1761, but in consequence of the want of a professional connexion, and being of a character too honourable and independent to stoop to little artifices, many years elapsed before he obtained business. Still he laboured patiently and unceasingly, frequenting both the courts of common law and equity, but more especially the latter. His attainments in all departments were not only considerable, but exact, and he acquired by degrees the reputation of being a sound lawyer, and a safe equity draftsman and conveyancer. In 1773, he married his cousin Mary, the third daughter of George Kenyon, esq. of Peel in Lancashire; and about the same time he attracted the notice of Thurlow, afterwards lord-chancellor. In 1780, he distinguished himself by his defence of lord George Gordon, and in 1782, he was elevated to the office of attorney-general, and appointed chief-justice of Chester. He was twice attorney-general, the first time quitting that office on the retirement of the earl of Shelburne and Mr. Pitt, in 1782, on the coalition between lord North and Mr. Fox. His second appointment occurred on the return of Mr. Pitt to power as prime minister in 1783, but he retained the office only for a short period, as his health suffered from his professional and parliamentary duties. In 1784, he was appointed Master of the Rolls, and created a baronet, but the emoluments of his high office fell short of those he had lost by relinquishing his practice as a counsel. In May 1788, he

succeeded lord Mansfield as chief-justice of the king's bench, and was raised to the peerage by the title of lord Kenyon, baron of Gredington. He was appointed one of the council to assist queen Charlotte in the care of the king's person, and in 1796, he was made *custos rotulorum*, and lord lieutenant of his native county. He continued to exercise his functions as judge, and to take part in the principal political questions of the times, constantly voting with the Tory party, until his decease, which occurred on the second of April, 1802, in his seventieth year. He was buried in the family vault at Hanmer in Flintshire, and the inscription on his monument truly states that "he has left a name to which his family will look up with affectionate and honest pride, and which his country will remember with gratitude and veneration, so long as they shall continue duly to estimate the great and united principles of religion, law, and social order."

KYFFIN, (MORRIS,) was the second son of Richard Kyffin, esq. of Glasgoed, in the parish of Llansilin, Denbighshire, where his family had been settled for many generations. In his younger years he translated the *Andria* of Terence into English, and in 1595, he published his Welsh translation of bishop Jewell's *Apologia Ecclesie Anglicanæ*. This work, which is remarkable for its elegant and pure idiomatic diction, has been pronounced by our most accomplished scholars, as a perfect model for Welsh writers. It was republished in 1671, by Charles Edwards of Rhydycroesau, and again in 1808, by T. Charles of Bala. Morris Kyffin was also a good poet, and several specimens of his composition are preserved. We learn from his excellent preface, that he intended making a translation of the Psalms into Welsh verse, which however never appeared.

LAUGHARNE, (ROWLAND,) a distinguished officer during the civil war, was a native of Pembrokeshire. In his youth he entered the service of the earl of Essex as a page, by whose interest he was rapidly promoted in the parliamentary army. Having obtained the rank of colonel and major-general, he several times defeated the adherents of the royal cause in Pembrokeshire, and the neighbouring counties, and in consideration of his eminent services, the Slebech estate in Pembrokeshire was settled upon him and his heirs, by an ordinance of Parliament in 1645. Early in 1648, major-general Laugharne joined the royalists, in the last attempt made during the civil war to support the rights of the legitimate sovereign, and he was entrusted by him with the command of their troops, and on the eighth of May, at the head of eight thousand men, he gave battle to the parliamentary army under colonel Horton, near St. Fagan's in Glamorgan, when after a hard fought contest he was completely defeated, and a great portion of his army either slain or taken prisoners. Laugharne escaped to the castle of Pembroke, where he was immediately besieged by Cromwell in person. He held out until the eleventh of July, the garrison having made many desperate sallies, in which no quarter was given on either side,

and being reduced to the greatest straits for forage for their horses, which they fed with the thatch of the houses, Laugharne and colonels Poyer and Powell were compelled to surrender at discretion, and the other officers were allowed to transport themselves beyond the seas. The above three were confined in Windsor castle for about a year, and on the tenth of April, 1649, were brought to trial before a council of war in London, and all three were condemned to death. They were however permitted to draw lots, and the lot fell upon Poyer, who was shot in Covent Garden on the twenty-fifth of that month, not without suspicion that the lots had been purposely so arranged, in consideration of the valuable services which Laugharne and Powell had previously rendered to the parliament. He was however deprived of the estate of Slebech by an ordinance of parliament, dated October 18, 1649.

LEWIS (AB EDNYVED,) a poet who flourished between 1540 and 1570.

LEWIS (AB EDWARD,) a poet who flourished between 1600 and 1630. Some of his compositions remain in manuscript.

LEWIS (AB HYWEL,) a poet who flourished from about 1560 to 1600. Some of his poems are preserved in manuscript.

LEWIS (AB IVAN AB SIANCYN,) a divine and poet of Anglesey, who flourished from about 1570 to 1600.

LEWIS, (DAVID, D.C.L.) an eminent civilian, graduated at All Souls college Oxford. He was afterwards the first principal of Jesus college, judge of the High Court of Admiralty, Master of St. Katherine's Hospital near the tower of London, one of the masters in Chancery, and of her Majesty's Requests. He died April 27, 1584, at Doctors Commons, and his body was conveyed to Abergavenny, where it was buried on the twenty-fourth of May following, in the north chancel of the church there, within a small inclosure called the Lewis chapel, where there is a remarkable monument formed of one piece of stone, which was erected by Dr. Lewis in his life time.

LEWIS, (GEORGE,) an eminent dissenting divine, was born in 1763. He was a native of Caermarthenshire, and when about eighteen years of age, he was admitted into the Presbyterian college, at Caermarthen. Having remained here during the usual period, he became pastor of a congregation at Caernarvon in 1786, and remained nine years in that town, when he removed to Llanuwchllyn in Merionethshire, in 1795. He continued here until 1812, when he was chosen tutor of the congregational Theological college which was then at Wrexham, and afterwards at Llanvyllin and Newtown in Montgomeryshire, and now at Brecon. Having filled this office with great reputation for above ten years, he died at Newtown in 1822, in the fifty-ninth year of his age. Dr. Lewis was greatly esteemed by all the members of his denomination, for the able and conscientious manner in which he discharged his pastoral and collegiate duties, and his published works are ample proofs of his literary abilities and extensive reading. In 1796, he published a

Manual of Divinity, under the title of “Drych Ysgrythyrol, neu Gorph o Dduwinyddiaeth,” 8vo. This work has obtained great popularity, and has gone through several editions. His principal work however is a Welsh Commentary on the New Testament, in seven volumes 8vo, on which he bestowed the labours of nearly twenty years. This elaborate work is highly valued by the Welsh, and has been extensively circulated in the principality. Besides the above, Dr. Lewis was the author of several treatises on different religious subjects. All his works are written in the Welsh language, and are distinguished for their simplicity of style. He was also well acquainted with the Latin, Greek, and Hebrew languages, and as a testimony to his worth, he was presented with a diploma of doctor in divinity in 1810, by one of the American universities.

LEWIS (GLYN COTHI,) otherwise called Lewis y Glyn, or Llywelyn Glyn Cothi, an eminent poet who flourished in the reigns of Henry VI. Edward IV. Richard III. and Henry VII. He was a native of Glyn Cothi in Caermarthenshire, and served as an officer under Jasper earl of Pembroke, to whom he dedicated several of his poems. His compositions, which contain much valuable and interesting information, being addressed to some of the most eminent persons of his time, have been published by the London Cymrodorion, illustrated with notes by the Rev. John Jones, and Rev. Walter Davies, 8vo, 1837. His last poem comes down to the date of 1486.

LEWIS, (LANG,) otherwise called Lewis Gig Eidion, a humorous poet, who flourished between 1580 and 1620. Several of his compositions remain in manuscript.

LEWIS, (THOMAS,) of Llechau in the parish of Llanharri in Glamorgan, a poet who flourished from 1590 to 1630. Some of his poems are preserved in manuscript, and one, an elegy on Sion Gruffydd of Llangrallo, who died in 1623, is printed in the Greal, page 400.

LEYSON, (THOMAS,) an eminent poet and physician of his time, was born at Neath in Glamorgan. He was educated at Winchester college, and admitted a fellow of New college Oxford in 1569, and having taken his degrees in arts, he studied physic, and in 1583, he was chosen proctor of the university. Soon after he took one degree in medicine, and settled at Bath, where he became as eminent for his professional skill as he had been before for his Latin poetry in Oxford. He wrote in Latin a poem describing the site and beauty of St. Donat's castle in Glamorgan, the residence of Sir Edward Stradling, which was translated by Dr. John Davydd Rhys into Welsh, and is styled by him *venustum poema*, and he says of the author, *vir cum rei medicæ, tum poetices meritissimus*. Much of his poetry is scattered in the works of different authors, but never was collected. Sir John Harrington, the famous epigrammatist, had a great esteem for his learning, as well as Sir Edward Stradling. Leyson died at Bath, some time after 1607, and was buried in St. James's church in that city. (Wood's Athen. Oxon.)

LORTE, (ROGER,) was the eldest son and heir of Henry Lorte, esq. of Stackpoole in Pembrokeshire, where he was born in 1608. At the age of sixteen he became a gentleman commoner of Wadham college Oxford, where he took one degree in arts, in 1627, and then left the university. He was considered a good English poet, and about 1647, he published a volume of poems, in 4to. In 1662, he was created a baronet, and living several years after, left at his decease a son named John Lorte, who succeeded to his honours and estate, and died in 1677. There was another member of the same family, named William Lorte, who lived in the reign of James I. and was esteemed in his time a good poet, and many verses of his composition are printed in several books. (Wood's Athen. Oxon.)

LOUGHER, (ROBERT, D.C.L.) an eminent civilian, who was held in great estimation for his learning, was born at Tenby in Pembrokeshire. He was graduated at All Souls college Oxford, and took his degree of D.C.L. in February, 1564—5. He was now principal of New Inn, and soon after, the queen's professor of Civil Law, and chancellor of Exeter. In May, 1577, he was constituted official of the consistory of the archbishop of York, and his vicar general, being then a civilian belonging to the Court of Arches. He died in June 1583, at his native town, leaving behind him a son named John. (Wood's Athen. Oxon.)

LOVE, (CHRISTOPHER, M.A.) an eminent Presbyterian divine, was born at Cardiff in 1618. He was originally intended for trade, and was apprenticed in London, but his father was persuaded afterwards to give him an university education, and he was accordingly entered at New Inn Hall Oxford, in 1635, being then seventeen years of age. Having proceeded in due order to his degrees of bachelor and master of arts, he was ordained, and he soon acquired notoriety by his public refusal to subscribe to the canons, which were enjoined by archbishop Laud, for which he was expelled the congregation of masters. He then removed to London, where he became so violent an opponent of monarchical principles, that he was appointed preacher to the garrison of Windsor castle, then under the command of colonel Venn. In 1644, when the commissioners from the king and parliament met at Uxbridge, Love preached before them, and delivered so many violent expressions against the king, that the royal commissioners made a formal complaint of him to the parliament at Westminster. After this he he was made minister of St. Ann's church near Aldersgate, and afterwards of St. Laurence in the Jewry, in London. He was one of the London ministers who signed a declaration against putting the king to death, and subsequently he took an active share in the conspiracy formed by the Presbyterians to place Charles II. on the throne; which was detected by the vigilance of Cromwell. Love was accordingly tried for high treason, and beheaded on Tower-hill in August, 1651. He was the author of several political and controversial pamphlets, and of several volumes of sermons, a list of which is given by Wood in the biographical notice of him in the *Athenæ Oxonienses*, ii. 136.

LUCAS, (RICHARD, D.D.) a learned divine of the church of England, was born at Presteign in Radnorshire, in 1648. Having acquired the requisite grammar learning, he was sent to the university of Oxford, and entered at Jesus college in 1664. He was admitted to the degree of B.A. in 1668, and proceeded M.A. in 1672. He afterwards entered orders; and for some time was master of the free school at Abergavenny. From that place he removed to London, where his pulpit talents were much admired, and he became vicar of St. Stephen's, Coleman Street, and lecturer of St. Olave's, Southwark, in 1683. He took his degree of D.D. in 1691, and was installed prebendary of Westminster in 1696. From his youth his eye-sight had been gradually failing, and about this time he had the misfortune to become totally blind. He died in 1715, about the age of 67. He was highly esteemed for his piety and learning, and his valuable writings will transmit his name with honour to posterity. The most important of these is his "Enquiry after Happiness," in two vols. 8vo, which has passed through a great number of editions, and is deservedly held in high estimation. It was composed by the author after he had lost his eyesight, and was rendered incapable of public service, and it is to be regretted that he did not live to complete his whole design. He was also the author of 2, Practical Christianity, or an Account of the Holiness which the Gospel enjoins, with the motives to it, &c. 8vo. 3, The Morality of the Gospel, 8vo. 4, Christian Thoughts for every day in the week, 8vo. 5, A Guide to Heaven, 8vo. 6, The duty of Servants, 8vo. 7, Sermons in five volumes, 8vo. some of which were published by his son. 8, He translated into Latin the Whole Duty of Man, which was printed in London in 1680, 8vo. (Wood's Athen. Oxon. Monthly Magazine, vol. i.)

LLARY, the son of Casnar Wledig, one of the warriors of Arthur.

LLARY, the son of Eryv, called in some manuscripts Llawr mab Eidriv, Llawr mab Eiriv, and Llawr ail Erw, is recorded in the Triads as the commander of one of the three "llynges cynniwair," or roving fleets of the Isle of Britain, the other two were Digniv and Dolor. (Myv. Arch. ii. 8, 10, 70.)

LLAWDDEN, of Ynys Eiddin in the North, is one of the saints, whose name is preserved in the "Achau Saint Ynys Prydain." (Iolo Morganwg's Welsh MSS. 145, 530.)

LLAWDDEN, or Ieuan Llawdden, a very eminent poet, who flourished from about 1440 to 1480. He was a native of the vale of Llychwr in Caermarthenshire, and he spent a great part of his life, as minister of Machynllaith in Montgomeryshire, but in his old age he retired to the place of his nativity, where he died, and was buried in the churchyard of Llandeilo Talybont. Many of his poems are preserved in manuscript, and his elegy was written by his contemporary Iorwerth Vynglwyd, from which we learn that he obtained the highest bardic honours. This, with an English translation, has been lately published in Iolo Morganwg's Selections from Ancient Welsh MSS. 317, 696.

LLAWGAD (TRWM BARGOD EIDDYN,) called in some MSS. Llawgad Grwm Vargod Eiddyn, is recorded in the Triads, as one of the three ferocious men of Britain, who perpetrated the three “anvad gyvlavan,” or foul assassinations. The other two were Llovan and Eiddyn. Llawgad slew Avaon the son of Taliesin. (Myv. Arch. ii. 9, 13, 65.)

LLAWR, one of the sons of Llywarch Hen, who was slain in battle, and is bewailed in the elegy on his old age.

LLAWVRODEDD (VARCHOG,) a nobleman who distinguished himself in the early part of the sixth century. There are some notices of him preserved in the Triads, in one of which he is called one of the three “buelydd gosgordd,” or tribe-herdsmen of the Isle of Britain. He tended the kine of Nudd Hael, the son of Senyllt, in whose herd there were twenty-one thousand milch cows. The other two herdsmen, who had each a like number of cows under their care, were Benren and Gwdion ab Don. From another Triad we learn the name of his own cow, which was Cornillo, and was one of the three chief cows of the Isle of Britain. (Myv. Arch. ii. 22, 70.) Llawvrodedd’s knife was one of the thirteen *Brenin-Dlysau*, or royal curiosities of the Isle of Britain, and possessed marvellous properties, for it would serve four and twenty men at once with meat. (Jones’s Bardic Museum, p. 49.) His name varies in different MSS. he is sometimes called Llawvrodedd Varvog, and in the Mabinogi of Cilhwch and Olwen, Llawvrodded Varvog.

LLECH (LLAWYNIOG,) called also Lluch Llawyniog, one of the heroes of the Mabinogion.

LLECHAU, the son of Arthur, is recorded in the Triads as one of the three “deivnogion.” or scientific ones of the Isle of Britain, to whom there was nothing of which the elements and material essence were unknown. The other two were Gwalchmai and Rhiwallon. (Myv. Arch. 3, 69.) He was slain at the battle of Llongborth.

LLECHAU, one of the sons of Brychan Brycheiniawg, a saint who lived in the middle of the fifth century. He is said to have founded a church called Llanllechau in Ewyas, Herefordshire, and at one time resided at Tregaian in Anglesey.

LLECHID, a saint who lived in the early part of the sixth century. She was the daughter of Ithel Hael. She founded the church of Llanllechid in Caernarvonshire, and is commemorated December 2. She was the sister of Gredivel, Flewyn, Tegwyn, Trillo, Baglan, Tegai, Twrog, and Tanwg.

LLEIAN, one of the daughters, or grand-daughters of Brychan Brycheiniawg, a saint who flourished in the fifth century. She was the wife of Gavran ab Dyvnwal Hen, by whom she was the mother of Aeddan Vradawg, who after his defeat at the battle of Arderydd in North Britain, was compelled to flee for safety to the Isle of Man, and thither she accompanied him. There is a chapel in Caermarthenshire called Capel Llanlleian, which she is supposed to have founded.

LLEIRWG, the son of Coel ab Cyllin Sant, called also Lleuver Mawr, the great luminary, and Lles, or Lucius, was a saint, and prince of the Britons, who lived in the second century. According to the Welsh Chronicles, he first formed the design of introducing Christianity into Britain, for which purpose he sent to Eleutherius, bishop of Rome, to request that he would send over some able teachers. Dyvan, Fagan, Medwy, and Elvan, were accordingly sent over for that purpose, and we are told in one Triad that Lleirwg “erected the first church at Llandaff, which was the first in the Isle of Britain, and he bestowed the freedom of country and nation, with the privilege of judgment and surety, upon those who might be of the faith in Christ.” On this account he was ranked with Brân and Cadwaladr, under the appellation of the three “menwedigion teyrnedd,” or blessed princes of the Isle of Britain. Another Triad, speaking of the three archbishopricks of Britain, says that the “earliest was Llandaff, of the foundation of Lleirwg ab Coel ab Cyllin, who gave lands and civil privileges to such as first embraced the faith of Christ.” (Myv. Arch. ii. 63, 68.) Lleirwg also founded another church called Llanlleirwg, now St. Melon’s in Monmouthshire. For some excellent remarks on the exaggerated statements of Walter de Mapes and Geoffrey of Monmouth, and still more extravagant assertions of Roman catholic writers, the curious enquirer is referred to Professor Rees’s Welsh Saints. See also the Liber Landavensis, and Iolo Morganwg’s Selections from Welsh MSS.

LLELA, (MORUS,) a poet who flourished from about 1550 to 1600.

LEMENIG (AB LLA WEN,) called in some manuscripts Llwmnig, and Llwmhunig ab Mahawen, was a chieftain who lived in the early part of the sixth century. He is recorded in the Triads as one of the three “trwyddedawg hanvodawg,” or free guests of the court of Arthur. The other two were Llywarch Hen, and Heiddin Hir. (Myv. Arch. ii. 16, 17, 73.)

LLEMINOD (ANGEL,) the son of Pasgen ab Urien Rheged, a saint who lived in the sixth century.

LLEON (GAWR,) according to the Welsh Bruts, succeeded his father Brutus Tarianlas, as king of Britain. He was a just and upright king, who gave freedom to the constitution of the kingdom. He built Chester in the north, which is called by the Welsh to this day Caer Lleon Gawr, “about the time when Solomon was building the temple of Jerusalem, and the queen of the South went thither to hear his wisdom.” Leon reigned twenty-five years, and in his latter days was very infirm, and as he was unable to attend to business, a civil war arose in consequence. (Myv. Arch. ii. 124.)

LLES (AB COEL,) or Lucius, see **LLEIRWG**.

LLEUDDAD, generally called Lleuddad Llydaw, was a son of Alan ab Emyr Llydaw. He was a saint of the college of Iltyd about the middle of the sixth century. On the death of Cadvan, he was appointed abbot of the monastery of Bardsey, in consideration of

which dignity, he was also styled a bishop. Next to his predecessor, he has been considered the guardian saint of the island; and there are poems extant, in praise of his protection, which he afforded to pilgrims on their passage to their sacred cemetery. Several places bear his name to this day, as Lleuddad's garden in Bardsey; Lleuddad's cave in Aberdaron; and Lleuddad's well in Bryncroes parish. A saying of his is preserved in Chwedlau y Doethion, "Hast thou heard the saying of Lleuddad, for the instruction of a peevish man? Unloved is every unamiable person." (Myv. Arch. i. 360. Rees's Welsh Saints. Cambrian Register, iii. 194. Iolo Morganwg's Welsh MSS. 535, 662.)

LLEUDDAD, the son of Dingad ab Nudd Hael, otherwise called Llawddog, a saint who lived at the commencement of the seventh century. His mother was Tevrian or Tonwy, a daughter of Llewddyn Lluyddog of Dinas Eiddyn. He went with his brothers Baglan, Gwytherin, Tygwy, Tyvriog, and his sister Eleri, from the college of Catwg with Dyvrig to the college of Bardsey. He founded the churches of Llanllawddog, Cenarth, and Penboir, in Caermarthenshire, and Cilgerran in Pembrokeshire. Festival January 15. (Rees's Welsh Saints. Iolo Morganwg's Welsh MSS. 498, 542, 550.)

LLEVOED (WYNEBGLAWR,) or with the flat face, a poet who flourished from about A.D. 900 to 940. One of his compositions, being a moral piece, entitled "Gossymdeith, or The Journey of Life," is printed in the first volume of the Myvyrian Archaiology.

LLEW (AB CYNVARCH,) a chieftain of the northern Britons, who lived in the beginning of the sixth century. He was the brother of Urien and Avon. Mention is made of him in *Englynion y Gorugiau*. "The achievement of Llew, the son of Cynvarch the bard, was the appointing of the skin of the sheep, a depository of learning, and a record of song." (Iolo Morganwg's Welsh MSS. 264, 671.) According to the Welsh Chronicles, he commanded the army of Uthyr, whose daughter Anna he had married, against the Saxons, during the king's illness, but with such ill success that he was often defeated, his countrymen not thinking him equal to the command, and refusing to obey him. (Myv. Arch. ii. 295.)

LLEW (LLAWGYFFES,) or the Lion with the steady hand, a chieftain who flourished towards the close of the fifth century. He is recorded in the Triads as one of the three "rhuddvaawg," or blood-stained warriors of the Isle of Britain. The other two were Rhun ab Beli and Morgan Mwynvawr. In another Triad he is called one of the three "Eurgrydd," or golden shoemakers of the Isle of Britain, which profession he followed, when he went with Gwdion ab Don to seek a name and arms from Arianrod his mother. The origin of his name, and the meaning of this Triad is given at length in the Mabinogi of Math ab Mathonwy. His grave is mentioned in the Englynion y Beddau, as being protected by the sea. Melyngan Mangre or Gamre, the horse of Llew Llawgyffes, is recorded in the "Horse Triads," as

one of the chief war-horses of the Isle of Britain. (Myv. Arch, i. 80. ii. 13, 16, 17, 18, 20. Lady Guest's Mabinogion, iii. 257.)

LLEWAI, the daughter of Seithwedd Seidi, is recorded in the Triads as one of the three "gwrvorwyn," or viragoes of the Isle of Britain. The other two were Rhore the daughter of Usber, and Mederai Badellvawr. (Myv. Arch. ii. 12, 15.)

LLEWELYN, (THOMAS,) was born at Penalltan isav, in the parish of Gelligaer in Glamorgan. Having shown at an early age a strong predilection for study, he was encouraged to cultivate his talents with a view to the ministry among the Baptists, of which denomination all his family were members. He was accordingly placed under the tuition of several ministers of that persuasion, first in his native county, and afterwards at Bristol, and in London, where he remained for many years. Having been appointed a minister, he preached occasionally in different places, without having the charge of any particular congregation, and a seminary having been established in the metropolis for the instruction of young Baptist ministers in the original language of the Scriptures, he was selected for the responsible office of tutor. While in this office, and as one of the Baptist ministers of London, he was presented with the degree of M.A. and afterwards with that of LL.D. by the university of Aberdeen. After remaining many years in London, he came to reside in his native country, spending however a part of the year in the metropolis. When the edition of the Welsh Bible, which was published in 1769, was passing through the press, Dr. Llewelyn greatly exerted himself to have a larger impression than was originally intended, so that the Welsh dissenters might obtain a supply. With this object in view, he published in 1768, "An Historical Account of the British or Welsh Versions and Editions of the Bible," London, 8vo. and in the following year, "Historical and Critical remarks on the British Tongue, and its Connection with other Languages, founded on its state in the Welsh Bible," London, 8vo. He contributed liberally himself, and obtained numerous subscriptions, which enabled the Society for promoting Christian knowledge, to print many thousand additional copies, according to his request. In 1774, having long suffered from the stone, he underwent an operation, which restored him to health, and he closed a life, distinguished by active zeal for the benefit of his countrymen, in London, in August, 1783. (See also Hanes y Bedyddwyr, gan Joshua Thomas, 8vo, 1778.)

LLEYN, the son of Baran, was a "sagacious monarch of courageous might." He fought against the king of Gwynedd, or North Wales, conquered a portion of his dominion, and called it the country of Lleyn, which is a cantrev in Caernarvonshire. He lived to extreme old age like his father Baran, who died at the age of 187 years. (Iolo Morganwg's Welsh MSS. 346.)

LLEYN, (Huw,) a poet who flourished between 1540 and 1580. Some of his compositions are preserved in manuscript.

LLEYN, (ROBERT,) a poet who flourished between 1580 and 1620.

LLEYN, (WILLIAM,) a very eminent poet, was born about the year 1540, at Llangian in Lleyn, Caernarvonshire. According to tradition he was an illegitimate son of one of the Griffiths of Cevnamwlch, by whom he was educated for the church. He was instructed in Welsh prosody by the celebrated poet Griffith Hiraethog, who entertained the highest opinion of his abilities, and he was a fellow-pupil of Simwnt Vychan, William Cynwal, and Sion Tudyr. William Lleyn excelled all the bards of his time in sublimity of thought, and poetic fire, and he was much admired for the sprightliness of his wit. His compositions also contain many grave sentences, and maxims of policy and wisdom. He had a poetical contest with Owain Gwynedd, a contemporary bard, which with above forty other poetical pieces is still extant, and has never been published. Edmund Prys the learned archdeacon of Merioneth received some assistance and advice from him in his poetical compositions. William Owen, which was his proper name, was appointed vicar of Oswestry in 1583, and died in 1587. Rhys Cain wrote an Elegy on his death, which is still preserved in manuscript.

LLIANA, a saint whose name only is preserved.

LLIBIO, one of the sons of Seithenin, the son of Seithin, who with his brothers, after the overwhelming of the plain of Gwyddno by the sea, in the sixth century, became saints in Bangor Dunawd in Maelor, on the banks of the Dee. He founded the church of Llanllibio in Anglesey, and is commemorated February 28. (Iolo Morganwg's Welsh MSS. 545.)

LLIDNERTH, the son of Nudd Hael, and brother of Dingad, a saint who lived in the sixth century.

LLIOS (AB NWYVRE,) a prince who lived in the middle of the century preceding the christian era, and the brother-in-law of Caswallawn, having married Arianrod the daughter of Beli. By her he had two sons called Gwenwynwyn and Gwanar, who are mentioned in the Triads, as having accompanied their uncle Caswallawn, in his expedition to assist the Gauls against Cæsar. (Myv. Arch. ii. 60.)

LLIVER, one of the sons of Llywarch Hen, mentioned in the elegy on his old age.

LLIVON, (Huw,) a poet who flourished between 1570 and 1600.

LLOEGRIN, or Locrinus, according to the Welsh Bruts, was the eldest son of Brutus, and received as his share of his father's dominions that part now called England, but which is always called Lloegyr by the Welsh. The portion beyond the Severn fell to the lot of Camber, and from him was called Cambria, while the remaining portion on the north of the Humber was taken by Albanactus, and from him called Albany. Locrinus married Gwenddoleu the daughter of Corineus, whom he deserted for the beautiful Essyllt; but the insulted wife retired to Cornwall, and having raised an army, met the forces of Locrinus in battle, in which he was slain. (Myv. Arch. ii. 118.)

LLONIO (LAWHIR,) the son of Alan Vyrgan the son of Emyr Llydaw, a saint who lived in the early part of the sixth century. He was a member of the college of Illtyd, and afterwards confessor or dean, in the college of Padarn at Llanbadarn Vawr. He founded the churches of Llanddinam in Montgomeryshire, and of Llanllwni in Caermarthenshire. He was buried at Bardsey. (Iolo Morganwg's Welsh MSS. 497, 504, 535, 536.)

LLORIEN, one of the sons of Llywarch Hen.

LLOVAN (LLAWDINO,) or as it is also written Llawdivo, was a chieftain who lived in the middle of the sixth century. He is recorded in the Triads as the author of one of the three "anvad gyvlavan," or detested assassinations of the Isle of Britain, in killing Urien Rheged; the other two were Llawvrodded and Eiddyn. His grave is also recorded in the Englynion y Beddau, "The grave of Llovan Llawdivo is on the strand of Menai, where the wave makes a sullen sound." (Myv. Arch. i. 78. ii. 9, 65.)

LLOYD, (DAVID, D.C.L.) was born at the ancient seat of his ancestors called Berthlwyd, in the parish of Llanidloes in Montgomeryshire, in 1598. At the age of fourteen he was appointed to a clerkship at All Souls college, Oxford, and in 1617, he was elected a probationary fellow of that house, and in the following year a perpetual fellow. In 1628, he proceeded in the civil law, and afterwards became chaplain to the earl of Derby, and comptroller of his household. In 1641, he was instituted to the rectory of Trevdraeth in Anglesey, which he resigned on being instituted to Llangynhaval in Denbighshire, in July, 1642. In December of the same year he was made vicar of Llanvair Dyffryn Clwyd, and Warden of Ruthin. He was likewise a prebendary of Chester; out of all which preferments he was ejected by the long parliament, and endured a long confinement on account of his loyalty. Upon the restoration he recovered his benefices, and was promoted to the deanery of St Asaph, being installed September 24, 1660, and soon after he was presented to one of the comports of Llansannan. He died September 7, 1663, at Ruthin, where he was buried without any inscription or monument. He was esteemed an ingenious man, and good poet, and wrote several songs, sonnets, and elegies, which are scattered in several books, but his best known work was "The Legend of Captain Jones, in two parts," first published in London, 1656, 8vo. and frequently afterwards reprinted. This composition, which was much read, is written in very good burlesque, and is said to be an imitation of a Welsh poem, called Awdl Richard John Greulon. (See Wood's Athen. Oxon. Walker's Sufferings of the Clergy.)

LLOYD, (DAVID, M.A.,) was the son of Hugh Lloyd, and born at Pantmawr, in the parish of Trawsvynydd in Merionethshire, in 1635. He was educated at Ruthin school, whence he removed to Oriel college, Oxford. In 1652, he took his degree of B.A. and in 1658, he be-

came rector of Ibston near Watlington, in the diocese of Oxford. He did not keep this living long, but taking his M.A. degree in the following year, he went to London, and became reader of the Charter-house. He afterwards retired to Wales, and was appointed chaplain to Dr. Isaac Barrow, bishop of St. Asaph, who, besides several preferments in that diocese, gave him a canonry in 1670. He was instituted to the vicarage of Abergele in August, 1671, and at the same time to the prebend of Vaynol in St. Asaph Cathedral. In 1675, he exchanged Abergele for Northop in Flintshire, where he taught the free school, and continued for many years, until within six months of his decease, when finding his health decaying, he retired to the place of his nativity, where he died February 16, 1691. He was zealous and industrious in the discharge of his clerical duties, and was in the habit of reading the service every day in his church of Northop, and was generally esteemed for his charitable disposition to the poor, and readiness to do good offices in his neighbourhood. He was the author of several works, a list of which is given by Wood, but the best known, and one of the two by which he desired to be known to posterity, is his "Statesmen and Favourites of England since the Reformation," which was first published in London, in 1665, in a thick 8vo. and subsequently republished. (Wood's Athen. Oxon.)

LLOYD, (DAVID,) vicar of Llanbister, in the county of Radnor, was born and lived the greater part of his life in the parish of which he was incumbent. He obtained some knowledge of Latin, and mathematics, of which he was very fond, in the schools of the neighbouring districts, but his knowledge of the Greek was entirely self acquired. He was ordained to the curacy of Llanbister in 1778, whence he removed in 1785, to Putley in Herefordshire, which curacy he served with that of the adjoining parish of Aylton. In 1789, he was collated to the vicarage of Llanbister, where he continued until the close of his long life, which occurred March 3, 1838, being then eighty-six years of age. He was a man of great natural abilities, and had he obtained in early life the necessary means of their cultivation, he would probably have arrived at great eminence. He was fond of mechanics, and constructed engines for various purposes, among which was one for perpetual motion, in which he fondly thought himself successful. His attainments in music enabled him to perform on the violin, and other instruments, including the organ. He also composed several pieces, one only of which was published, being a march entitled "The Loyal Cambrian Volunteers," which was favourably received. In 1792, he published "The Voyage of Life," a poem in nine books, and in 1812, a second edition in ten books, with an additional title of "Characteristics of men, manners, and sentiments." His other publications were, A Sermon called "England's Privileges," preached on a day appointed for a general thanksgiving, 1797. His last work was "Horæ Theologicæ, or series of Essays on subjects interesting and important, embracing Physics, Morals, and Theology," 1823.

LLOYD, (GEORGE, D.D.) the son of Meredydd Lloyd, was a native of Caernarvonshire, and was born in the year 1560. He was educated at the university of Cambridge, and having entered holy orders, he was presented to the rectories of Thornton and Bangor, in the diocese of Chester, and in 1600, he was raised to the bishopric of Sodor and Man. He was translated to the see of Chester, in 1604, and died at Thornton, August first, 1615, aged 55, and was buried in his own cathedral.

LLOYD, (HENRY,) was the son of a clergyman in Wales, where he was born in 1729. His early education he received from his father, who instructed him in the classics and mathematics. Being intended for the army, he went abroad, and was at the battle of Fontenoy ; he afterwards travelled in Germany, and resided in Austria for some years, where he was appointed aid-de-camp to marshal Lascy, and received higher promotion. In 1760, he commanded a large detachment of cavalry and infantry, which was destined to observe the motions of the Prussians. He performed this service with great success; but soon after, he for some reason threw up his commission in disgust. He was next employed by the king of Prussia, and served in two campaigns until the peace. On the breaking out of the war between the Turks and Russians, he offered his services to Catherine the second, who made him a major general, and he greatly distinguished himself at the siege of Silistria in 1774, and subsequently he had the command of 30,000 men in the war with Sweden. After his return to England, he wrote several works on military affairs, which are highly esteemed, and placed him in a high rank as a military writer. The first which appeared was his *Introduction to the History of a Seven Years' war*, entitled "*Memoirs Military and Political*," which was translated into French, by an officer named Saint-Memon. Secondly, *The History itself*, in two volumes ; the first of which, containing the campaigns of 1756—7, was translated into French by Rouz-Fazillac. Thirdly, *His Memoir on the Invasion and Defence of Great Britain*, translated by Imbert. *The History of the Seven years' war*, in plan and execution, presents an invaluable model to other writers. It contains general remarks on the art of war, according to the existing system ; he traces a brief sketch of the relative situations, political and military, of the belligerent powers, and developes the operations of each campaign. He gives us a general view of the theatre of war, but particularizes the scenes of the principal actions ; all which he narrates with a correctness and ability attributable solely to experience and superior judgment. General Lloyd died at Huy in the Netherlands in 1783, at the time that he had it in contemplation to compose a general history of the wars in Flanders, Germany, and Italy, for the two foregoing centuries. (*Andreossi's Observations on the Art of War. Encyclopædia Londinensis.*)

LLOYD, (HUGH, D.C.L) an eminent divine and classic scholar, was born in Lley, Caernarvonshire. He was educated at the college of Winchester, and admitted perpetual fellow of New college Oxford, in

1584. He was promoted to the chancellorship of Rochester in 1578, being then B.C.L. He was afterwards appointed master of Winchester college, and was admitted doctor of his faculty in 1588, being then considered not only eminent in divinity and civil law, but also for his profound knowledge of the Greek and Latin languages. He wrote several books, and died October 17, 1601. (Wood's Athen. Oxon.)

LLOYD, (HUGH, D.D.) was born in the county of Cardigan, in 1589. He was entered at Oriel college Oxford in 1607, where he took his degrees in arts, and he afterwards removed to Jesus college, of which he became a fellow. He took his degree of D.D. in 1638, being at that time rector of Llangadog in Breconshire, and archdeacon of St. David's. In the times of the great rebellion, he suffered much for the king's cause, and was ejected from his preferment, being forced to remove from place to place for his own security. In consideration of his sufferings, and his eminent qualities for the episcopal office, he was consecrated to the bishopric of Llandaff, December 2, 1660, by the archbishop of York, the bishops of London, Rochester, Salisbury, and Worcester; at which time six other bishops were also consecrated. He died in 1667. (Wood's Athen. Oxon. Willis's Survey of Llandaff.)

LLOYD, (HUMPHREY, D.D.) the third son of Richard Lloyd, D.D. vicar of Ruabon, descended from the ancient family of the Lloyds of Dulasau, was born in 1610, at Bod y Vuddan, in the parish of Traws-vynydd Merionethshire; his mother being the daughter of Rhydderch Hughes, clerk, of Maes y Pandy. He was entered at Oriel college Oxford, whence he removed to Jesus college, of which he became a scholar, and he afterwards returned to Oriel, where he became a fellow in 1631, and continued as an eminent tutor for many years. When the king and court were settled in Oxford, he became known to his fellow-countryman archbishop Williams, who made him his chaplain, and gave him the prebend of Ampleford in the cathedral of York, which he kept to his death. He was presented to the vicarage of Ruabon, on the decease of his father in 1653, but he was soon deprived of it, and his prebend, by the ruling powers, until the restoration. He was made canon of St. Asaph in 1661, and took his degree of D.D. In December 1663, he was installed dean of St. Asaph, and in 1673, he was removed from Ruabon to the vicarage of Gresford, vacant by the death of his elder brother Samuel Lloyd. He was consecrated bishop of Bangor November 16, 1673. He procured the archdeaconries of Bangor and Anglesey, and the sinecure of Llanrhaiadr yn Nghinmerch to be annexed to the bishopric of Bangor, in 1685, and two thirds of both the compositions of Llanddinam for the support of the fabric, and the maintenance of the choir of Bangor, and the other third for the maintenance of the vicarage of Llanddinam. He died in 1688, and was buried in his cathedral. (Wood's Athen. Oxon.)

LLOYD, (JOHN, D.D.) a near relation of Humphrey Llwyd, was born in the town of Denbigh. He was educated at Winchester college,

and admitted perpetual fellow of New college Oxford in 1579, where he took his degrees in arts, and soon after became an eminent preacher. In 1595, he took his degree of D.D. and was presented to the vicarage of Writtle in Essex in 1598, where, as well as in the university, he was held in high esteem for his rare learning, and excellent way of preaching. He published, "*Interpretatio Latina, cum scholiis in Flav. Josephum de Maccabæis, seu de rationis imperio,*" &c. 8vo. Oxon. 1590. He also was the first that published "*Barlaamus de Papæ Principatu, Græce et Latine.*" Oxon. 1592. He died at Writtle in 1603. (Wood's Athen. Oxon.)

LLOYD, (JOHN, D.D.) the son of Morgan Lloyd, was born of an ancient family at Pentaine in Caermarthenshire, in 1638. He became a member of Merton college in 1655, where he remained until he had taken his degree of B.A. He afterwards became fellow of Jesus college, and was chosen principal, on the resignation of Sir Leoline Jenkins. In 1682, and the two following years, he discharged the office of vice-chancellor in this university, and on the decease of Dr. Laurence Womack, he was nominated by king James II. to the bishopric of St. David's, and consecrated thereunto at Lambeth on the 17th of October, 1686. Retiring afterwards to Oxford in ill health, he died in Jesus college, on the 13th day of February following, and was buried in the college chapel, in the forty-ninth year of his age. A monument was erected to his memory, the inscription on which is given in Willis's Survey of St. David's. (See also Wood's Athen. Oxon.)

LLOYD, (JOHN,) an eminent lawyer, was the eldest son of Hugh Lloyd, esq. of Berth, in the parish of Llanbedr, Denbighshire, by Ursula, second daughter of Howel Lloyd, esq. of Wigvair, in the county of Flint. He was born in 1746. He received his education for the most part at the grammar school of Ruthin, where lord Kenyon, Mr. Madocks, barons Perryn and Richards, and other celebrated lawyers, were educated, but he was for a short time at Shrewsbury. At an early period of life, he entered upon the study of the law, and his great natural abilities in due time obtained for him extensive practice, and honourable advancement in his profession. He was remarkable for his readiness in answering legal questions off-hand, and being equally well versed in the common, equity, and quarter sessions law, no question demanding a professional opinion in any of these branches ever found him unprepared. It was not unusual for persons to waylay him in his rides, and even to accompany him when hunting, for the purpose of obtaining his opinions, which he never declined giving, though well aware of the object, for which they were sought. He owed his advancement entirely to his merit, and knowledge of his own profession. These alone recommended him to lord Thurlow, whose favour and good opinion, by which he was constantly distinguished, procured for him a silk gown and a Welsh judgeship. His attachment to the principality was warm and unvaried, and he spoke the Welsh lan-

guage as fluently as the English, and he has been often heard to declare that it was of the greatest advantage to him in his judicial capacity, as chief justice of the Caermarthen circuit. His legal opinions were held in such reputation by distinguished lawyers, that he was frequently consulted by lord Eldon, Sir James Mansfield, lord Redesdale, Sir Thomas Plumer, Sergeant Hill, and others, when cases of difficulty and intricacy were submitted to them. He died September 9, 1806, in the sixtieth year of his age.

LLOYD, (NICHOLAS, M.A.) was born at Holton in Flintshire in 1634. His father George Lloyd was minister of Wonsington near Winchester, and placed him at Winchester college. He was entered at Hart Hall Oxford, from whence he was elected to a scholarship of Wadham college in 1653, and afterwards to a fellowship. In 1665, when Dr. Blandford, warden of that college, was promoted to the bishopric of Oxford, he became his chaplain, being about that time rector of St. Martin's church in Oxford, and in 1672, he was presented by him to the rectory of Newington St. Mary, near Lambeth in Surrey. He was the author of "*Dictionarium Historicum, Geographicum, Poeticum, gentium, hominum, deorum gentilium, regionum, insularum, locorum, civitatum, &c. ad sacras et profanas historias, poetarumque fabulas intelligendas necessaria, nomina, quo decet ordine, complectens et illustrans,*" &c. Oxon. 1670, folio. This was mostly taken from the dictionaries of C. Stephanus and P. Ferrarius. But the author afterwards made it quite a new work, by adding thereto from his great reading almost as much more matter as there was before, with many corrections, &c. This new edition was published in 1686, London, folio. He died at Newington in 1680. (Wood's Athen. Oxon.)

LLOYD, (RICHARD, B.D.) was the son of David Lloyd, esq. of Henblas in Anglesey, and was born in 1574. He was educated at home under the superintendence of his father, and at the age of seventeen, he was entered at Oriel college Oxford. Afterwards having taken his degree in arts, he entered holy orders, and became rector of Sonning, and vicar of Tilehurst in Berkshire. Upon the breaking out of the civil war in 1642, he suffered much for the great affection and zeal he bore to the royal cause, being four or five times imprisoned, and at length deprived of his preferments. Having been thus reduced to poverty, he retired to Oxford, where he taught a private school for several years, and wrote for the use of his pupils, "*A Latin Grammar, or a compendious way to obtain sufficient knowledge of the Latin Tongue, and the use of it, both in prose and verse,*" 8vo. Oxon. 1658, the third edition; besides some other works. He died in June 1659, leaving a son William, who became afterwards bishop of St. Asaph. David Lloyd the father of Richard was a very learned man and accomplished scholar. He was educated at Oxford, and afterwards retired to his estate in Anglesey where he devoted himself to the muses. He was a very ingenious poet, and wrote several pieces, which are still

preserved in manuscript, as well as a Welsh prosody, which was composed before that by Dr. John Davydd Rhys. He was also a very good linguist, and understood perfectly seven languages besides the Welsh, as Hugh Roberts, minister of Aberffraw, testifies in his elegy composed by him on his death. He was also well skilled in the Scriptures, as appears by notes written by him in Welsh, on the margin of his Hebrew Psalter, and on his Bible also. He educated all his sons at home, of whom three were clergymen, viz. John Lloyd, who became rector of Beaumaris, William Lloyd, rector of Llanellian in Anglesey, a very learned man, whose daughter and heiress was the wife of Dr. Robert Morgan, bishop of Bangor, and Richard above mentioned. Their mother was Catherine, the daughter of Richard Owen Tudor, of Penmynydd, and she was a poet as well as her husband, as appears by a Welsh poem, written by way of advice to her sons of Oriel college. (Wood's Athen, Oxon.)

LLOYD, (SIR RICHARD,) knight, of Ecclusham, near Wrexham, and Dulasa in the county of Caernarvon, was the representative of an ancient family, and owner of extensive estates in Caernarvonshire, Merionethshire, and Denbighshire. He was chief justice of the Brecon circuit, and during the civil wars an active royalist. Upon October 7, 1642, the king having come over from Shrewsbury to Wrexham, to meet a commission from the city of Chester, and intending to return the same day, appears to have taken up his quarters at Sir R. Lloyd's house, who is said to have urged the length of the day's journey, and the unseasonableness of the weather, and to have pressed his royal guest to stay till the next day at Wrexham, and the king to have dismissed him and the other gentlemen with these pathetic and simple words:—"Gentlemen, go you and take your rests, for you have homes and houses to go to, and beds of your own to lodge in, and God grant that you may long enjoy them. I am deprived of these comforts. I must intend my present affairs, and return this night to the place whence I came." (Cowper, quoting Dr. Barwick's Life, from Symond's Parallel, page 242; see Ormerod's Cheshire, General Introduction, volume i. page 35.) Sir Richard Lloyd died upon the fifth of May, 1676, in his seventy-first year, and was buried at Wrexham, where at the east end of the south aisle of the church, there is a monument to his memory, richly decorated with heraldry, but bearing no inscription.

LLOYD, (SIMON, B.A.) the representative of one of the most ancient and respectable families of Merionethshire, was born in 1756. He received his university education at Jesus college Oxford, where he took his degree of B.A. and having entered holy orders, he served several curacies in North Wales. About the year 1803, he was nominated by the late Sir W. W. Wynn, bart. to the perpetual curacy of Llanuwchllyn in Merionethshire, but after serving the curacy for some time, bishop Horsley refused to sanction Mr. Lloyd's nomination, as

some irregularities had been alleged against him, which were supposed to show a tendency to methodism. Mr. Lloyd being a gentleman of independent fortune, did not apply for any further charge in the established church, although a living was offered him afterwards, but soon after began to labour among the Welsh Calvinistic Methodists, in concert with his friend the Rev. Thomas Charles. At this period the Methodists had not begun to ordain laymen, and were not in the habit of receiving the sacrament, but from the hands of regularly ordained ministers of the Church of England. Mr. Lloyd continued with the Methodists to the end of his life. He died at his residence in Bala, November 6, 1836, being then eighty years of age, and was buried in the family vault in Llanycil church. He was the author of a very useful work on Scriptural Chronology and History, entitled *Amser-yddiaeth Ysgrythyrol*, 8vo, Bala, 1816. This had been his study for upwards of thirty years before it was published, and a second edition has been lately issued. He also wrote a commentary on the Apocalypse, with the title *Esboniad Byr ar y Datguddiad*, 8vo, Bala, 1828, of which also there has been published a second edition. He likewise edited after the death of Mr. Charles, two volumes of the Welsh Magazine, called *Y Drysorfa*.

LLOYD, (WILLIAM, D.D.) was the second son of the Rev. Edward Lloyd, A.M. rector of Llangower, in Merionethshire, from 1645 to 1685. His eldest brother was Ellis Lloyd, esq. of Penylan in the parish of Ruabon, some time attorney in the Marches court at Ludlow, who married in 1659, Elizabeth, daughter and heir of Edward ab William of Dynhynlle, in the parish of Ruabon. William was educated at St. John's college Cambridge, and having taken orders, he obtained various preferment, and was appointed chaplain to Charles II. In April, 1675, he was consecrated bishop of Llandaff, and translated to Peterborough in March, 1679, and thence to Norwich in June, 1685. He was deprived of his bishopric in 1691, for refusing to take the oath of allegiance to William and Mary, and he retired to Hammersmith near London, where he remained privately for twenty years, but continued to perform episcopal offices even to the last. Having outlived all his brother nonjuring bishops, he died in 1710, and was interred in the belfry of the church of that place by his own appointment. A portrait of the bishop in his episcopal habit is preserved at Penylan.

LLOYD, (WILLIAM, D.D.) was the son of the Rev. Richard Lloyd, B.D. of Henblas in Anglesey, rector of Sonning, and vicar of Tilehurst, in Berkshire, where he was born in 1627. He was entered a commoner of Oriel college, Oxford, at the age of eleven, whence he removed to New college, and afterwards to Jesus college, where he became a scholar and fellow. In 1654, he was presented to the rectory of Bradfield in Berkshire, which he soon resigned, and in 1660, he was made a prebendary of Ripon. In 1666, he was appointed chaplain to Charles II. and he took his degree of D.D. in 1667, in December of which year

he was made prebendary of Willsford and Woodford in Salisbury cathedral. About this time, and also in 1673, he published some excellent Tracts against popery. In 1667, he was presented by the crown to the vicarage of St. Mary's in Reading, and on the thirteenth of June following, he was installed archdeacon of Merioneth. In May 1672, he was made dean of Bangor, and in 1674, residentiary of Sarum. In 1676, he was instituted to the vicarage of St. Martin's in Westminster. On the third of October, 1680, he was consecrated bishop of St. Asaph. He published in 1684, "The History of the Government of the Church, as it was in Great Britain and Ireland, when they first received the Christian Religion." On the eighth of June, 1688, he was one of the six bishops, who, with archbishop Sancroft, were committed to the Tower, for subscribing and presenting a petition to king James II. wherein they shewed the great averseness they found in themselves to the distributing and publishing in all their churches his Majesty's Declaration for liberty of conscience, which the court called "to be contriving, making and publishing a seditious Libel against his Majesty and Government." They were acquitted on the thirtieth following, after a solemn trial in the court of King's Bench. About the latter end of 1688, bishop Lloyd, having heartily concurred in the revolution, was made lord almoner to king William, and in 1692, he was translated to the see of Lichfield and Coventry, and in 1699, to that of Worcester. He died August 30, 1717, in his ninety-first year, at his palace of Hartlebury castle in Worcestershire, and was buried in the church of Fladbury near Evesham, of which his son was rector. He was the author of the following works. Five Tracts against popery. The History of the Government of the Church. A Chronological account of the Life of Pythagoras. Nine occasional Sermons. A Letter to Dr. Wm. Sherlock, 1691. A Discourse of God's ways of disposing kingdoms, 1691. The Pretences of the French Invasion examined. Explanation of Daniel's Seventy Weeks. An Exposition of the same, but never published. A System of Chronology. Harmony of the Gospel. The Chronology of the Bible. He translated into Latin and English a Greek Epistle of Jeremy, priest of the Eastern Church. He left in manuscript a Discourse of the three Orders in the Ministry. History of the Church of England. He assisted bishop Wilkins in his Essay towards a real Character and Philosophical Language; and it is thought that he had the chief hand in the Series Chronologica Olympiadum, &c. He also assisted Wharton in his Anglica Sacra. (See Wood's Athen. Oxon. Biographia Britannica. Le Neve's Fasti.)

LLUCHED, a female character mentioned in the Mabinogion, in conjunction with Neved.

LLUDD, the eldest son of Beli Mawr, and brother of Caswallawn. He succeeded his father on the throne of Britain, and made London his principal residence, which he surrounded with walls, and he built magnificent houses within the city, and set out extensive grounds

around it, for agriculture and pasturage. Having thus made it superior to any other known city, he gave it the name of *Caer Ludd*, and it was at a later period that it was called *Caer Lundain*. He was greatly harassed by the *Coranians*, a foreign tribe who fixed themselves in Britain, and the magical way, in which he overcame them, is stated at length in the *Welsh Chronicles*, and is also alluded to in the *Triads*. He was buried near the gate called in Welsh *Porth Lludd*, and by the English *Ludgate*, and his sons were *Avarwy* and *Teneuvan*. There are two ancient poems attributed to *Taliesin*, entitled the *Praise of Lludd*, and the *Appeasing of Lludd*, which are printed in the *Myvyrian Archæology*. (See vols. i. 70, 76. ii. 7, 9, 76, 168.)

LLWCH (**LLAWYNIOG**), a character who occurs in the *Mabinogion*. He is also called *Llech Llawyniog*.

LLWCHAIARN, a saint who flourished in the sixth century. He was the son of *Hugarvael ab Cyndrwyn*, and the brother of *Aelhaiarn* and *Cynhaiarn*. He founded the churches of *Llanllwchaiarn* and *Llanmerewig* in *Montgomeryshire*, and of *Llanychaiarn* and *Llanllwchaiarn* in *Cardiganshire*. He was commemorated January 11. (*Iolo Morganwg's Welsh MSS.* 501, 558.)

LLWYBYR, the son of *Caw*, a warrior who fought under *Arthur*.

LLWYD, (**EDWARD**), the celebrated antiquary and natural historian, was the illegitimate son of *Edward Lloyd, esq.* of *Llanvorda*, near *Oswestry*, and was born in 1660. He was entered at *Jesus college Oxford*, in 1682, and having shown a strong inclination for the study of natural history, he obtained the underkeepership of the *Ashmolean Museum* in 1684, which he retained until the year 1690, when he succeeded to the office of head keeper, vacated by the resignation of his friend and patron, *Dr. Plott*. He devoted most of his time to the study of natural history, and Celtic philology, and many papers by him on those subjects are printed in the *Philosophical Transactions* of that period. In 1693, he was employed in collecting materials relative to *Wales* for the new edition of *Camden's Britannia* by *Gibson*, and in 1699, he published his "*Lithophylacii Britannici Iconographia*," of which a second edition was published in 1760, by *J. Huddesford*. He had formed a very comprehensive project for illustrating the ancient languages, and history of Britain, and to enable him to accomplish his undertaking, a public subscription for five years was opened in 1696, at which time he set out for *Wales*, and afterwards visited *Ireland*, *Scotland*, *Cornwall*, and *Brittany*. His travels occupied a space of five years, during which he obtained much important information from manuscripts, and other memorials, on the subject of his enquiries. After his return to *Oxford* in 1701, he was created *M.A.* by Convocation, in July of that year, and he busily employed himself in preparing for the press the results of his philological labours. Owing to the dilatoriness of the printers, it was not until 1707, that the *Archæologia Britannica* appeared. This admirable work, though intended as

the first volume only of his extensive plan, contains ten distinct subjects ;—1, Comparative Etymology. 2, Comparative Vocabulary of the languages of Britain and Ireland. 3, An Armoric Grammar, translated out of the French. 4, An Armoric English vocabulary. 5, Some words omitted in Dr. Davies's Dictionary. 6, A Cornish Grammar. 7, MSS. Britannicorum Catalogus. 8, A British Etymologicon. 9, A brief Introduction to the Irish or ancient Scottish Language. 10, An Irish English Dictionary, with a catalogue of Irish MSS. His early decease frustrated his design of publishing another volume, which was to embrace a lexicographical history of British persons and places that are to be found in ancient records. In 1708, he was elected a Fellow of the Royal Society, and in the spring following, the University gave a proof of the great esteem, in which it held his extensive learning, by electing him to the office of Esquire Beadle in Divinity, but he did not long enjoy the appointment, as he died after a few days' illness in the latter end of June, 1709. He was buried in the parish church of St. Michael, in the south, or Welsh aisle, as it is called, being the burial place of the members of Jesus college. His manuscript collections relating to Welsh and Irish antiquities consisted of above forty volumes in folio, ten in quarto, and above a hundred of a smaller size. About four years after his death, these were offered to the university and to Jesus college, but owing to a quarrel which Llwyd had with Dr. Wynne, then fellow of Jesus, and afterwards bishop of St. Asaph, the purchase was declined, and they were sold to Sir Thomas Seabright, of Beechwood in Hertfordshire, in whose library they remained until 1807, when they were sold by Sir John Seabright, and passed into the possession of Sir Watkin Williams Wynn, Bart. Some years afterwards the greatest and most valuable portion of these interesting documents were transmitted to London for the purpose of being bound, and were unfortunately consumed in a fire, that destroyed the house of the person to whom they were entrusted. The fullest and most authentic account of Edward Llwyd is to be found in Owen's *British Remains*, 8vo, London, 1777. This escaped the notice of Humphreys Parry, when he compiled his memoir in the *Cambrian Plutarch*, and he is not accurate in giving the date of his birth and parentage. There are also some anecdotes respecting him in the "*New and General Biographical Dictionary*," 8vo, London, 1798, vol. ix. which were furnished by the Rev. David Jones, who was curate to Dr. Young, at Welwyn.

LLWYD, (SIR GRUFFYDD,) a celebrated character in Welsh history, was the son of Rhys ab Gruffydd ab Ednyved Vychan. He was knighted by king Edward I, on his bringing the first news of the queen's safe delivery of a son at Caernarvon castle, to the king who was then holding a parliament at Rhuddlan. He continued for many years on the best of terms with the king of England, but at length being unable to endure the intolerable oppression and tyranny exercised by the

English officers, especially by Sir Roger Mortimer, lord of Chirk, and justice of North Wales, towards his countrymen, he broke out into open rebellion against the English, and the better to effect his purpose of throwing off the yoke of the conquerors, he treated with Sir Edward Bruce, brother to Robert, king of Scotland, who had conquered Ireland, to bring, or send over some forces to aid him in his design. Not succeeding in this, Sir Gruffydd gathered all the men he could, and commenced a desperate warfare, over-running all North Wales and the Marches, and seizing the various castles and strongholds through the country. However his forces were soon defeated by a strong army of English, and he himself was taken prisoner. This occurred in the year 1322. He was imprisoned in Rhuddlan castle, and a poem addressed to him there by Gwilym Ddu, is printed in the *Myvyrian Archæology*. It is probable that he remained in prison until his death, as there is no record of his execution. His principal residence was Tregarnedd in Anglesey, which continued in the possession of his descendants until 1750, when it was sold.

LLWYD, (GRUFFYDD,) the son of Davydd ab Einion Llygliw, a celebrated poet, who flourished from 1380 to 1420. Several of his compositions are preserved in manuscript. Of one addressed to Owain Glyndwrdu, and printed in Jones's *Welsh Bards*, there is a spirited paraphrase in Pennant's *Tours in Wales*. He also wrote an ode on the comet which appeared in 1402, and an ode addressed to Morgan Davydd Llywelyn, about 1390, when he was put on his trial for killing the chief justice of Caermarthen on the bench at Caermarthen, has lately been published, with a literal translation, in *Iolo Morganwg's Welsh MSS.*

LLWYD, (GRUFFYDD,) ab Davydd Caplan, a poet who flourished from about 1450 to 1480. A few only of his poems are preserved in manuscript.

LLWYD, (GRUFFYDD,) ab Goronwy Gethin, a poet who flourished from 1390 to 1420. Some of his compositions are preserved in manuscript.

LLWYD, (GRUFFYDD,) ab Gruffydd ab Ivan ab Einion, a poet who flourished between 1470 and 1500.

LLWYD, (GRUFFYDD,) ab Ivan, a poet who flourished from 1500 to 1530. Some of his poems are preserved in manuscript.

LLWYD, (HUMPHREY,) the celebrated antiquary, was the son and heir of Robert Llwyd, or Lloyd, esq. of Denbigh, by Joan, the daughter of Lewis Pigott. His father was of a younger branch of the family of that name, but originally called Rosindale, which resided at Foulk's Hall, or Foxhall, near Denbigh, to which place they had come from Lancashire. Humphrey Llwyd was educated at Oxford, where his name occurs as commoner of Brazenose college, in 1547. He studied physic, and took his degree of M.A. in 1551, and was admitted into the family of lord Arundel, at that time chancellor of the University, as his

private physician, in which capacity he remained for fifteen years. It was during this period that he published his first work, entitled "An Almanack and Calendar, containing the day, hour, and minute of the change of the moon for ever, and the sign that she is in for these three years, with the names and signs of the planets," and many other particulars explained in the preface. His next work was a translation of the "Judgment of Urines," which was printed in London in 1551. It must have been during this period that he became acquainted with lord Lumley, whose sister he afterwards married. He collected for his lordship many curious works, which now form a part of the library in the British Museum. On leaving lord Arundel's family, about the year 1563, he retired to his native place, where he resided within the walls of Denbigh castle, and practised as a physician; and he dedicated much of his leisure time to the cultivation of music, to which he was particularly attached. The rank he filled in society, and the esteem in which he was held by his fellow-townsmen, may be concluded from the circumstance that he was chosen to represent the borough of Denbigh in parliament. About this time, by means of his fellow-townsmen Sir Richard Clough, he became acquainted with the celebrated Geographer Ortelius, whom he supplied with maps of England and Wales, for the illustration of his "Ancient Geography," accompanied by manuscript copies of two of his Latin works on British antiquities, which he dedicated to him. These, entitled "Commentarioli Descriptionis Britannicæ Fragmentum;" and "De Mona Druidum Insulâ antiquitatis sue restitutâ;" to which is added "De Armamentario Romano;" were both written in the year 1568, a short time previous to his decease. The two latter tracts are appended to Sir John Price's "Historiæ Britannicæ Defensio;" London, 1573, 4to, and the "Commentarioli Fragmentum," was published at Cologne, in 1572. in 12mo. An English translation of this was published in 1573, by Twyne, under the title of "Breviary of Britain," London, 8vo. and Moses Williams printed in 1723, a handsome edition of the three original works with annotations. The chief work of Humphrey Llwyd was a history of Wales, which is chiefly a translation of "Brut y Tywysogion, or Chronicle of the Princes," by Caradawg of Llangarvan, with notes from Mathew Paris, and other English Chroniclers. A copy of this work is preserved in the British Museum, among the Cotton MSS. written by the author in 1559. It was left however unfinished, and a copy of it being in the possession of Sir Henry Sidney, lord president of the marches of Wales, it was at length published at his solicitation in 1584, by Dr. David Powell, who supplied the deficiency, and enriched it besides with many valuable annotations. Humphrey Llwyd translated also "The Treasure of Health; containing many profitable medicines, written by Peter Hispanus;" to which are added, "The Causes and Signs of every disease, with the Aphorisms of Hippocrates;" this was first published in London, in 1585, 8vo. He died in 1568, in

the forty-first year of his age, and was buried in the parish church of Denbigh, called Whitchurch, with "a coarse monument, a dry epitaph, and a psalm tune under it." He had two sons, and two daughters. One of the former, named Henry, settled at Cheam in Surrey, and his great grandson, the Rev. Robert Lloyd, who was rector of St. Paul's Covent Garden, made an unsuccessful effort to claim the barony of Lumley, in right of the sister of lord Lumley, from whom he was descended. There is an original portrait of him preserved at Aston near Oswestry, the seat of the elder branch of the Lloyds of Foxhall, and a beautiful engraving of it is given in Yorke's Royal Tribes. His hair was red, but his countenance was remarkable for its manly beauty, and highly intellectual expression. (See Wood's Athen. Oxon. Parry's Cambrian Plutarch. Yorke's Royal Tribes. Pennant's Tours in Wales; and History of Holywell, page 17. Dwnn's Heraldic Visitations.)

LLWYD, (Huw,) an excellent poet, lived at Cynvael in the parish of Festiniog, Merionethshire. He held a commission in the army, and served many years on the continent, and having retired to his native place, he died about 1620, being then above fourscore years of age. He was buried at Maentwrog, and his aged friend and contemporary archdeacon Prys, the rector of the parish, composed an *Englyn* on the occasion, which is still preserved. The memory of Huw Llwyd is also preserved in the name of a magnificent columnar rock, which rises out of the river Cynvael, and is called *Pulpit Huw Llwyd Cynvael*. The country people considered him to be a magician, and to have possessed supernatural powers, and to have delivered his nocturnal incantations from this pulpit. He was however a poet of great natural abilities, and his travels abroad had stored his mind with greater information than was possessed by most of his contemporaries. Many pieces by him are preserved in manuscript, and his epitaph, written by himself, is printed in the Greal.

LLWYD, (Hrwel,) an eminent poet of Glamorgan. He flourished from about 1640 to 1670. Some of his poems are preserved in manuscript.

LLWYD, (Iorwerth,) a poet who flourished between 1310 and 1360.

LLWYD, (Lleucu,) a lady of great beauty, who lived at Pennal in Merionethshire. She was beloved by Llywelyn Gôch ab Meurig Hên of Nannau, but against the wishes of her friends. When her lover had gone on a journey to South Wales, she was told by her father, as a means of weaning her affections from him, that he was married to another woman, upon hearing which, she fell down and immediately expired. Her lover, on his return home, composed a pathetic elegy on her, the original of which is preserved in manuscript, and a translation of it is printed in Jones's Bardic Museum. This occurred about the year 1390.

LLWYD, (Morgan,) a puritan divine, and an eminent character in

his day, was of the family of Cynvael in Festiniog, Merionethshire, and is said to have been the son, or nephew, of the poet Huw Llwyd. He was a man of great natural abilities, and strong religious feelings, and he traversed Wales for many years, preaching against the immorality and thoughtlessness of his time. He wrote several works, which are printed, as "Gair o'r Gair;" "Yr Ymroddiad;" "Gwaedd yng Nghymru;" and others, but his chief work is a very remarkable one, entitled "Llyfr y Tri Aderyn," in which in highly figurative language, of which style he was a master, he published his peculiar tenets, under the form of a dialogue between the Eagle, Raven, and Dove. For some years, he was the minister of the non-conformists at Wrexham, where he died about 1660, and was buried in the ground attached to their meeting-house. There is an interesting and able review of the writings of Morgan Llwyd, in the fourth volume of the Welsh quarterly magazine called the "Traethodydd," Denbigh, 1848. ^

LLWYD, (RHYS,) Brydydd, called also Yr Hen Vardd Llwyd o Vorganwg, or Rhys Llwyd ab Rhys ab Rhicart, a poet who lived at Blaen Cynllan, and flourished between 1450 and 1490. He was the father of Lewis Morganwg. Some of his poems are preserved in manuscript.

LLWYD, (RHYS,) ab Rhys ab Rhisiart, an eminent poet who lived at Llanharan in Glamorgan. He flourished between 1420 and 1460.

LLWYD, (RICHARD,) who was generally known as the Bard of Snowdon, was born at Beaumaris in 1752. His father traded on the coast in a small vessel of his own, but having gone on a voyage to Lancashire, he was there seized with the small pox, of which he died. This calamity, and the wreck of the vessel, on its return home, plunged the family into the deepest distress. The poverty of the widow precluded her from giving her son any education, but his eager anxiety for knowledge shewed itself in many ways, and in spite of all difficulties, he gave early proofs of great natural abilities. There was fortunately for him at Beaumaris a free-school, founded by Mr. David Hughes, a man born like himself in humble circumstances, but who afterwards became a blessing to his native island. Here, he says in one of his notes to "Gayton Wake," I received an education of nine months, and I acknowledge this blessing with humble gratitude, as it has been to me an inexhaustible source of happiness. When he was twelve years of age, his mother gladly accepted a situation for him in the service of Henry Morgan, esq. of Henblas. He remained here for several years, and he availed himself of every leisure moment to gratify his insatiable thirst for reading. He always rose at a very early hour, and devoted the time he thus gained to study, and he was remarkable throughout his long life for temperance and frugality. In the year 1780, he removed into the service of Mr. Griffith, of Caer Rhun, on the banks of the Conwy, as the superintendent of a large demesne and household, and he also acted as clerk to his employer, who was the only

acting magistrate in an extensive district. He continued here until the death of Mr. Griffith, when his savings, aided by small bequests from two friends, enabled him to retire to Beaumaris, and live in frugal independence. In 1800, he published his poem of Beaumaris Bay, which was received by the public with the highest marks of approbation, and the notes appended, containing much local and historical information, established his reputation as a deeply read antiquary. This poem not only made Llwyd advantageously known to the public, but the sale of it materially added to his pecuniary resources. He had successfully studied the antiquities of his native country, and was exceedingly well versed in heraldry, which, in addition to his native vivacity, wit, and good humour, made his company courted by the first families in the principality, at whose mansions he was a welcome guest. In 1804, he published his "Gayton Wake," and two volumes of poems, being "Odes, Tales, Sonnets, Translations from the British," &c. which like his first work obtained a favourable reception with the public. In 1814, he married Miss Bingley, daughter of the late alderman Bingley of the city of Chester, with whom he lived happily in comfortable independence, and having survived her about twelve months, he died December 29, 1835, at his residence in Bank-place, Chester, in the eighty-fourth year of his age. His works have been collected, and republished in a neat volume, with an interesting memoir and portrait prefixed, by Edward Parry, the patriotic bookseller of Chester, 8vo. 1837.

LLWYDIAN, a saint who flourished in the seventh century. He founded the church of Heneglwys in Anglesey, and was commemorated November 19.

LLWYR (VAB LLWYRION,) a character, who occurs in the Mabinogion.

LLYGAD (GWR,) or Gruffydd Llygad Gwr, an eminent poet who flourished from about 1220 to 1270. Five of his compositions are printed in the first volume of the Myvyrian Archaiology. These are 1, An Ode to Gruffydd Maelawr. 2, To Llywelyn his son. 3, Another addressed to Gruffydd Maelawr. 4, To Llywelyn prince of North Wales. 5, An Elegy on Hywel, the son of Madog.

LLYNAB, the son of Alan ab Emyr Llydaw, a saint who flourished in the sixth century. He accompanied Cadvan to Britain, and like his brothers became a member of the college of Iltyd. He was afterwards a suffragan bishop in the diocese of Llandaff, and under the name of Lunapeius is mentioned in the Liber Landavensis. In his old age he retired to Bardsey. (Iolo Morganwg's Welsh MSS. 499.)

LLYNGEDWY, one of the sons of Llywarch Hên. He is bewailed in his father's Elegy on Old Age, where it is stated, that his crimsoned grave is in the earth of Ammarch, a locality supposed to be in Montgomeryshire.

LLYR (LLEDIAITH,) or of the Barbarous Speech, was a prince

who flourished in the early part of the sixth century, and the grandfather of the celebrated Caradawg. He was the son of Baran ab Ceri ab Caid ab Arch ab Meirion ab Ceraint ab Greidiol. According to *Achau y Saint*, he fought powerfully with many nations. He expelled the Romans from South Wales, the Gwyddelians from North Wales, and the Armoricans from Cornwall. He united the latter kingdom to Wales, and went to reside there, transferring Siluria, by which name Glamorgan was then called, to Bran his eldest son. Having been carried with his family in captivity to Rome, he is recorded in the Triads, as one of the three "goruchel garcharawr," or illustrious captives of the Isle of Britain. The other two were Mabon ab Medron, and Gair ab Geirion. (Myv. Arch. ii. 6, 12, 18. Iolo Morganwg's Welsh MSS. page 346.)

LLYR (LLUYDDOG,) or of the Numerous Host, a chieftain who lived in the beginning of the sixth century. He is recorded in the Triads as one of the three "cadvarchawg," or chiefs of cavalry of the Isle of Britain; the other two were Caradawg Vreichvras, and Menwaed of Arllechwedd. (Myv. Arch. ii. 5.)

LLYR (MERINI,) the son of Einion Yrth ab Cunedda Wledig, a saint who lived towards the close of the fifth century. He founded the church of Llanllyr in Radnorshire, now called Llanyre, and Llanllyr in Cardiganshire, which was formerly a nunnery. He was the father of Caradawg Vreichvras. He is also recorded in the Triads, as the possessor of one of the three "tarw ellyll," or spectre bulls of the Isle Britain. (Myv. Arch. ii. 16, 17. Iolo Morganwg's Welsh MSS. page 523.)

LLYR, the son of Bleiddy, was the eleventh king of Britain, and is said to have lived in the ninth century before the Christian Era. He is said in the Welsh Bruts to have maintained the public tranquillity for forty years by his spirited exertions. He built a city on the river Soram, called in Welsh *Caer Lyr*, and in English Leicester. He was the father of *Gonorilla*, *Rhegan*, and *Cordeila*, whose behaviour to him furnished Shakspeare with the subject of his tragedy of king Lear. (Myv. Arch. ii. 127.)

LLYVNI, (DAVYDD,) a poet of Caernarvonshire, who flourished about the end of the sixteenth century. Some of his poems are preserved in manuscript.

LLYWARCH (AB BRAN,) the head of one of the fifteen tribes, who lived in the time of Owain Gwynedd, and was brother-in-law to that prince, for both their wives were sisters, the daughters of Grono ab Owain ab Edwyn, lord of Tegengl. According to some accounts he was steward to the prince. Llywarch was lord of Cwmmwd Menai in Anglesey, and dwelt in the township, which is called from him *Trev Llywarch*, which hath in it Holyhead, and three parcels of land, bearing the name of his three sons, namely *Gwely Iorwerth ab Llywarch*, *Gwely Cadogan ab Llywarch*, and *Gwely Madog ab Llywarch*, which are

mentioned in the Extent of North Wales. His arms were "Argent, between three crows with ermine in their bills, a chevron sable." Many families still trace their descent from him. (Pennant's Whiteford and Holywell.) Brân was the son of Dyvnwal ab Eunydd ab Aelvyw or Alan ab Alser ab Tudwal Gloff ab Rhodri Mawr.

LLYWARCH (AB CALCHVYNYDD,) is recorded in the Genealogy of Iestyn ab Gwrgant, as being the first who constructed fortresses of stone and mortar. A severe war took place between him and the Saxon strangers or Coranians, who came in his time to the Isle of Britain. His father, Calchvynydd, or Calchwynydd, the Aged, the son of Enir the Bard, was the first who made lime, which he discovered by making a bread kiln with stones under his hearth. But these stones being pulverised by fire, were thrown away; and then the rain, having completely reduced them to dust, converted them into mortar, that hardened exceedingly in the weather. With some of the lime he whitewashed his house, and hence his name. (Iolo Morganwg's Welsh MSS. page 338.)

LLYWARCH (AB LLYWELYN,) or Llywarch Prydydd y Môch, was one of the most illustrious bards of the middle ages. He flourished from 1160 to 1220. There are above thirty poems composed by him now extant, and printed in the first volume of the Myvyrian Archæology. These display a superior degree of poetic genius, and being addressed to the several princes, who reigned in his time, are valuable for the historical notices contained in them. Among them is a poem of considerable importance and curiosity, being an invocation, when undergoing the fiery ordeal, to exonerate himself from having any knowledge of the fate of Madog, the son of Owain Gwynedd, who is said to have emigrated in 1172, to a land discovered far to the westward by him in a previous voyage in 1170.

LLYWARCH (BENTWRCH,) a poet who flourished from about 1450 to 1480. Some of his poems are preserved in manuscript.

LLYWARCH (HEN,) the celebrated bard, was the son of Elidr Lydanwyn, a prince of the northern Britons, who was the son of Meirchion, the son of Grwst, the son of Cenau, the son of Coel, king of Britain. His mother was Gwawr, the daughter of Brychan Brycheiniawg. The paternal dominion of Llywarch was called Argoed, which is supposed to have formed a part of the present county of Cumberland, bordering on the great forest of Celyddon, or Caledonia, and that he exercised sovereignty over this territory appears from the Triads, where he is called one of the "three discontented princes of Britain." From the same authority we learn that he spent a portion of his early life in the court of Arthur, but eventually he retired in disgust. "The three free and discontented guests in the court of Arthur, were Llywarch Hen, Llwmhunig the son of Maon, and Heledd the daughter of Cyndrwyn." It also appears from one of his poems, entitled an Elegy on Geraint ab Erbin, that he fought under Arthur

at the battle of Llongborth, about A.D. 530. Having returned to his own country to aid in its defence against the encroachments of the Saxons, he entered into a confederacy with his relation Urien, prince of Rheged, and his son Owain, for the purpose of repelling the invaders, who had already obtained possession of the countries to the eastward, called Deivyr and Brynaich, or Deira and Bernicia. On the death of Urien, who was assassinated by Llovan, and having suffered the loss of his patrimony, and most of his sons in the wars against the Saxons, he was compelled to flee to Wales, where he found an asylum at the court of Cynddylan, prince of part of Powys. Having witnessed the defeat and death of his patron, Llywarch retired to a solitary hut at Aber Cuawg, in Montgomeryshire, and thence he removed to the parish of Llanvor, near Bala, where a secluded place, called Pabell, or the Cot of Llywarch Hên, is still pointed out. His situation there is pathetically described in his Elegy on Old Age. There he probably died about the year 646, having outlived all his children, of whom the names of twenty-four sons, who were adorned with the golden torques for their prowess in battle, and three daughters, are preserved. Old traditions agree in stating that Llywarch Hên died at the age of one hundred and fifty years, and he was buried in the church of Llanvor, where an inscribed stone in the wall denoted the place of his interment. The other notices respecting him, which are preserved in the Triads, are the following; the three "cynghoriaid varchawg," or counselling warriors of the court of Arthur; Cynon the son of Clydno Eiddyn, Arawn ab Cynvarch, and Llywarch Hên, the son of Elidyr Lydanwyn. The three "lleddv unben," or unambitious princes of Britain; Manawyddan ab Llyr Llediaith, Llywarch Hên, and Gwgawn Gwr-awn, who rejected sovereign power, and devoted themselves to bardism. The three "doethion beirdd," or wise bards of the court of Arthur, were Cattwg the son of Gwynlliw, Taliesin Ben Beirdd, and Llywarch Hên. (Myv. Arch. ii. 4, 15, 18, 64, 73, 74, 76, 79.) The poems of Llywarch Hên, which are extant, are twelve in number, six of them being of an historical character, and the remainder on moral subjects. These are all printed in the first volume of the Myvyrian Archaiology, and they were also published with a literal translation and notes, by Dr. Owen Pughe, 8vo, London, 1792.

LLYWARCH (LLAETY,) a poet who flourished from 1290 to 1340. One of his poems, addressed to Llywelyn ab Madog ab Meredydd, is printed in the first volume of the Myvyrian Archaiology.

LLYWARCH (VYR,) a poet who flourished from about 1460 to 1500. Some of his compositions are preserved in manuscript.

LLYWARCH (Y NAM,) a poet who flourished between 1320 and 1360. One of his poems addressed to Llywelyn ab Madog ab Llywelyn is printed in the first volume of the Myvyrian Archaiology.

LLYWELYN (AB CYNWRIG DDU,) a poet of Anglesey, who flourished from about 1460 to 1500. Some of his poems are preserved in manuscript.

LLYWELYN (AB EDNYVED,) a poet who flourished between 1480 and 1520. Some of his poems are preserved in manuscript.

LLYWELYN (AB GRUFFYDD,) the last of the sovereign princes of Wales, was the second son of Gruffydd ab Llywelyn ab Iorwerth, who was killed by a fall, in attempting to escape from the Tower of London, in 1244, where he was confined as one of the hostages sent by his brother Davydd to Henry the III. On the death of their uncle, Prince Davydd ab Llywelyn, in 1246, without issue, Llywelyn and his brother Owain were elected princes of North Wales. He had previously spent a retired life at Maesmynan, near Caerwys, in Flintshire, in the enjoyment of some possessions, which he inherited from his father. These were the hundreds of Englefield, Dyffryn Clwyd, Rhos, and Rhyvoniog, in the counties of Flint and Denbigh, comprising the country between Chester and the river Conwy. The brothers had scarcely taken possession of their joint dignity, when Henry III. invaded North Wales at the head of a large army, and succeeded so far as to gain some important concessions from Llywelyn, including the surrender of his patrimonial estates, which the English king bestowed on his son Edward. After nine years of tranquillity, Llywelyn was engaged in hostilities with his brother Owain, who had formed the design of securing to himself the whole power, and had gained over the youngest brother Davydd to aid his ambitious attempts. But after a long and bloody engagement, their army was totally routed, and themselves taken prisoners, and kept in confinement, leaving to Llywelyn from the year 1254, the sole possession of the sovereignty. In the following year, the Welsh nobles, no longer able to endure the injuries, with which they were oppressed by prince Edward and the lords of the Marches, called upon Llywelyn to redress their grievances, nor was he slow in meeting their wishes; for having raised a considerable force, he recovered, in the space of a single week, from the enemy all the conquests, which they had made during the late reigns in the interior of North Wales. From the year 1256, Llywelyn fought with various success against the English under prince Edward until 1267, when he was obliged to succumb before the overpowering forces of England, and to accept a treaty of peace on the most ignominious terms. Having refused to pay homage to Edward on his accession to the throne of England, the territories of Llywelyn were invaded in 1277, by an immense army under Edward, who at length starved him into submission, and imposed on him conditions, which deprived him of most of his territories. The Welsh bore the galling insults of their conquerors until the year 1282, when they again took up arms, and attacked the English garrisons, and defeated several detachments of the enemy. Edward however again entered North Wales, and after having met with some reverses, he had retired to Rhuddlan castle, where he made his winter quarters, when he received the intelligence, that Llywelyn had been slain in a skirmish near Buallt in Radnorshire. This event occurred on

the tenth of December, and the death of the gallant prince was soon followed by the total subjugation of Wales. He left one daughter by Eleanor de Montfort, whom he had married October 13, 1278, and survived. This princess, called Catherine Lackland, was sent by Edward attended by her nurse, to be educated in England. She was afterwards married to Malcolm, earl of Fife. Llywelyn had also a son called Madog, who was illegitimate, and some years afterwards headed a revolt against Edward. Llywelyn's public and private character was held in the greatest esteem among his countrymen, and Elegies on his death were written by Davydd Benvras, Bleddyn Vardd, and Gruffydd ab yr Ynad Côch, which are printed in the *Myvyrian Archæology*. Davydd Benvras records twenty-one battles in which Llywelyn was engaged. The occurrences of his reign will be found fully detailed in Price's *Hanes Cymru*, and Warrington's *History of Wales*.

LLYWELYN (AB GRUFFYDD AB GWILYM,) a poet of Anglesey, who flourished from about 1550 to 1590.

LLYWELYN (AB GUTYN,) a poet of good abilities, who flourished from about 1460 to 1500. He was also a Crythor, or performer on the Crwth, to Davydd Llwyd ab Llywelyn ab Gruffydd. Some of his poems are preserved in manuscript.

LLYWELYN (AB GWRGANT,) a king of Dyved, or Demetia, from about 1140 to 1170. He was one of the genealogical stocks from which the families of that country trace their descent.

LLYWELYN (AB HWLCYN,) a poet who flourished from about 1540 to 1570.

LLYWELYN (AB HYWEL AB IEUAN AB GORONW,) a poet who flourished from about 1500 to 1540. Some of his compositions are preserved in manuscript.

LLYWELYN (AB IORWERTH,) prince of Wales, was the eldest son of Iorwerth Drwyndwn, who was set aside on account of the blemish in his face, and the sovereignty was committed to his brother Davydd ab Owain Gwynedd. The mother of Llywelyn was Marred the daughter of Madog ab Meredydd, prince of Powys. Having arrived at years of maturity, he laid claim to the principality of North Wales, of which he was unjustly deprived by his uncle, and the latter having made himself universally odious to his subjects by his cruelty, Llywelyn met with no difficulty in recovering his rightful possessions. The reign of Llywelyn commenced in 1194. His uncle however was not willing to let him enjoy the principality, without making an effort for its recovery. Accordingly having raised a large army of English and Welsh, he attacked Llywelyn in 1197, by whom he was totally defeated, and being taken prisoner, he was kept in close confinement. In 1202, Llywelyn claimed, and received homage from nearly all the princes of Wales, as lord paramount, according to the laws of Rhodri the Great, and Hywel Dda. In the same year, he married Joan, the daughter of John, king of England, with whom he received as a dowry

the lordship of Ellesmere in the Marches. In 1211, king John invaded North Wales with a formidable army, but his supplies being cut off by prince Llywelyn, he was obliged to retreat with great loss. In the following August, however, he made a second expedition into Wales, and having burned Bangor, he succeeded in reducing Llywelyn to submission. In 1214, the Welsh prince joined the English barons in the confederacy against John, for which he was excommunicated by the Pope, but this did not prevent his continuing hostilities. From this time to the close of his life, he was actively engaged in hostilities against Henry III. and success generally attended his arms. In 1237, feeling the weight of years, he convened all the princes and nobles of Wales to meet him at the abbey of Ystrad Flur in Cardiganshire, where they renewed their oaths of allegiance, and did homage to his son Davydd, his son by the English princess, in preference to Gruffydd, his son by his first wife Tangwystl. He had also a daughter by the latter of the name of Gwladus, married to Sir Ralph Mortimer. Llywelyn died April 11, 1240, after a reign of forty-six years, and was buried at Aberconwy. His character was distinguished for enterprise and patriotism, and his talents and virtues have given to this prince the illustrious title of Llywelyn the Great. He is highly celebrated by his contemporary bards, and many poems relating to him are printed in the first volume of the *Myvyrian Archæology*. He founded the abbey of Aberconwy in 1185, and endowed it with lands to a vast extent in Caernarvonshire and Anglesey, and in 1237, he founded the friary of Llanvaes in Anglesey over the grave of his wife Joan.

LLYWELYN (AB MADOG AB DAVYDD AB EDNYVED,) a poet who flourished from about 1470 to 1500.

LLYWELYN (AB MEREDYDD AB EDNYVED,) a poet, who flourished between 1390 and 1420. Some of his compositions are preserved in manuscript.

LLYWELYN (AB OWAIN AB CYNWRIG MOEL,) a poet who flourished from about 1480 to 1520. Some of his poems are preserved in manuscript.

LLYWELYN (AB RHYS,) a poet who wrote from 1470 to 1500. Some of his compositions are preserved in manuscript.

LLYWELYN (AB SITSYLLT,) one of the most famous princes of Wales, was the son of Trawst, the daughter of Elis, the second son of Anarawd, who was the eldest son of Rhodri Mawr. In A.D. 994, being then fourteen years old, he married Angharad, the only daughter and heiress of Meredydd ab Owain, by whose right he succeeded to the principalities of South Wales and Powys in 998. In the year 1015, he asserted his claim to the principality of North Wales, as derived through his mother, and having led an army against Aeddan ab Blegwryd, who by usurpation then reigned there, in the battle which ensued, Llywelyn slew him, as well as his four sons, and thus became prince of all Wales. From this time the wise administration of Llywelyn was pro-

ductive of the greatest prosperity to his country, and it is stated in the Welsh Chronicles that during these years, the people increased wonderfully in wealth and numbers. Having thus governed Wales in peace and prosperity, until the year 1021, an army of Irish Scots under Awlaff invaded South Wales, and having advanced to Caermarthen, were there joined by Hywel and Meredydd, the sons of Edwin ab Einion, whose family had for some years been set aside in the succession of the principality of South Wales. Llywelyn however obtained a decisive victory over his enemies, but soon after fell by the hands of an assassin, and his death is attributed to the treachery of Madog Mŷn, bishop of Bangor. He left only one son of the name of Gruffydd, who reigned from 1037 to 1064. Llywelyn erected the castle of Rhuddlan, in which palace he usually resided, and which afterwards continued to be the royal residence during the life of his son.

LLYWELYN (AURDORCHOG,) of Iâl, one of the hundreds of Denbighshire, a distinguished nobleman, who lived towards the close of the twelfth century. His sons were Ithel Velyn, Iorwerth, Idris, Dolphin, and Ednywain; from whom many families of Denbighshire trace their descent.

LLYWELYN (BRYDYDD HODNANT,) an eminent poet of Glamorgan, who flourished from about 1280 to 1330. Two of his poems, addressed to Ieuan ab Gruffydd Voel, are printed in the first volume of the Myvyrian Archaiology.

LLYWELYN (CELL IVOR,) a poet who flourished from about 1370 to 1400.

LLYWELYN (DDU,) a poet who flourished from about 1290 to 1340. One of his poems, addressed to Llywelyn ab Gwilym ab Hywel, is printed in the first volume of the Myvyrian Archaiology.

LLYWELYN (GOCH AB MEURIG HEN,) an eminent poet of Merionethshire, who resided at Nannau, and flourished from 1330 to 1370. He was the lover of Lleucu Llwyd of Pennal, upon whose melancholy death he wrote a pathetic elegy, which is preserved in manuscript, and a prose translation of it is given in Jones's Bardic Museum. Several others of his compositions are extant, of which six are printed in the Myvyrian Archaiology. His own Elegy was written by Iolo Goch.

LLYWELYN (GOCH Y DANT,) a poet of North Wales, who flourished from about 1440 to 1480. Some of his compositions are preserved in manuscript.

LLYWELYN (MOEL Y PANTRI,) a poet who flourished from about 1400 to 1430. He was buried in Ystrad Marchell, and his Elegy by Gutto'r Glyn is printed in the Cymmrodorion Transactions, ii. 260. Several of his compositions are preserved in manuscript.

LLYWELYN (O LANGEWYDD,) or Llywelyn Sion, an eminent poet of Glamorgan, distinguished for having been appointed to collect the system of Bardism as traditionally preserved in the Gorsedd Mor-

ganwg, in which he presided in 1580. He fulfilled his commission with great industry and fidelity; and the result of his labours was submitted to subsequent meetings of the bards, and Edward Davydd was authorised to make some additions. And the collections thus made are preserved in the possession of Mr. Turberville of Llanharan. The above mentioned poet died in 1616. (Cambrian Biography.)

LLYWELYN, (THOMAS,) of Rhegoes, a poet who flourished between 1540 and 1580. He attended the Gorsedd Morganwg in 1560.

LLYWELYN (VARDD,) the son of Cywryd, a celebrated poet who flourished from 1230 to 1280. Seven of his compositions, chiefly addressed to persons celebrated in Welsh history, are printed in the Myvyrian Archaiology.

LLYWELYN (VOELRHON,) the son of Davydd Voel ab Davydd Benfras, a poet who flourished from 1270 to 1300. His father, and grandfather were eminent poets.

LLYWELYN (VYCHAN,) the son of Llywelyn Voelrhon, a poet of Anglesey, who flourished from 1300 to 1330. Some of his compositions are preserved in manuscript.

LLYWELYN, the son of Tegonwy ab Teon, and brother of Mabon, a saint who flourished in the sixth century. He founded a religious house at Trallwng, or Welshpool, and ended his days at the monastery of Enlli, or Bardsey. He was commemorated April 7. (Iolo Morganwg's Welsh MSS.)

LLYWIOG (LAW EUROG,) a character that occurs in Welsh Romance.

LLYWYN, a saint who flourished in the early part of the sixth century. He was one of the learned persons, who accompanied St. Cadvan to Britain from Armorica, and became members of the college of Illtyd, and afterwards removed to Bardsey.

MAB (Y CLOCHYDDYN,) or the Sexton's son, was a poet who flourished from about 1340 to 1380. In a manuscript of Edward Llwyd's, preserved in the Ashmolean Museum at Oxford, he is said to have been a native of the parish of Llanavan Vawr, in Breconshire, and to have been the same with Mabclav ab Llywarch, though the two names are given by him as of distinct persons in his catalogue of British writers, as well as by Moses Williams in his *Index Poematum*. Mab y Clochyddyn wrote a poem in praise of Gwenhwyvar, the wife of Hywel ab Tudyr ab Gruffydd, which is printed in the first volume of the Myvyrian Archaiology. Other pieces are extant in manuscript.

MABON (AB MEDRON,) called in some manuscripts Mabon ab Mellet, and Madog ab Modron, is recorded in one of the Triads as one of the three "goruchel garcharawr," or supreme prisoners of the Isle of Britain. The other two were Llyr Llediaith and Gair ab Geirion. Another Triad states that Mabon with all his family was kept in captivity by the Gwyddyl Ffichti in Alban. Allusion to Mabon's mysterious captivity occurs also in the Mabinogi of Cilhwch and Olwen. In

the dialogue between Arthur, Cai, and Glewlwyd, he seems to be alluded to as Mab a Mydron, the servant of Uthyr Pendragon. Mabon ab Mellet is also mentioned in the same poem. According to *Beddan y Milwyr*, the grave of Mabon, the son of Madron the sincere, was in the upland of Nanllan. (Myv. Arch. i. 78. ii. 6, 18. Guest's Mabinogion, ii. 361.)

MABON, the son of Enllech ab Hydwn, was a saint who lived in the sixth century. He is also called Mabon Wyn and Mabon Hên. He was the brother of St. Teilo, and in the parish of Llandeilo Vawr, there are two manors, called Maenor Deilo, and Maenor Vabon, which Professor Rees notices, as affording an example of the mode in which names of places frequently bear reference to historical associations. Mabon founded the church of Llanvabon in Glamorgan, which in one document is said to have been rebuilt by Maenarch, earl of Hereford. A saying of Mabon is preserved in *Chwedlau y Doethion*, "Hast thou heard the saying of Mabon, whilst giving instruction to his sons? Except God there is no searcher of heart." (Rees's Welsh Saints. Iolo Morganwg's Welsh MSS. 505, 514, 553, 657.)

MABON, the son of Tegonwy ab Teon, and brother to St. Llywelyn, a saint who lived in the sixth century. To him is attributed the foundation of the church of Rhiw Vabon, or Ruabon, in Denbighshire. (Iolo Morganwg's Welsh MSS. 531.)

MACHES, a saint who lived about the middle of the sixth century. She was the daughter of Gwynllyw Vilwr, and suffered martyrdom in a place since called Merthyr Maches, or Llanvaches, in Monmouthshire. St. Maches gave alms to every poor person who sought it, and a pagan Saxon went in the guise of a beggar, where he knew she gave alms, and stabbed her in the breast with a dagger. (Achau y Saint. Iolo Morganwg's Welsh MSS. 533.)

MACHNO, (HUGH,) a poet who flourished from about 1590. His proper name was Hugh Owen, and some of his compositions are preserved in manuscript. He engaged in a poetical controversy with archdeacon Prys. He lived at Penmachno in Caernarvonshire, and was buried in the churchyard, where his tombstone has the following inscription still legible, "H. M. obiit 1637."

MACHRAITH, a saint who lived in the seventh century. He founded the churches of Llanvachraith in Merionethshire, and of Llanvachraith in Anglesey. He was commemorated January 1.

MACHUTUS, or as he is sometimes called Maclovius, was a native of Llangarvan in Glamorgan. He was the son of Caradawg ab Ynyr Gwent by Derwela, a sister of Amwn Ddu. He went over to France, and in A.D. 541, was elected bishop of Aletum, which from him was subsequently called Maclovium and Maclopolis, and now St. Malo. St. Machutus is said to have been enabled by his great sanctity to calm tempests, give sight to the blind, life to the dead, expel devils, and extract the poison of serpents.

MADOCKS, (WILLIAM ALEXANDER,) was the third son of John Madocks, esq. of Vron Iw in Denbighshire, one of the most eminent chancery barristers of his day, and for many years M.P. for the borough of Westbury; and was born about the year 1774. He was educated at Oxford, and took his M.A. degree in 1799, having obtained a fellowship at All Souls college. In 1802, he was returned to parliament for Boston in Lincolnshire, and continued to represent that borough until 1820, when he took his seat as member for Chippenham. He took an active part in politics on the Whig side, and moved an impeachment of Lord Castlereagh, as a minister of the crown, for bribery at an election; but he is more eminently distinguished for his spirited and extensive exertions in recovering land from the sea. As early as 1625, Sir John Wynn of Gwydir had conceived a plan of regaining from the sea the extensive sands between Caernarvonshire and Merionethshire, called Traeth Mawr and Traeth Bychan. This great project was put in execution by Mr. Madocks, who having purchased the estate of Tanyralit in 1798, in the immediate vicinity, succeeded, in 1800, in recovering a tract of nearly two thousand acres of rich land, then forming Penmorva marsh, which now produces excellent crops of corn and pasture. Having succeeded so well in this attempt, he then engaged in the more arduous task of recovering the greater part of the land within the Traeth Mawr. In 1807, he obtained a grant from the crown, confirmed by act of parliament, vesting in him and his heirs all the sands between Pont Aberglaslyn and the point of Gest. Notwithstanding numerous unforeseen difficulties, Mr. Madocks at length succeeded in constructing, across the Traeth Mawr, an enormous embankment nearly a mile in length, varying in dimensions from one hundred to four hundred feet at the base, and diminishing gradually to thirty feet at the summit, the elevation of which is one hundred feet from the foundation. Along the embankment an excellent road has been made, which forms a line of communication between the two counties, and the railroad, leading from the Festiniog slate quarries to Portmadoc, is also carried along it. This great undertaking was completed in 1811, at an expense of more than £100,000. It incloses an area of five thousand acres, which is gradually becoming covered with a rich verdure of grass, common to salt marshes, and although the sea makes its way through many of the fissures left in the embankment, by the stones having been loosely cast into the sea, the deposit of mud is annually closing these openings, and in the course of a few years, the embankment will effectually resist the entrance of the sea. The town of Tremadoc is founded on a portion of the tract of land first recovered from the sea, and a cross erected in the centre of the market place stands on a spot, which at spring tides was nine feet below highwater mark. A neat gothic church was also built there at Mr. Madocks's expense, besides other public buildings. Tremadoc and Portmadoc now contain many excellent houses, and a population of

nearly 2000 souls, and from the great traffic in shipping slates are every year increasing in importance. Mr. Madocks closed his active life in 1828, and left one daughter.

MADOG (AB BRWYN,) a chieftain who lived about the middle of the sixth century. He is recorded in the Triads as one of the three "eurgelein," or golden corpses of the Isle of Britain; for when they were killed in battle, their weight in gold was given to have their bodies restored. The other two were Ceugant Beilliawg, and Rhuawn Bevr. (Myv. Arch. ii. 15, 16, 69.)

MADOG (AB GRONW GETHIN,) a poet who flourished from about 1390 to 1430. Some of his compositions are preserved in manuscript.

MADOG (AB GRUFFYDD MAELOR,) a prince of part of Powys, which consisted of Bromfield, Yale, Hopedale, Nanheudwy, Mochnant-is-Rhaiadr, Chirk, Cynllaith, and Glyndwrdu. He was the only son of Gruffydd Maelor by Angharad, daughter of Owain Gwynedd, prince of North Wales, and succeeded his father in 1190. Madog aided king John in his two Welsh expeditions, but he was afterwards reconciled to Llywelyn ab Iorwerth, whom he ably supported in his wars with the English, and generally served with him in person. In 1199, Madog founded the abbey of Llanegwest, or Valle Crucis, near Llangollen in Denbighshire, and in 1236, he was buried in the church of his own monastery. An Elegy upon him was written by Einion Wan, which is printed in the Myvyrian Archaiology. He was succeeded by his son Gruffydd ab Madog, who from the place of his residence was called lord of Dinas Brân.

MADOG (AB GWALLTER,) or Y Brawd Vadog ab Gwallter, a friar and poet, who flourished from 1250 to 1280. Some of his compositions are preserved in manuscript.

MADOG (AB HYWEL,) a poet who flourished from about 1370 to 1400. Some of his compositions are preserved in manuscript.

MADOG (AB IDWAL,) a poet who flourished in the tenth century. None of his poems are extant, but a saying of his is preserved in *Chwedleu y Doethion*; "Hast thou heard the saying of Madog, the son of Idwal, the amiable poet? There is no success to the coward." (Iolo Morganwg's Welsh MSS. 652.)

MADOG (AB IDDON,) king of Gwent, in South Wales, who was killed by a blow received from his brother Thomas, when in a state of intoxication, in 1184. The historian Caradawg of Llangarvan says of Madog, that he was skilled in many arts, and sciences, and superior to his contemporaries. He excelled as a poet, and was the best writer of apologues in Wales. (Myv. Arch. ii. 579.)

MADOG (AB MEREDYDD AB BLEDDYN,) was the eldest son of Meredydd ab Bleddyn, prince of Powys, by Hunydd the daughter of Eunydd, chief of one of the fifteen tribes of North Wales, and lord of Dyffryn Clwyd, and Allington. On the death of his father in 1129, Madog suc-

ceeded to one moiety of the principality of Powys, which from him was afterwards called Powys Vadog, while the other division was called Powys Wenwynwyn, from Gwenwynwyn the grandson of his brother Gruffydd. Madog joined Henry II. in his attacks upon Wales in 1158, and during that monarch's first and unsuccessful campaign, he took the command of the English fleet, and invaded Anglesey, where he was defeated with great loss; nor was he more fortunate against his countrymen at the battle of Consyllt. Powell says of him that he was "ever the king of England's friend, and was one that feared God, and relieved the poor." He was a prince of more than common talent, and was highly extolled by contemporary poets and historians. Amongst others, Cynddelw and Gwalchmai composed several poems in his praise, which are printed in the *Myvyrian Archaiology*. He frequently resided in England, and he died at Winchester in 1159, whence his body was conveyed to Meivod, in Montgomeryshire, where it was deposited in the church of St. Mary, which he himself had built some years before. He married Susanna, the daughter of Gruffydd ab Cynan, prince of North Wales, by whom he had three sons, named Gruffydd Maelor, Owain, and Elise, and one daughter Marred, the wife of Iorwerth Drwyndwn, and mother of Llywelyn the Great. He had also three illegitimate sons, Owain Brogyntyn, Cynvrig Evell, and Einion Evell. Madog built the castles of Oswestry, Caereinion, and Overton, in which latter he resided, and which received the additional name of Madog. (See Yorke's *Royal Tribes*, 53. Guest's *Mabinogion*, ii. 419.)

MADOG (AB RHIRYD), a nobleman of Powys, was the grandson of Bleddyn ab Cynvyn. He was a busy actor in the turbulent scenes of his time, and in 1109, having collected a body of outlaws, he attacked and murdered his uncle Iorwerth ab Bleddyn at Caereinion, and soon after he suddenly assaulted his uncle Cadwgan ab Bleddyn, prince of Powys, during his residence at Pool, and slew him there. Though Cadwgan was supported by Henry I., Madog obtained a grant of lands from the warden of the marches, and was permitted to retain quiet possession of all his lands, on paying to the king a fine of one hundred pounds. His uncle Meredydd ab Bleddyn however being determined to punish him for the murder of his brothers, took him prisoner in 1110, and sent to his nephew Owain ab Cadwgan to decide his fate. That prince, reflecting that he had been in various adventures an associate of Madog, and that they were united by oath in the bonds of friendship, satisfied his revenge by depriving him of his sight. Meredydd and Owain divided between them his lands, which consisted of Caereinion, Aberhiw, and the third part of Deuddwr. Madog left a son of the name of Meirig. (*Brut y Tywysogion*. *Myvyrian Archaiology*, ii. 539.)

MADOG (AB RHUN,) a chieftain who lived at the close of the sixth century. He served under Brochwael Ysgythrog, at the battle

of Bangor in A.D. 607 ; and is recorded in the Triads as one of the three sentinels, "tri phorthawr gwaith Perllan Vangor." The other two were Gwgan Gleddeyrdd, and Gwian ab Cyndrwyn. (Myvyrian Archaeology, ii. 15.)

MADOG (AB SELYV,) a poet who flourished between 1270 and 1300.

MADOG, an illegitimate son of Llywelyn ab Gruffydd, the last sovereign prince of Wales. In 1293, he was placed by the men of North Wales at their head in their revolt against Edward I. and he defeated the English under the command of the king's brother near Denbigh. The insurrection proved so formidable, that the king led an army to Wales in person, but failed in meeting with Madog, who upon the withdrawal of the royal army invaded the marches, and was victorious in several engagements, but at length his army was defeated by the lords marchers in 1295, on the hills of Cevn Digoll in Montgomeryshire, and he himself taken prisoner, and confined for life in the Tower of London.

MADOG (BENVRAS,) a poet who flourished from 1300 to 1350. His brothers Ednyved and Llywelyn were also poets, and they lived at Marchwiall in Maelor, Flintshire. Their father was Gruffydd ab Iorwerth ab Einion Goch of Sonlli in Maelor, ab Ieuav ab Llywarch ab Nyniauw ab Cynwrig ab Rhiwallon ab Dingad, the son of Tudyr Trevor, earl of Hereford. These three brothers had been the disciples of Llywelyn, the son of Gwilym Emlyn, and it was in their time that the great Eisteddvod took place at Marchwiall, in the time of Edward III. under the patronage of lord Mortimer, to which poets from Gwynedd, Powys, South Wales, and Glamorgan, assembled for the purpose of renovating in memory the ancient arts and secrets of vocal song, that had been almost lost in Gwynedd and Powys ; there being but few who knew the art and knowledge of vocal song, except in Glamorgan, and Anglesey, and Ceredigion, in consequence of having lost the princes, who patronized the poets. The congresses of Ivor Hael at Maesaleg, of Llywelyn the son of Gwilym at Dol Goch in Emlyn, and of Marchwiall, were called the three regenerating bardic conventions. Some of his compositions are preserved in manuscript. (Iolo Morganwg's Welsh MSS. page 490.)

MADOG (DWYGRAIG,) an eminent poet who flourished from 1300 to 1370. Ten of his compositions are printed in the Myvyrian Archaeology.

MADOG (MIN,) a bishop of Bangor, who is recorded in history on account of his treacherous conduct. He was the son of Cywryd, the son of Ednowain Bendew, king of Tegeingyl, and by his treason prince Llywelyn ab Sitsyllt was killed in 1021. He afterwards betrayed Gruffydd the son of Llywelyn ab Sitsyllt, for three hundred head of cattle, which were promised him for his treachery by Harold king of the Saxons. After succeeding in his treachery, Harold refused to pay

the cattle, upon which "Madog went in a ship towards the town of Dublin in Ireland; but the ship sank without the loss of any life except that of Madog Min, and thus the vengeance of God fell on him for his treachery; and thus may it be to every traitor to his country and king in all the world. And that Madog was a man so wily and deceitful, that he was called Madog the fox; and so the most treacherous of all the traitors was Madog Min." (Iolo Morganwg's Welsh MSS. page 611. Greal, page 188.)

MADOG (MORVRYN,) a saint of the congregation of Iltyd, who lived at the close of the fifth century. He was the son of Morydd ab Mor ab Cenu ab Coel, and the father of Merddin Wyllt. He is recorded in the Triads, as one of the three "Gwynvebydd," or holy teachers of the Isle of Britain, the other two being Deiniol and Cattwg, and the three were bards. (Achau y Saint; Iolo Morganwg's Welsh MSS. Myv. Arch. ii. 71.)

MADOG, the son of Gildas y Coed Aur, a saint who lived in the sixth century. He was a member of the college of Cennydd in Gower, and he founded the church of Llanvadog in the vicinity of Llangennydd. (Achau y Saint. Iolo Morganwg's Welsh MSS.)

MADOG, the son of Lloegrin or Locrinus, according to the Welsh Bruts, was the fourth king of Britain. When of age to reign, he received the government from his mother Gwenddoleu, who withdrew to her dowry in Cornwall. Madog had two sons Membyr and Mael, and died after a quiet reign of forty years. (Brut Gr. ab Arthur. Myv. Arch. ii. 120.)

MADOG, the son of Owain Vinddu, the son of Macsen Wledig, a saint who lived in the fifth century.

MADOG, the son of Owain Gwynedd, prince of North Wales, an illustrious character, for whom is claimed the high honour of being the first discoverer of the continent of America. Madog and his brother Rhiryd, being disgusted with the scenes of violence, which ensued in their native country, between their brothers for the possession of the throne, collected some vessels in 1170, and sailing to the west, left Ireland so far to the north, that they came to an unknown country, where they saw many strange things. Having returned home, and described the fertile countries he had visited, Madog prepared a second expedition, and in 1172, he again set sail to the westward, with three hundred men in ten ships, and no further tidings were ever heard of them. This circumstance is alluded to in the Triads, as one of the three "divancoll," or disappearances of the Isle of Britain. The other two being the voyages of Govran, and Merddin. The expeditions of Madog are mentioned by three poets who were his contemporaries, viz. Cynddelw, Llywarch Prydydd y Moch, and Gwalchmai; and also by Meredydd ab Rhys, in a poem written some years before Columbus was heard of. Many accounts have been published within the last seventy years of the absolute discovery of tribes

of Indians bearing Welsh names, and even speaking in purity the Welsh language. Such statements however are not entitled to a moment's consideration. Yet the probability is in favour of Madog's claim, which has been lately confirmed by Mr. Catlin the American traveller, who is convinced that he found the descendants of the Welsh immigrants in the Mandans, an amiable and civilized tribe, with which he resided for a considerable length of time, and became intimately acquainted; and he has described in detail their manners, customs, ceremonies, and peculiarities. (See Catlin's *Manners and Condition of the North American Indians*, 2 vols. 8vo, 1841. *Powel's Historie of Cambria*. Greal, page 40.)

MADOG, the son of Uthyr, a prince who is recorded in the Triads as one of the three "marchogion aurdavodogion," or golden-tongued knights of the court of Arthur, whom no one could refuse whatever they asked. The other two were Gwalchmai ab Gwyar, and Drudwas ab Tryffin. In one reading of the Triad, Eliwlod his son is substituted for Madog. (Myv. Arch. ii. 17, 74.)

MADRYN, the daughter of Gwrthevyr Vendigaid, a saint who lived in the fifth century. She was married to Ynyr Gwent. In conjunction with her handmaid Anhun, she founded the church of Trawsvynydd in Merionethshire.

MAEDDWYS, a character mentioned in the Mabinogion as one of the heroes of Arthur.

MAEL, a prince, according to the Welsh Bruts, who was the son of Madog king of Britain. He and his brother Membyr after their father's death shared the sovereignty between them, but each being eager for the sole possession of the throne, they entered into a contest for it, and Mael having been invited to a conference by his brother, under the pretence of putting a peaceable termination to it, was assassinated by him. (Brut Gr. ab Arthur. Myv. Arch. ii. 120.)

MAEL, a saint who accompanied St. Cadvan from Armorica to Britain, in the early part of the sixth century. He became a member of the college of St. Illtyd, and afterwards removed to Bardsey. Mael in conjunction with Sulien founded the churches of Corwen in Merionethshire, and of Cwm in Flintshire. They were commemorated May 13. (Iolo Morganwg's Welsh MSS. p. 499, 558.)

MAEL (AB MENWAED,) of Arllechwedd, a district in Caernarvonshire, is recorded in the Triads as one of the "cadvarchogion," or knights of battle of the Isle of Britain. The other two were Caradawg Vreichvras and Llyr Merini. They excelled all others as cavalry officers, and therefore uncontrolled royalty was granted them, and they exercised it with justice in every country they went to. (Myvyrian Archaeology, ii. 62.)

MAEL (MAELIENYDD,) the son of Cunedda Wledig, who fought with his brothers in the expulsion of the Gwyddelians from Wales. He received in reward a district in Radnorshire which he called

Maelienydd from his own name, and he is called Mael of Maelienydd in remembrance of his act in delivering that country. (Iolo Morganwg's Welsh MSS. page 522.)

MAELDAV (AB DYLAN DRAWS,) a chieftain who lived in the sixth century, but no particulars are preserved of his exploits.

MAELDERW, a warrior who lived in the beginning of the sixth century. He is mentioned by Aneurin in the Gododin, and by Taliesin.

MAELDDA (HYNAV AB YNHWCH,) a chieftain who is supposed to have lived in the sixth century, but his history is not known.

MAELGWN (GWYNEDD,) the son of Caswallawn Law Hir, a celebrated king of the Britons. He succeeded his father as king of Gwynedd, or North Wales, in 517, and he was elected sovereign of the Britons in 546, on the death of Gwrtheyyr. In the Welsh Chronicles he is said to have been sagacious, bold, and vigorous, and the subduer of many kings. He was the first successor of Arthur, who gained possession of six countries, which he made tributary to Britain, namely, Ireland, Iceland, Scotland, Orkney, Norway, and Denmark. Maelgwn erected the college of Bangor into a bishopric, and amply endowed it, and founded the priory of Penmon, and the college of Caergybi, or Holyhead, in Anglesey. He also erected the castles of Caer Digoll, or Shrewsbury; Caer Collwyn, or Harlech; and Caer Gyffin, or Aberconwy. His principal residence was the castle of Dyganwy, on the eastern bank of the river Conwy. He died in 560, in the adjoining church of Llanrhos, where he had shut himself up to escape the *Vâd velen*, or yellow pestilence; which gave rise to the adage *Hun Maelgwn Gwynedd yn Eglwys Llanrhos*; The sleep of Maelgwn in the church of Llanrhos. He was buried in Ynys Seiriol, or Priestholm. He left one son Rhun, and a daughter Eurgain. (Myv. Arch. ii. 359.)

MAELGWN (VYCHAN,) a chieftain of Pembrokeshire, who was placed by the men of West Wales at their head in their revolt against Edward I. at the time that Madog commanded the insurgent forces of North Wales. After having plundered the counties of Pembroke and Cardigan, Maelgwn was at length taken prisoner in 1294, and executed at Hereford. (Mathew of Westminster.)

MAELGWN, the son of Owain Gwynedd, prince of North Wales, who having refused to submit to his brother Davydd, who had taken possession of the throne, kept possession of Anglesey for three years from 1173. Davydd at last recovered possession of the island, and kept Maelgwn in prison, but he soon after escaped, and liberated his brothers and other relations, who had been long kept in confinement, and they fled, some to Glamorgan, and some to Ireland. (Myv. Arch. ii. 575.)

MAELOG, one of the sons of Caw, a saint of the congregation of Cattwg, who lived in the sixth century. In the Life of Gildas, he is said to have been destined by his father to the study of sacred literature, in which he was well instructed; and leaving his paternal estate,

he came to Llowes in the district of Elvael, Radnorshire, where he built a monastery, in which after having served God incessantly with hymns and orations, with watchings and fastings, he rested in peace, illustrious for his virtues and miracles. Maelog founded the churches of Llanvaelog in Anglesey, and Llandyvaelog in Caermarthenshire, and Llandyvaelog Vach, and Llandyvaelog Trev y Graig, in Breconshire. Festival December 31. (Usher, *de Primordiis*, p. 676. Rees's *Welsh Saints*.)

MAELOG (GRWM,) of Arllechwedd isav, and Creuddyn, in Caernarvonshire, a nobleman who lived in the time of Davydd ab Owain Gwynedd, prince of North Wales, about the year 1175. He was the son of Cwnws Du ab Cillin Ynad ab Peredur Teirnoc, ab Meilyr Eryr Gwyr Gorsedd ab Tudair Tydvodedd ab Marchwyn ab Bran ab Pill ab Meilir Meilirion ab Gwran ab Cunedda Wledig. He was the head of one of the fifteen tribes of North Wales, and a few families still trace their descent from him. He bore "Argent, on a chevron sable, three angels or." (Pennant's *Whiteford and Holywell*, p. 299. *Greal*, 158.)

MAELRYS, a saint, who lived in the early part of the sixth century. He was the son of Gwyddno ab Emyr Llydaw, and came with his cousin Cadvan to the college of Bardsey. He founded the church of Llanvaelrys in Caernarvonshire, and was commemorated January 1. His name in manuscripts is variously written Maelerw, Maelryd, and Maelyrys.

MAELOR, (THOMAS,) Sir, a writer who flourished between 1440 and 1480. He was the translator of *Mort d'Arthur* into English, which he finished in the ninth year of Edward IV. as he hath signified in a note at the conclusion of that curious work. (*Cambrian Biography*.)

MAENWYN, a chieftain who lived about the close of the sixth century. There is preserved among the poems of Llywarch Hên, an ode addressed to him, in which it seems that Maenwyn had been commanded to capitulate and deliver up his arms, and the poet endeavours to encourage him to resist the offer, and show his fidelity to his prince.

MAETHLU, the son of Caradawg Vreichvras by Tegan Eurvron, a saint who lived in the sixth century. He founded the church of Llanvaethlu in Anglesey, and was commemorated December 26.

MAGLORIUS, an eminent Welsh saint, was the son of Umbrafel, a brother of Amwn Ddu, and Afrella a sister of Anna. He was brought up at the college of St. Iltyd, and went to France where he was made Abbot of Dol, and after that a provincial bishop in Brittany. He afterwards founded a monastery in the island of Jersey, where he died on the fourteenth of October, 575, about the age of eighty. His remains were transported to the suburb of St. Jaques, and deposited in a monastery of Benedictines, which was ceded to the fathers of the oratory in 1628. It is now the seminary of St. Magloire, celebrated on account of the learned men whom it has produced. This saint cul-

tivated poetry with considerable success, the hymn which is sung at the feast of All Saints was composed by him, "Cælo quos eadem gloria consecrat."

MAIG (**MYGOTWAS**), a bard, whose name is preserved in "Chwedlan y Doethion." Hast thou heard the saying of Mygotwas, of great knowledge in bardism? Ill will the devil protect his servant. (Iolo Morganwg's Welsh MSS. page 657.)

MALEN, a character in the druidical mythology, who is also called Andras, or the evil genius, and Y Vall, and Mam y Drwg. It is stated in the Triads, that the three demons which were recognized in this island were Ellyll Banawg, Ellyll Ednyvedawg Drythyll, and Ellyll Malen. (Myv. Arch. ii. 16, 17, 71. Davies's Mythology of the British Druids, page 135.)

MALLT, an evil genius, also called Y Mwci Mallt, or the Blasting Gloom.

MANAWYDAN, the son of Llyr Llediaith, a prince of the Silurian Britons, in the early part of the first century. There are two Triads in which allusion is made to him. In one he is called one of the three "Eurgrydd," or maker of golden shoes, when he went as far as Dyved laying restrictions. The other two were Caswallawn ab Beli, and Llew Llawgyffes. In the other Triad, he is called one of the three "Lleddv unben," or humble princes of the Isle of Britain, because, having cultivated minstrelsy after the captivity of his brother Brân, he would not afterwards resume his rank, although he might have done so. Manawydan is mentioned in the Dialogue between Arthur, Cai, and Glewlwyd, and his name occurs in connexion with that of Pryderi in the poem on the sons of Llyr, "Cerdd meib Llyr," of Taliesin. Manawydan's name also is mentioned in "Englynion y Gorugiau." "The achievement of Manawydan the Wise, after lamentation and fiery wrath, was the constructing of the fortress of bones of Oeth and Anoeth." Manawydan forms the subject of one of the Mabinogion which has been lately published. (Myv. Arch. i. 67, 167, ii. 15, 17, 64, 75. Guest's Mabinogion, vol. iii. Iolo Morganwg's Welsh MSS. 670.)

MANOGAN, a king of the Britons, who was the father of Beli Mawr, and grandfather of Caswallawn. He is called in the Welsh Bruts a just and benevolent character. He died about a century before the Christian era. He was the son of Cai ab Por ab Sawl Benisel ab Rhydderch ab Rhodawr ab Eidal ab Arthvael ab Sitsyllt ab Owain ab Caffo ab Bleiddyd ab Meirion ab Gorwst ab Clydno ab Clydog ab Ithel ab Urien ab Andryw ab Ceraint ab Por ab Coel ab Cadell ab Ceraint ab Elydnog ab Morvydd ab Dan ab Sitsyllt ab Cuhelyn ab Gwrgant Varvdrwch ab Beli ab Dyvnwal Moelmud ab Dyvnvarth Hên ab Prydain ab Aedd Mawr, the first monarch of the Isle of Britain.

MANSEL, (FRANCIS, D.D.) was the third son of Sir Francis Mansel of Muddlescomb, Caermarthenshire, where he was born in 1588. He

was educated at Hereford school, and Jesus college, Oxford. He became a fellow of All Souls, and in 1620, he was elected principal of Jesus college. He took his degree of D.D. in 1624. He was ejected from his office at the parliamentary visitation in 1648, and he retired to Wales, where he assisted the royal cause with his greatest exertions, and consequently exposed himself to the persecutions of the parliamentary party. On the death of Sir Eubule Thelwall, he was again elected principal of Jesus college, to which he was a great benefactor, and considerably increased its revenues, and he obtained besides for it a valuable library. He died in May, 1665.

MAPES, (WALTER DE,) an eminent writer, who flourished in the middle of the twelfth century. He was the son of Blondel de Mapes, who came with Robert Fitzhamon to Glamorgan, and obtained the lands of Gweirydd ab Seisyllt, lord of Llangarvan, but he married Flur the only child of Gweirydd that was living, and had by her two sons, Hubert and Walter. Hubert dying without issue, Walter inherited after his brother, and built the village of Trevwalter, with a mansion for himself. He restored most of the lands of which he became possessed to the original proprietors, and he built the church of Llangarvan as it now stands. He was archdeacon of Oxford, and chaplain to king Henry I. He translated the British Chronicles from the Welsh into Latin, and according to his own statement, he translated his version into Welsh in his old age. The Welsh original and his re-translation are both printed in the *Myvyrian Archaiology*. He also wrote a treatise on agriculture in Welsh, which is extant in several manuscripts. (*Cambrian Biography*.)

MARCH (AB MEIRCHION,) a chieftain who lived about the close of the fifth century. Some accounts place his territories in Cornwall, and others in North Britain. He is recorded in the *Triads* as one of the three possessors of fleets of the Isle of Britain, each of whom had six score ships, and six score men in each ship; the other two were Gwenwynwyn and Geraint. (*Myv. Arch.* ii. 5, 13, 68.) The poets feigned he had horse's ears, and whatever he touched was turned into gold, by which is meant that he was very rich, and a great miser, and suffered himself to be dishonoured by his wife Essyllt, and nephew Trystan ab Tallwch.

MARCHELL, the daughter of Arwystli Glof ab Seithenin, and Tywanwedd daughter of Amlawdd Wledig. She was the foundress of Ystrad Marcella near Welshpool, in Montgomeryshire, where an abbey was afterwards erected, and called Strata Marchella. There was also a chapel in the parish of Llanrwst, Denbighshire, called Capel Marchell, which is now extinct.

MARCHELL, the daughter and sole heir of Tudyr, king of Garthmadrin, which now forms the county of Brecon. She was married to Aulach Mac Gormuc, son of Cormach Mac Carbery, one of the kings of Ireland, about the year 382, by whom she was the mother of Brychan Brycheiniog, the head of one of the holy families of Britain.

MARCHLWYS, bishop of Llandaff, succeeded Libiau. In A.D. 926, he with Blegwryd and Martin accompanied Hywel Dda to Rome, for the purpose of consulting about the revision of the Welsh Laws. He died in 943. (Myv. Arch. ii, 488.)

MARCHUDD, lord of Abergelen in Uwchdulas, Denbighshire, a nobleman, who lived in the time of Rhodri Mawr, about the year 846. His palace was Brynffanigl in the parish of Bettws Abergelen. He was the son of Cynan ab Elvyw ab Mor ab Mynan ab Ysbwys Mwyn-tyrch ab Ysbwys ab Cadrod Calchvynydd ab Cynwyd Cynwydion ab Cynvelyn ab Arthwys ab Morudd ab Cenan ab Coel Godebog, king of Britain. He was the head of one of the fifteen tribes of North Wales from whom many families are directly descended. His arms were "gules, a Saracen's head erased proper, wreathed or."

MARCHWEITHIAN, lord of Isaled in Denbighshire, a nobleman who lived in the reign of Henry II. His lands were Carwed Vynydd, Dincadvoel, Prees, Beryn, Llyweni, Gwytherin, and many other townships within the hundred of Isaled, as appears by the extent of the lordships and honour of Denbigh, made in the eighth year of Edward III. at which time Cynwrig Vychan, the ninth in descent from Marchweithian, lived. His palace was at Llyweni. Marchweithian was the son of Tegwel, ab Lludd ab Lleon ab Llyminod Angel ab Pasgen ab Urien Rheged ab Cynvarch ab Meirchion Gul ab Grwst Ledlwm ab Ceneu ab Coel Godebog. He was the head of one of the fifteen tribes of North Wales, and many families in that part of the country are directly descended from him. He bore "in a shield gules a lion rampant argent, armed azure."

MARGAN, the son of Arthal, according to the Welsh Bruts, succeeded Gorvyniawn, as king of the Britons. "He had a tranquil reign, and in consequence of a good education, a beneficial one to his kingdom, but he died just as he had completed the first year of it." (Myvyrian Archaeology, ii. 164.)

MARSIA, an eminently learned princess, was the queen of Cuhelyn the son of Gwrgant, king of the Britons, whose date is placed in the sixth century before the Christian era. According to the Welsh Bruts, she was a lady of noble rank, good sense, and well informed in science. For exclusive of many other instances of a sagacity and genius, which were until then unknown, she drew up the laws known to the Britons by the name of the Marsian Laws, and which king Alfred afterwards translated from the Welsh into English, and called *Merchen-lage*. On the death of Cuhelyn, the sovereignty remained in the hands of Marsia, and conjointly with her son Saisyllt, on account of her wisdom, until her death. (Myv. Arch. ii. 158.)

MARTIN, a bishop of St. David's, who with Marchlwys, bishop of Llandaff, and Blegwryd, accompanied Hywel Dda to Rome in the year 926, to consult about the revision of the laws of Wales.

MATH (AB MATHONWY,) a celebrated character in Welsh ro-

mance, who was considered to have excelled all in his powers of enchantment. There is mention made of him in two separate Triads, where he is styled a man of illusion and phantasy, which art he taught to Gwdion ab Don, and where one of the chief enchantments of the Island is attributed to him. (Myv. Arch. ii. 7, 12.) The mystical arts of Math appear to have descended to him from his father, whose magic wand is celebrated by Taliesin, in the Cerdd Daronwy. Taliesin also frequently speaks of the powers of Math himself. See the Cad Godden and Marwnad Aeddon o Von. (Myv. Arch. i. 30, 70.) Math ab Mathonwy forms the subject of one of the Mabinogion, which has been lately published with a translation and valuable notes by Lady Charlotte Guest.

MATHAIARN, one of the sons of Brychan Brycheiniawg, a saint who lived in the fifth century. According to "Achau y Saint," he was buried in Caredigion. (Iolo Morganwg's Welsh MSS. p. 518.)

MATHEW (AB LLYWELYN GOCH,) a poet who flourished between 1360 and 1400. Some of his compositions are preserved in manuscript.

MATTHEWS, (THOMAS,) an eminent naval officer, was the descendant of an ancient family at Llandaff, where he was born about the year 1670. Having entered the navy, he became a captain in 1703, and was actively employed. In 1709, he succeeded singly in capturing after a spirited engagement the French ship *Glorieux* of forty-four guns. At the end of 1711, he returned to England, and peace being concluded he was not further employed until the year 1718, when he commanded the *Kent* of seventy guns, one of the fleet ordered to the Mediterranean, under Sir George Byng. In the memorable engagement with the Spaniards off Messina, he succeeded in capturing the *St. Carlos* of sixty guns, and materially assisted in taking the ship of the Spanish admiral. In 1719, having been left with a small squadron to cruise off Pontemelia, for the purpose of preventing the escape of rear admiral Cammock, who had taken refuge in Messina, he captured a frigate, and drove on shore one of the enemy's best ships, the *Santa Rosalia*, of sixty-four guns. In 1722, he was sent off with a small squadron to the East Indies, whence he returned in 1724, and after a long period of inactivity he was appointed in 1736, a commissioner of the navy resident at Chatham. In 1742, he was appointed vice-admiral of the red, and commander in chief in the Mediterranean, and minister plenipotentiary to the king of Sardinia, and the states of Italy. He kept in check by unceasing vigilance for a period of eighteen months the combined fleets of France and Spain in the port of Toulon, which at length were ordered to sail in February, 1744. The memorable action which ensued with the enemy forms a prominent event in the naval history of Britain, and the miscarriage of the gallant attack of admiral Matthews has been attributed to the jealousy of his second in command, rear admiral Lestock, who did not repeat the signal to engage. Matthews was so dissatisfied with Lestock's conduct, that he suspended

him from his command, and Lestock in return accused Matthews of rashness and precipitation in engaging the enemy before the line of battle was formed. Matthews was recalled, and parliamentary investigation caused a courtmartial to be held on the parties. The trial of Matthews commenced in October, 1745, and continued until June, 1747, when the court, of which Sir Chaloner Ogle was president, adjudged him incapable of holding any further employment in the king's service. This sentence was by no means satisfactory to the people of England, who were indignant when they found that Lestock, who did not fight, was honourably acquitted, while the man who did fight, was dismissed the service. He passed the short remainder of his life in retirement, and died in the year 1751. Being a rigid disciplinarian he paid the utmost deference to his superior officers, and expected similar attention to his own orders from subordinates. He is said to have had a great degree of pride, but it was that of one who entertained a due sense of his own dignity, and the honour of his profession, and his gallantry was never disputed, even by his bitterest enemies.

MAURICE, (HENRY, D.D.) a very learned and talented divine, was the son of Thomas Maurice, curate of Llangristiolus in Anglesey, where he was born in 1648. He was educated at the free school of Beaumaris, from whence he was removed to Jesus college, Oxford, in 1664, and having taken his degree of B. A. he was elected fellow of that society, when his extraordinary learning had attracted the notice of the principal Sir Leoline Jenkins. When the latter was sent as plenipotentiary to Cologne in 1673, Maurice accompanied him as chaplain, and continued with him during the three years that he remained abroad. On his return to England, he lived for some time in the family of Sir Leoline at Doctors Commons, and sometimes in Jesus college, until 1680, when he was appointed domestic chaplain to the archbishop of Canterbury. The first preferment which he received from the archbishop was the rectory of Chevening in Kent, and this was followed by the sinecure rectory of Llandrillo in Rhos, in the diocese of St. Asaph, and the treasurership of Chichester, in which he was installed January 7, 1681. He was afterwards presented to the rectory of Newington in Oxfordshire in 1685, being then doctor of divinity. In 1691, he was elected Margaret professor of divinity, in right of which office he was installed prebendary of Worcester, and he died suddenly in the same year, October 30. He was the author of several controversial works, a list of which is given by Wood in his notice of him in the *Athenæ Oxonienses*, who adds that "he was a person of incomparable learning, and unblemished virtue. His vivacity and quickness of parts, joined with a solid judgment, was admirable; to which was added an extraordinary memory, and a clear and ready wit. In preaching few have exceeded him in eloquence and strength of reason; but above all, his memory ought to be esteemed for his eminent zeal and affection towards the established doctrine and discipline of

the Church of England, and his invincible courage in defending and supporting it, whensoever occasion offered."

MAURICE, (**WILLIAM**,) a gentleman of landed property and good family, was a learned antiquary, and an industrious collector and transcriber of Welsh manuscripts. He lived at Cevnybraich, in the parish of Llansilin, Denbighshire, where he built a library, three stories high, adjoining to his house, in which he spent most of his time in the study of Welsh literature. His valuable collection of Welsh manuscripts is now preserved at Wynnstay, and an account of the civil war in North Wales from his notebook has been published in the first volume of the *Archæologic Cambrensis*. He died between 1680 and 1690.

MAWAN, a saint, who is said to have accompanied Bran ab Llyr to Britain, about A.D. 70, with Ilid, Cyndav, and Arwystli Hen, and to have been one of the first preachers of the Gospel in this country. According to one authority he is said to have been the son of Cyndav.

MAWAN, the son of Cyngen ab Cadell Deyrnllwg, prince of Powys. His name occurs in the lists of Welsh saints, but nothing further is recorded of him. He lived in the early part of the sixth century.

MAWDDWY, (**LEWIS**,) Sir, a divine and poet who flourished between 1580 and 1620, according to the *Cambrian Biography*, but Moses Williams, in his *Index Poematum*, places his date at 1460. Some of his poems are preserved in manuscript.

MAWDDWY, (**SION**,) an eminent poet, who flourished from about 1560 to 1590. He was one of the bards who were present at the Gorsedd Morganwg in 1580, and an interesting letter of his, dated in that year, is printed in the *Greal*, page 207. Some of his compositions are preserved in manuscript.

MAXEN (**WLEDIG**,) is the Welsh title of Clemens Maximus, who commanded the Roman forces in Britain, and revolted against the emperor Gratian in A.D. 383. According to the Welsh accounts, he married Elen, the daughter of Eudav, or Octavius, a powerful nobleman, who is called in the Bruts, earl of Ergyng and Euas, districts now comprised in Monmouthshire and Herefordshire. Eudav's nephew was Cynan Meiriadog, who followed Maximus to Gaul with a large army of Britons, and enabled him to defeat Gratian, and soon after put him to death. Maximus having thus obtained possession of Britain, Gaul, and Spain, exercised imperial power until 385, when he was defeated and put to death by Theodosius. There are many curious particulars respecting Maximus in the Welsh Bruts, and he forms the subject of a curious Welsh tale, called *Breuddwyd Maxen Wledig*, which is printed in the *Greal*. The expedition of Maximus to Gaul is also recorded in the Triads, as one of the three *cyyrdwy*, or emigrations, which went from Britain, and never returned. According to an ancient document printed in the *Greal*, Maxen was the son of Llwydrod, the son of Trahaiarn, who was the brother of Elen Llwyddawg, the mother of Constantine. Maxen built the three cities of Caer Sallog, or Caernarvon,

Caer Alun, or Haverford West, and Caer Vyrddin, or Caermarthen. He left by his wife Elen three sons, Peblig, Cystennyn, and Owain. (See Price's *Hanes Cymru*, 133. *Myv. Arch.* ii. 3, 60, 218. *Greal*, 7, 18, 289.)

MECHELL, the eldest daughter of Brychan Brycheiniawg, a saint who lived in the fifth century. She was the first wife of Gynyr of Caer Gawch.

MECHELL, which name is also written Mechyll and Machudd, was a saint who lived in the seventh century. He was the son of Echwydd, which is variously written Echwys, Mochwys, and Arthwys, the son of Gwyn Goboew. Mechell founded the church of Llanvechell, in Anglesey, where there was originally a college for a hundred saints, and was buried in the churchyard of Penrhos Llugwy in the same county, where there was lately a stone with the following inscription, HIC IACIT MACCVQ ECCETI. He was commemorated November 15. (*Iolo Morganwg's Welsh MSS.* 557, 558. *Rowland's Mona Antiqua*, 156.)

MECHYDD, a saint who lived in the sixth century. He was the son of Sandde Bryd Angel the son of Llywarch Hên. (*Achau y Saint.* *Iolo Morganwg's Welsh MSS.* 529.)

MEDERAI (BADELLVAWR,) a female who is recorded in the *Triads*, as one of the three "gwrvorwyn," or viragoes of the Isle of Britain. The other two were Llewai the daughter of Ieithwedd Seidi, and Rhore the daughter of Usber. (*Myv. Arch.* ii. 12, 15.)

MEDRAWD, the son of Caradawg Vreichvras, a saint who lived in the sixth century. He was the brother of Cathan and Iddew.

MEDRAWD, the son of Llew ab Cynvarch, a distinguished character in the history of the Britons, who lived in the early part of the sixth century. According to the *Welsh Bruts*, when his uncle Arthur was at the head of his armies in Gaul, Medrawd rebelled, and assumed the crown of Britain, besides dishonouring his uncle's bed, by taking Gwenhwyvar. In order to defend himself from the punishment which his crimes deserved, he invited over a large body of Saxons, and made a league with the Picts, Scots, and Irish, and every other foe to Arthur, so that he raised an army of eighty thousand men, with which he went to oppose the landing of Arthur. In the battle which followed Medrawd was defeated, and retired with as many of his scattered forces as he could collect to Winchester, whither he was immediately followed by Arthur. Nothing daunted, Medrawd again met his uncle in the field, but after a severe engagement, he was again routed, and made his escape to Cornwall. Being immediately pursued by Arthur, he made a stand on the river Camlan, with a force of above sixty thousand men, and the terrible engagement which took place was equally fatal to Medrawd and Arthur. There are several of the *Triads* which contain notices of Medrawd. In one he is called one of the three arrant traitors in the Isle of Britain, for uniting with the Saxons

and Scots against Arthur ; the other two were Gwrgi and Aeddan. In another we are informed that he was one of the three, whose families were for ever deprived of their rights and privileges, because he had usurped the government from Arthur, which produced the battle of Camlan in 542, and eventually prevented the Britons from effectually resisting the Saxons ; the other two were Avarwy and Gwrtheyrn. In another Triad, Medrawd is said to have committed one of the three cruel ravages of the Isle of Britain, which was on the patrimony of Arthur, and Arthur's retaliation upon him was the second ; the third being that of Aeddan against Rhydderch Hael. Another states that one of three treasonable meetings of the Isle of Britain was held between Medrawd and Iddog, when they formed the plot against Arthur ; the other two were planned by Avarwy and Gwrtheyrn. Medrawd is also ranked with Avarwy and Gwrtheyrn as the three disgraceful men of Britain, because he usurped the crown from Arthur, and joined the Saxons. In the early period of his life Medrawd was distinguished with Morgan Mwynvawr and Hywel ab Emyr Llydaw, as the three princes of the court of Arthur, who being invincible in battle were yet so remarkable for their amiable manners and gentle speech, that no one could refuse whatever they wished. (Myv. Arch. ii. 4, 8, 11, 12, 13, 18, 19, 61, 74, 78, 352.)

MEDWY, a saint who lived about the close of the second century. He was one of the four bishops who were sent from Rome by Eleutherius, bishop of that see, to preach Christianity to the Britons at the desire of Lleurwg ab Coel. The other three were Dyvan, Fagan, and Elvan. Other accounts state that Medwy and Elvan were Britons, and having been sent by Lleurwg on a mission to Rome, brought Dyvan and Fagan with them on their return. Medwy founded the church of Llanvedwy in Glamorgan, which was destroyed in the wars of Iestyn. (Iolo Morganwg's Welsh MSS. 495, 514, 538, 636.)

MEDDLAN, one of the daughters of Cyndrwyn, prince of Powys, bewailed by Llywarch Hên, in his Elegy on Cynddylan the son of Cyndrwyn.

MEDDWYL, another of the daughters of Cyndrwyn, whose name occurs with Meddlan.

MEIGANT, a saint, who is also called Meugan or Meigant Hên, is said in the lists of the Welsh Saints, to have been the son of St. Cyndav, and is called "a man of Israel." He is supposed by some to be the same as Mawan, who is said to have been a son of Cyndav. There is a field near the town of Beaumaris, in which is the site of a chapel founded by Meugan Hen ab Cyndav, and subject to the church of the Llandegvan.

MEIGANT, or Meugan, the son of Gwyndav Hên ab Emyr Llydaw, and Gwenonwy the daughter of Meurig ab Tewdrig, king of Glamorgan, a saint who lived in the sixth century. He was originally a member of the college of Illtyd, from whence he removed to that of

Dyvrig at Caerlleon, of which society his father was president. In his old age he retired to Enlli, or Bardsey, where he died, and was buried. He founded the churches of Llanveugan in Breconshire, and St. Moughan's in Monmouthshire. There are two poems extant, composed by Meigant, who is supposed to have been the same person as the saint, and they are printed in the *Myvyrian Archaiology*, one of them being an Elegy on Cynddylan. A saying of his is also preserved in *Chwedlau y Doethion*, "Hast thou heard the saying of Meigant, at parting from his foes? The children of the wicked are evil spoken of." (Iolo Morganwg's Welsh MSS. 534, 651.)

MEIGEN, (Rhys,) a poet who flourished from about 1340 to 1360. At a meeting of the bards in the mansion of Llywelyn of Emlyn, he assailed Davydd ab Gwilym, to whom he seems to have been a violent enemy, in a most merciless manner; upon which Davydd recited a poem of such bitter retaliation, that Rhys Meigen fell a lifeless corpse upon the floor. This poem is printed in the collection of the poems of Davydd ab Gwilym, published by Owen Jones, and William Owen, 8vo, 1789. (See Iolo Morganwg's Welsh MSS. 484.)

MEIGYR, the son of Gwron ab Cunedda Wledig, a prince and saint, who lived in the latter part of the fifth century. The following account is given of him in *Achau y Saint*: Meigyr with his brothers, Cynyr and Meilyr, went with Caswallawn Law Hir, their cousin, to expel the Gwyddyl Ffichti, or Irish Picts, out of Anglesey, to which island they had retreated from the sons of Cunedda, and where they had strengthened themselves. After furious fighting they drove the Gwyddelians out of Anglesey, and Caswallawn slew Serigi Wyddel there with his own hand. This Serigi was the prince of the Gwyddyl Ffichti, who had established themselves in North Wales, and kept possession of it since the time of Maxen Wledig. And after expelling the foreigners from Anglesey, the Welsh took courage, and drove them from every other part of North Wales, and none of them remained in the country, except such as were made slaves. (See Iolo Morganwg's Welsh MSS. 523.)

MEILIG, one of the sons of Caw, a saint who lived in the sixth century. In the early part of his life he served in the wars under Arthur, but afterwards he devoted himself to religion. Some authorities ascribe the foundation of the church of Llowes in Radnorshire to his brother Maelog, and others to Meilig, which seems the more correct account, as there is in the parish of Llowes, a place called Croes Veilig, or Meilig's Cross. He was commemorated November 14. (Rees's Welsh Saints, 231. Iolo Morganwg's Welsh MSS. 558.)

MEILYR (AB GWALCHMAI,) an eminent poet, who flourished from about 1170 to 1220. Eight of his poems, being divine odes, are printed in the *Myvyrian Archaiology*.

MEILYR (BRYDYDD,) a celebrated poet, who flourished from about 1120 to 1160. Three of his compositions are printed in the

Myvyrian Archaiology. Two of these are elegies on Gruffydd ab Cynan, and on Trahaearn ab Caradawg, and Meilyr ab Rhiwallawn ab Cynvyn. The other is entitled *Marw ysgawn*, or the placid deathbed of Meilyr Brydydd.

MEILYR, the son of Gwron ab Cunedda, a saint who lived in the latter part of the fifth century. He was the brother of Meigyr and Cynyr, and he fought with them under Caswallawn Law Hir, when the Gwyddyl Ffichti were expelled from North Wales. See MEIGYR.

MEILYR, the son of Gwyddno ab Emyr Llydaw, and cousin of St. Cadvan, a saint who lived in the early part of the sixth century. (Achau y Saint. Iolo Morganwg's Welsh MSS, 535.)

MEIRCHION (GUL,) a chieftain of the Britons of the North, who inhabited Cumberland. He lived in the early part of the fifth century, and was the grandfather of Urien Rheged, and of Llywarch Hên.

MEIRIG, the son of Arcol Law Hir ab Pyr y Dwyrain ab Llion Hen, a king of Dyved, or Dimetia, who lived about the close of the seventh century.

MEIRIG, the son of Arthvael ab Blegwryd, a prince of Glamorgan, who rose in rebellion against Llywelyn ab Sitsyllt in 1020, but his army was totally routed, and himself slain by the prince's own hand. (Brut y Tywysogion. Myv. Arch. ii. 504.)

MEIRIG, the son of Gweirydd, according to the Welsh Bruts, succeeded his father in the sovereignty of the Britons, about the middle of the first century. In his time Roderic, king of the Picts, brought a great multitude of them from Scythia to Britain, and seized on Albany. Meirig, as soon as he heard of this, collected his forces, and attacked and routed them, and in the rout Roderic was slain. To those who survived, Meirig granted a settlement in Albany; but when they had settled, as they had no women there, they came and besought the Britons to give them their daughters in marriage, and having met with a refusal, they married Irish women, and from them have the Scots descended. When Meirig had brought the island to the state of tranquillity, he granted the Romans peace of his own free accord, and made new laws throughout his dominions, and thus rendered the remainder of his life tranquil and happy. He was succeeded by his son Coel. (Brut Tysilio. Myv. Arch. ii. 194.)

MEIRIG, the son of Hywel, king of Morganwg, or Glamorgan, who was slain by Berthrid, king of Mercia, while aiding Rhodri Mawr, in the year 843. (Brut y Tywysogion. Myv. Arch. ii. 478.)

MEIRIG, the son of Tewdrig, succeeded his father as king of Morganwg and Gwent. He was a good king, and a most liberal benefactor to the church; and the bishopric of Llandaff, and the monastery of Llangarvan, were founded under his protection. He endowed this see with lands and churches; the grants in securing these endowments, and other privileges and immunities, to the bishop and his successors, have been lately published in the "Liber Landavensis." He died in A.D.

575, at the age of ninety. Some accounts state that he was slain by the Gwyddelians in Caredigion, or Cardiganshire, where a church was dedicated to him, probably that of Ystrad Meirig. (Achau y Saint. Iolo Morganwg's Welsh MSS. 354, 519, 539, 559.)

MEIRIG (AB IORWERTH,) a poet who flourished between 1320 and 1370. Some of his compositions are preserved in manuscript.

MEIRIG (DAVYDD,) an eminent poet of Glamorgan, who presided in the Gorsedd Morganwg in the year 1560, and died in 1600. Some of his poems are preserved in manuscript, and a letter by him is printed in the Greal, page 208.

MEIRION, according to the Welsh Bruts, succeeded Gorwst as king of Britain, and was succeeded by Blaiddyd.

MEIRION, a saint who lived in the sixth century. He was the brother of Einion Vrenin, and the son of Owain Danwyn ab Einion Yrth ab Cunedda. He founded the church of Llanveirion in Anglesey, and was commemorated February 3.

MEIRION, the son of Tybiawn ab Cunedda, a chieftain who lived in the fifth century. His father was slain when fighting with his brothers against the Irish, who had established themselves in North Wales; and after their final expulsion, Meirion received the Cantrev, called from him Meirionydd or Merionethshire. His uncles received the lordships of other districts in reward of their services.

MEIRION (GOCH,) a nobleman of Edeyrnion in Merionethshire, who lived in the latter part of the eleventh century. He is recorded in history as having treacherously delivered Gruffydd ab Cynan, king of North Wales, into the hands of the English, in the year 1079, by whom he was kept for many years in captivity. (Hanes Gruffydd ab Cynan. Myv. Arch. ii. 594.)

MEIRION, (SION,) a poet who flourished from about 1610 to 1650.

MEISYR, one of the daughters of Cyndrwyn, prince of Powys, mentioned by Llywarch Hên.

MEIVOD, (DAVYDD,) a poet who flourished from about 1630 to 1670. Some of his compositions are preserved in manuscript.

MELANGELL, a saint who lived in the sixth century, was the daughter of Cyvwlch Addwyn, called also Cuwlch and Ricwlf, the son of Tudwal Tudclud, ab Cedeg ab Dyvnwal Hên ab Ednyved ab Maxen Wledig. Other authorities make Cyvwlch the son of Ceredig ab Ednyved ab Maxen Wledig, and others call Melangell the daughter of Tudwal Tudclud. She was the sister of Rhydderch Hael, and her mother was Ethni, surnamed Wyddeles or the Irishwoman. She was commemorated May 27. Melangell is called in her Latin Legend St. Monacella, and it is therein stated that she was the daughter of an Irish king, who had determined to marry her to a nobleman of his court. The princess had vowed celibacy. She fled from her father's dominions, and took refuge in Pennant, where she lived fifteen years without seeing the face of man. Brochwael Ysgythrog, prince of

Powys, in the year 604, being one day hare hunting, pursued his game until he came to a great thicket, when he was amazed to find a virgin of surpassing beauty, engaged in deep devotion, with the hare he had been pursuing under her robe, boldly facing the dogs who retired to a distance, howling, notwithstanding all the efforts of the sportsmen to make them seize their prey. Even when the huntsman blew his horn, it stuck to his lips. Brochwael heard her story ; and gave to God and her a parcel of land, to be a sanctuary to all that fled there. He desired her to found an abbey on the spot. She did so, and died abbess in a good old age. She was buried in the church of Pennant, which place has ever since been called by the name of Pennant Melangell. Her hard bed is still shewn in the cleft of a neighbouring rock, and her legend is represented in some carved woodwork fixed in front of the gallery. She was considered the patroness of hares, which were called *Wyn Melangell*, or St. Monacella's lambs. Until the last century, so strong a superstition prevailed, that no person would kill a hare in the parish ; and even later, when a hare was pursued by dogs it was firmly believed, that if any one cried, "God and St. Monacella be with thee," it was sure to escape. The legend is printed with a translation in the third volume of the *Archæologia Cambrensis*, which also contains an admirable engraving of the carved wood-work.

MELWAS, a prince of North Britain, who had an intrigue with Gwenhwyvar, the daughter of Gwythyr ab Greidiol, the wife of king Arthur. During the absence of her husband in the wars, she renewed her former intimacy with Melwas, and her elopement was thus accomplished. Having gone a maying into the wood, where it had been arranged that Melwas should lie in wait for her, as the queen and her attendants approached the spot, he started up disguised in a garment made of green leaves, and carried her away in his arms to his companions, while all her attendants fled away in terror, taking him to be a satyr, or wild man of the woods. He conveyed the queen away to Scotland. This exploit of Melwas is alluded to by the old Welsh poets ; thus Davydd ab Gwilym speaks of Melwas *yn y glâs glôg*, or in the green cloak ; and the following curious note transcribed by Edward Llwyd from the Kirkwood manuscript of Highland Rites and Customs, corroborates the circumstance. "Queen Gwenhwyvar, wife to Arthur, king of the Britons, about the year 500, falling into disgrace on suspicion of adultery, was condemned to be torn by dogs ; but escaping she fled into Scotland ; and afterwards died on the hill of Stormont, where she had lived some time, and was buried at Meigle in Perthshire. About three miles from the hill, where she is buried, there is a stone higher than a man, with her picture carved, and dogs tearing her on one side ; and on the other, men pursuing her. There is also another gravestone where her servants were buried." (See Caradoc's Life of Gildas. Jones's Bardic Museum, 20.)

MELYN, a poet who flourished from about 1390 to 1430.

MENAI, (**LEWIS**), a poet who flourished from about 1550 to 1580. Some of his compositions are preserved in manuscript.

MENW, called also *Menw Hên*, or the aged, and *Menw mab Teirgwaedd*, or the son of the three shouts, a character in Welsh romance, whose attributes, as they are delineated in the *Mabinogion*, and other legendary remains of the Welsh, agree in a remarkable manner with the *Menu* of the Hindoos. In one of the *Triads* he is called one of the three primary instructors of the Isle of Britain; the other two being *Tydain* and *Gwrhir*. In another he is joined to *Coll ab Collvrewi* and *Drych ail Cibdar*, to form the three "*priv lledrithiawg*," or chief enchanters of the Isle of Britain, who were able to make themselves invisible whenever they pleased. In another *Triad* we are told that the three "*gwyr hud a lledrith*," or men of Illusion and Phantasy, were *Math ab Mathonwy*, *Menw* the son of *Teirgwaedd*, who taught his illusion to *Uthyr Pendragon*, and *Rhuddlwm Gawr*. *Menw* is an important character in the *Mabinogi* of *Cilhwch and Olwen*. In the *Abergavenny Prize Essay*, published at Llandovery in 1840, on the *Genuineness of the Coelbren y Beirdd*, or *Bardic Alphabet*, by Mr. *Taliesin Williams*, (*Ab Iolo*), is a curious allegorical tale which connects *Menw* with the discovery of that alphabet; it is to this effect; *Einigan Gawr* saw three rays of light, on which were inscribed all knowledge and science. And he took three rods of mountain ash, and inscribed all the sciences upon them, as it should seem in imitation of the three rays of light. And those who saw them deified the rods, which so grieved *Einigan*, that he broke the rods and died. And after the space of a year and a day, *Menw ab Teirgwaedd* saw three rods growing out of the mouth of *Einigan*, and upon them was every kind of knowledge and science written. Then *Menw* took the three rods, and learned all the sciences, and taught them all, except the name of God, which has originated the bardic secret, and blessed is he who possesses it. (*Myv. Arch.* ii. 7, 12. *Iolo Morganwg's Welsh MSS.* 424, 668. *Guest's Mabinogion*, ii. 332. *Davies's Mythology*.)

MENWAED, a chieftain of *Arlechwedd* in *Caernarvonshire*, who lived in the fifth century, and is recorded in the *Triads*, with *Llyr Lluyddog* and *Caradawg Vreichvras*, as the three "*cadvarchawg*," or knights of battle of king *Arthur*. (*Myv. Arch.* ii. 5.)

MERDDIN (**EMRYS**), the bard of *Emrys Wledig*, or *Ambrosius*, was a celebrated poet, who flourished about the middle of the fifth century. He was also a skilful mathematician, and is said to have been the architect who constructed *Gwaith Emrys*, or the work of *Ambrosius*, called by the English *Stonehenge*, on *Salisbury Plain*. It is said of him in one of the *Triads* that he went to sea with his nine *Cylveirdd* bards in a house of glass, and nothing further was heard of them, which circumstance was called one of the three "*divancoll*," or disappearances of the Isle of Britain; the other two being those of *Govran* and *Madog*. In another *Triad* he is called one of the three "*Priv-vardd bed-*

ydd," or chief christian bards of the Isle of Britain; the other two were Taliesin and Merddin ab Madawg Morvryn. (Myv. Arch. ii. 19, 59, 75.) The Welsh Bruts, and Nennius, contain a detailed account of the fabulous birth and prophecies of Merddin in connexion with Gwrtheyrn, or Vortigern. (See also Price's Hanes Cymru, 252.)

MERDDIN (WYLLT,) or the Wild, was the son of Morvryn, or Madog Morvryn, as he is called in some manuscripts; he was a celebrated poet, who flourished from about 530 to 580, and in the Triads he is ranked with Merddin Emrys and Taliesin, as the three "privardd bedydd," or chief Christian bards of the Isle of Britain. There are six of his poems extant, which are printed in the Myvyrian Archaiology, and from these, though they are chiefly mystical, and relate to the ancient British Mythology, we learn that he was patronised by Gwenddoleu, the son of Ceidio, prince of a district in North Britain in the neighbourhood of the Clyde, who was engaged in hostilities against Rhydderch Hael, king of the northern Britons. Merddin says that he was present at the battle of Arderydd in A.D. 577, where he wore the golden torques. In this fatal engagement, besides the loss of his patron Gwenddoleu, he had the misfortune of undesignedly slaying the son of his sister Gwenddydd, and his afflictions are said to have deranged his intellect, which caused him to avoid the habitations of men, and seclude himself in the forest of Caledonia. The curious enquirer is referred to Davies's Mythology of the Druids, for some interesting notices of Merddin Wyllt.

MEREDYDD (AB BLEDDYN,) prince of Powys, succeeded to that principality on the death of his father Bleddyn ab Cynvyn, prince of Wales, in 1072. He was betrayed into the hands of the king of England in 1101, by the treachery of his brother Iorwerth, but he escaped after a confinement of four years, and regained possession of Powys, which he restored to its ancient boundaries, by the acquisition of the territories of his brothers Iorwerth and Cadwgan, who were both slain in 1109. Henry I. having invaded Wales in 1118, Meredydd defended the passes into Powys with great judgment and success, though he was deserted by Gruffydd ab Cynan, the reigning prince of North Wales; and the king was struck by an arrow in the breast, which the excellence of his armour alone prevented from being fatal, and which he said came not from a Welsh, but an English bow. Upon this Meredydd readily obtained peace on the payment of a small sum of money and a thousand head of cattle. He was a prince of great spirit and abilities, but his ambitious policy to unite the divisions of Powys, led him to great cruelties and oppression, many of his near relatives being put to death by him. The date of his decease is variously stated, one of the Welsh Chronicles, entitled Brut y Tywysogion, says that it occurred in 1124, in his old age, "a circumstance of rare occurrence in the family of Bleddyn ab Cynvyn." The other Chronicle, "Brut y Saeson," places his decease in 1129. (Myv. Arch. ii. 556.)

Meredydd was twice married; by his first wife Hunydd, the daughter of Eunydd ab Gwernwy, the head of one of the fifteen tribes of North Wales, he had several children: by the second, Eva, the daughter of Bledrws ab Ednywain, and grand-daughter of Ednywain Bendew, he had a son named Iorwerth Goch, who married Maud daughter of Roger de Manley, by whom he was father to Sir Gruffydd Vychan, lord of Crigion and Bergedwyn. On the death of Meredydd, Powys was again divided by Gavelkind between his eldest son Madog, and his grandson Owain Cyveiliog, the son of his younger son Gruffydd, who died before him. Madog's share was called from him Powys Vadog, and the other moiety Powys Wenwynwyn from Gwenwynwyn, the son of Owain Cyveiliog.

MEREDYDD (AB DAVYDD VYCHAN,) a poet who flourished from 1520 to 1550.

MEREDYDD (AB LLYWELYN AB EDNYVED,) a poet who flourished between 1470 and 1500. Some of his compositions are preserved in manuscript.

MEREDYDD (AB RHOSSE,) a poet who flourished between 1450 and 1480. He was president of the Glamorgan Gorsedd in 1470. Some of his poems are preserved in manuscript.

MEREDYDD (AB RHYS,) an eminent poet who flourished between 1430 and 1460. He was a clergyman, and lived at Ruabon in Denbighshire, and was the poetical tutor of Davydd ab Edmund. Some of his poems are preserved in manuscript, and two are printed with translations in Iolo Morganwg's Selections from Welsh MSS.

MEREDYDD, a king of Dyved in South Wales, who was slain by the Saxons about the year 800, in the battle of Morva Rhuddlan, which was also fatal to Caradawg ab Gwyn, king of North Wales. (Myv. Arch. ii. 474.)

MEREDYDD, the son of Edwyn ab Einion ab Owain ab Hywel Dda, a prince who reigned over part of South Wales, in conjunction with his brother Hywel. In 1021, they fought a battle with Llywelyn ab Sitsyllt, in which the latter prince was slain. Having been dispossessed of their territories by Rhydderch ab Iestyn, prince of South Wales, they hired a body of Irish Scots, with whose aid they gave battle to Rhydderch in 1031, and slew him, and by that means they obtained the government of South Wales, which they ruled jointly. They had however but little quietness, as the sons of Rhydderch gathered a force to avenge their father's death, but Meredydd and Hywel met them at Hiraethwy, and after a long fight defeated them, and their grandfather Iestyn ab Gwrgant, and forced them to fight. In the year following Meredydd and Hywel were slain, in the battle of Machwy, by the sons of Cynan, the brother of Llywelyn ab Sitsyllt, in revenge of their uncle's death. (Myv. Arch. ii. 506.)

MEREDYDD, the son of Gruffydd ab Llywelyn, a prince who in the year 1068, in conjunction with his brother Ithel, attempted to re-

cover the sovereignty of North Wales, which had been seized by Bleddyn and Rhiwallon, on the death of their father. Having raised a considerable force a battle was fought at Mechain in Montgomeryshire, in which Ithel on the one side, and Rhiwallon on the other, were slain, and Meredydd, being put to flight, was so closely pursued by Bleddyn, that he was starved to death by cold and famine on the mountains. (*Brut y Tywysogion. Myv. Arch. ii. 517.*)

MEREDYDD, the son of Owain ab Edwyn, a prince who succeeded to the principality of South Wales, on the death of Gruffydd ab Llywelyn in 1062. He enjoyed the sovereignty until 1069, when Caradawg ab Rhydderch ab Iestyn obtained the aid of a large force of Normans, and slew Meredydd in the battle of Llanvedwy, on the river Elerch in Glamorgan. (*Myv. Arch. ii, 518.*)

MEREDYDD, the son of Owain ab Hywel Dda, a prince who succeeded to the principality of Dyfed and Caredigion in South Wales in 970. He led a large army to North Wales in 985, and slew in battle the reigning prince Cadwallawn ab Ieuav, and assumed the sovereignty of North Wales himself. In the following year he was driven from North Wales by Godfrid the son of Harold, and in 987, on the death of his father Owain, he took possession of the principality of South Wales, without respect to the rights of Edwyn and Tewdwr, the sons of his eldest brother Einion. In this year Meredydd was so harassed by the Danes, that he consented to pay a tribute to get rid of them, this was a penny for every man in his territories, which was called the tribute of the black army. In 990, and the following year, he laid waste Radnor and Glamorgan, and his only son Cadwallawn was slain. Having lost North Wales in 992, by the election of Idwal ab Meirig to that throne, he attempted to recover that principality in 993, but he was totally defeated at the battle of Llangwm in Denbighshire. This brave and restless prince ended his life in 994, and left one daughter Angharad, who was first married to Llywelyn ab Sitsyllt, and after his death to Cynvyn ab Gwerystan, by whom she was the mother of Bleddyn ab Cynvyn. (*Myv. Arch. ii. 498.*)

MEREDYDD, (ROWLAND,) a poet who flourished from about 1600 to 1640.

MEREDYTH, (RICHARD, D. D.) a native of Denbighshire, was the son of Robert Meredyth ab Gronw, descended from Ithel Velyn of Iâl, by Margaret daughter of William John ab Gronw, descended from Llywarch Holbwrch. He was of the same family, and nearly related to Richard Davies, bishop of St. David's. He was entered at Oxford in 1568, and took his degree of M.A. as a member of Jesus college, in 1575. He went over to Ireland in 1584, as chaplain to the lord deputy Sir John Perrott, by whom he was appointed dean of St. Patrick's in Dublin, in 1586. He was consecrated bishop of Leighlin and Ferns in April, 1589, and he held the deanery of St. Patrick's in commendam, to him and his heirs for ever, as a compensation from Queen Elizabeth

for a long and rigorous confinement of ten years in the Tower, it appearing that he was innocent of the charges made against him. He died in April, 1597, and was buried in St. Patrick's cathedral. He had five children, the eldest of whom was the Right Honourable Sir Robert Meredyth, knight, of Greenhills and Shrewdland, in the county of Kildare; a Privy Councillor and Chancellor of the Exchequer in Ireland, and in 1647, one of the commissioners appointed to administer the executive government in the room of the Marquess of Ormond. From the above bishop in a direct line are descended the two families of Meredyth Baronets, of the counties of Kildare and Meath, the former of which still preserve the ancient Welsh motto, "Heb Dduw, heb ddim, Duw a digon. (Woods's Athen. Oxon. Bishop Humphreys's Additions to ditto. Burke's Peerage and Baronetage.)

MERIN, the son of Merini ab Seithenyn, king of the plain of Gwyddno, whose land was overflowed by the sea, a saint who lived in the sixth century. He founded the churches of Llanverin, or Llanvetherin, in Gwaenllwg, Monmouthshire, and Bodverin, the signification of which implies the place of his residence, in Lleyn, Caernarvonshire. Festival January 6. (Achau y Saint. Rees's Welsh Saints.)

MERVYN, the third son of Rhodri Mawr; he obtained for his share on the death of his father in 877, the principality of Powys, while his brothers Anarawd and Cadell obtained respectively the principalities of North Wales and South Wales, according to their father's will. They were hence called the three "tywysog taleithiawg," or diademed princes. Mervyn did not long enjoy his dominion, being dispossessed by his brother Cadell, though it may be assumed that he was subsequently restored, as it is stated by the historian Caradawg of Llangarvan, that Mervyn king of Powys was slain by his own men in the year 892. Authorities do not agree respecting his issue, some deny that he had any, while others state that he had sons of the name of Triffin and Llywelyn, and a daughter called Avandreg.

MERVYN (VRYCH,) or the freckled, king of Man and of Powys in his own right, was the son of Gwriad ab Elidr ab Sandde ab Alwyn ab Tegid ab Gwyar ab Diwg ab Llywarch Hên. His mother was Nest the daughter of Cadell ab Elisau, prince of Powys. He married Essyllt, the only daughter of Cynan Tindaethwy, upon whose death in A. D. 817, Mervyn and Essyllt succeeded to the sovereignty of North Wales. In the early part of their reign, Egbert king of the West Saxons invaded Wales with a powerful army, and laid the country waste as far as the mountains of Snowdon, and seized upon the lordship of Rhyvoniog, in Denbighland. He then advanced to Môn, and fought a bloody battle with the Welsh at Llanvaes near Beaumaris, A.D. 819. The island however was soon recovered by Mervyn, and the Saxons were expelled. It was on this occasion that it was first called Anglesey, or the Englishmen's Isle. This formidable inroad was no sooner over, than Kenulph, king of Mercia, twice invaded West

Wales and Powys, and committed great devastation. Mervyn was engaged in constant wars with Egbert, who in 835, succeeded in getting possession of Chester, which had hitherto remained with the Welsh, and was considered an important post on the frontier. In 843, Berthred, king of Mercia, attacked the Welsh, at a place called Ketell, and defeated them after a severe battle, in which Mervyn was slain, leaving his throne to his eldest son Rhodri Mawr.

MERYCK, (DR. JOHN,) a learned prelate, was the illegitimate son of Owen ab Huw ab Owen ab Meyric, esqr. of Bodeon, in the isle of Anglesey, by Gwenllian the daughter of Evan, of Penrhyn Deudraeth, and half brother (by the father) to the first Sir Hugh Owen, knt. of Orierton in Pembrokeshire. He was sent for his education to the school founded by William of Wykeham at Winchester, whence he was elected on the foundation of New College, Oxford. In the year 1557, he was made Perpetual Fellow, and in 1558, admitted to the degree of B.A. In 1561, he took the degree of M.A. and in 1565, served the office of Junior Proctor. Five years after this he was presented to the vicarage of Hornchurch in Essex, being a peculiar in the gift of his college. Distinguished for his literary attainments, he attracted the notice of Henry earl of Derby, under whose patronage he was recommended in 1575, as a fit person to succeed his countryman John Salesbury, as bishop of the Isle of Man. He was consecrated bishop of Sodor and Man, in April 1576, by Grindall, archbishop of Canterbury: "for though," says Le Neve, "the diocese of Man was in the province of York, yet York being now vacant, the archbishop of Canterbury performed the consecration by special licence from the Queen." The documents which were issued on these occasions will be found in Rymer's *Fœdera*. The bishop held his dignity for twenty-three years, and died, according to Wood, in Yorkshire, in 1599, and was succeeded in the see by another Welshman, Dr. George Lloyd. Wood states that he left behind him certain letters concerning ecclesiastical and other affairs, "which I have seen in the Cottonian Library under the picture of Julius F. 10." These letters however consist of one only, which was that written by him to Camden, and it was on the antiquities of the Isle of Man. This is written in Latin, and evinces a considerable degree of learning. The bishop had several brothers, one of whom Maurice Meryck was the father of Sir William Meryck, judge of the Prerogative Court before Sir Leoline Jenkins. (Wood's *Athen. Oxon.* Bishop Humphreys's *Additions* to the same. Some additional particulars from the pen of Sir Samuel Rush Meyrick, will be found in the *Gentleman's Magazine*, for May, 1825.)

MERYCK, (SIR WILLIAM,) was the eldest son of Maurice Owen, who assumed the name of Meryck, having been educated at Winchester and New College Oxford, under the inspection of his half brother bishop Meryck. William was also educated at Winchester, and thence sent in 1612 to New College, Oxford. His abilities being of a brilliant and lively

east, induced him to choose the law as his profession, and that particular branch of it which was then a favourite with the Welsh gentry, the ecclesiastical department. He therefore took his degrees in the civil law, having that of doctor conferred on him in 1625, and in conformity to the rescript of Laud, archbishop of Canterbury, was admitted an advocate in the Arches Court of Canterbury on the second of February, in the ensuing year. He was eminent for his learning and talents, and therefore was appointed on the death of Sir Harry Martin, in October 1641, judge of the Prerogative Court. Wood tells us that in the troublesome times that followed he evinced "great loyalty and affection to king Charles I. and king Charles II. both at home and abroad," having accompanied the latter monarch to the continent. On the restoration he was reinstated in his official situation, and being "sent for to the court on the eighth of November, 1661, had the honour of knighthood conferred upon him in his Majesty's bed-chamber." He married Sarah, daughter of Mr. James Dodwell, of Oxford, by whom he had a daughter, whom he survived. He died in the winter of 1668, and was succeeded in his judgeship by Sir Leoline Jenkins.

MEYRICK, (SIR GELLY,) was the eldest son of the Right Rev. Dr. R. Meyrick, bishop of Bangor, by Catherine Barret, and was so named after his maternal uncle. He was born about the year 1556, and having lost his father when but nine years old retired with his mother to Hascard in Pembrokeshire. He chose a military life, and during his career in the Netherlands greatly distinguished himself. This was commemorated in 1583, by the grant of a crest, being a lion's head coupé argent, wounded with a broken lance or, embrued gules, the original stating that it is given as "a remembrance of his good deserts, and as a demonstration of his prowess and valour." On his return he married Elizabeth, the young widow of John Gwyn of Llanelwedd in the county of Radnor, and youngest daughter of Evan Lewis of Llanvihangel Nantmelan, in the same. At this time he became acquainted with the young Robert Devereux, afterwards Earl of Essex, and an attachment commenced, which lasted the period of their lives. He was one of the five hundred gentlemen, who attended the earl to Flushing at the end of 1585, and displayed such valour in the year following. On coming to England that nobleman gave him the then envied situation of steward of his household, and he became decorated with the gold chain in consequence. Two years after he accompanied the earl on an expedition at his own expense to Torres Vedras, so renowned in our own days for the deeds of Wellington, and afterwards to Lisbon, where great valour was displayed though with little profit. In 1591, the earl of Essex was appointed to the command of four thousand men sent by the queen of England to assist Henry IV. when great sickness prevailed among his followers, for in a letter from Anthony Bagot to Rd. Broughton, esq. "from the wars," is the following; "Mr. Reynolds and I are all the officers my Lord hath, Mr.

Meyrick sycke at Deepe, but 4 of his gard came with us, and 3 of them sycke." At the instance of his patron, Elizabeth in November, 1592, granted jointly to Gelly Meyrick and Henry Lindley, his other steward, the borough, the castle, and honor of Wigmore in the county of Hereford, with the parks and manors thereunto belonging, which now form the estate of the earl of Oxford. Such a grant, so near his wife's possessions, was well timed. The year 1596 became memorable for the gallant and successful attack on the city of Cadiz. Captain Meyrick was on this occasion promoted to the rank of lieutenant-colonel in Sir Conyers Clifford's regiment, and a joint commissioner of stores. His brilliant conduct on that expedition enrolled his name among the few, who were honoured with the rank of knighthood in the market place immediately after the surrender. The army having continued a fortnight at Cadiz re-embarked. In 1597, another expedition against the Spaniards, was despatched under the command of the earl of Essex, and in this Sir Gelly had the command of her Majesty's ship *Swiftsure* of four hundred tons burthen. Boisterous weather in the outset, and quarrels between the earl and Sir Walter Raleigh prevented all the advantage that might have occurred, but Sir Gelly had again an opportunity of displaying his valour at Fayal. The earl of Essex's enemies having driven him to despair, he fortified Essex house near the Strand, and gave the command of it to Sir Gelly, while he went with a few followers into the city. He defended it for some time, until commanded by his lord to surrender it to her Majesty's forces. Though the object was only to induce the queen to change her councils, this mode of effecting it was deemed treason, and Sir Gelly as well as the earl paid the penalty with their lives. Sir Gelly's estates were confiscated, and his son and daughter attainted. James I. granted the former to Mr. Harley, ancestor of the earl of Oxford, but the parliament restored the family in blood. Sir Gelly was executed in 1600, showing the same courage at the scaffold as he had done in the field.

MEYRICK, (SIR JOHN,) general in the army, and member of the long parliament for Newcastle under Line, was the fifth son of Sir Francis Meyrick of Fleet, in the parish of Monkton, and county of Pembroke, knt. by Anne, daughter of Francis Laugharne, of St. Bride's in the same county, esq. He lost his father in the year 1603, and in imitation of him, and his uncle Sir Gelly Meyrick, preferred a military life. The intimacy that had subsisted between his family and the unfortunate earl of Essex, secured for him the patronage of his son. He accompanied that renowned officer to Flanders in 1620, and as a captain again four years afterwards, to the United Provinces. In 1625, he was in the expedition to Spain, and on his return received the honour of knighthood. In 1630, he served as a volunteer under Gustavus Adolphus, king of Sweden, and in that campaign acquired great military experience, and we learn from captain Hexham's Jour-

nal of the sieges of Venlo, Roermount, &c. that he was wounded on the 17th of August, 1632, at the siege of Maestricht, in a sally made by the enemy. In the unhappy civil war, when the king, in 1642, set up his standard at Nottingham, the parliament raised an army of 15,000 infantry, and 4,500 cavalry, at the head of which they placed the earl of Essex, with the title of lord general, and under him the earl of Bedford, general of the horse, assisted by Sir William Balfour, the earl of Peterborough general of the Ordnance, and Sir John Meyrick adjutant general to the forces, or as the title then was, Sergeant-major-general, besides which he was colonel of a regiment consisting of ten companies. He was at the fight of Edge Hill, and when the earl of Essex undertook to raise the siege of Gloucester, having been promoted to the command of the Ordnance, his cannon posted on the Presbury hills were most efficient, which was again the case at the battle of Newbury. From this time he was constantly associated with the earl of Essex, and only quitted the army when that commander seceded; and at the public funeral of that nobleman he carried the helmet. Being one of those members, who voted that the concessions made by the king were sufficient to settle the peace of the country, he was with several others forcibly put under arrest by Cromwell, while contrary measures were carried. Sir John Meyrick married first Alice daughter of Sir Edward Fitton of Gawsworth, in the county of Chester, knt. by whom he had a son named Essex Meyrick, and two daughters; and secondly Jane relict of Sir Peter Wyche, knt. ambassador at Constantinople, and daughter of William Meredith of Wrexham, Denbighshire, by whom he had no issue, and who survived him one year. Dying in 1659, he did not live to see the restoration. His portrait in armour is still preserved at Bush, the seat of his descendants.

MEYRICK, (JOHN,) chief justice of North Wales, was the eldest son of Essex Meyrick, whose name appears as one of the intended knights of the Royal Oak, by Jane daughter of Robert Corbet, of Ynysymaengwyn, in the county of Merioneth, esq. He married Mary daughter and coheir of John Williams, of Norchard in the county of Pembroke, by whom he had two sons, Essex Marychurch Meyrick, who died without issue, and John, who married Miss Adams, the heiress of Patrickchurch, now known by the name of Pater, in the county of Pembroke, whose son sold to the government the ground since converted into one of the royal dockyards. The chief justice died in 1732.

MEYRICK, (ROWLAND, LL.D.) was the second son of Meyric ab Llywelyn of Bodorgan, in the Isle of Anglesey, by Margaret daughter of Rowland ab Hywel, rector of Aberffraw in that county, after whom he was named. He was born in 1505, and according to Wood was educated at St. Edward's Hall, near St. Edward's church, Oxford. He lived in the eventful times of the reformation, the doctrines of which he early imbibed. His first preferment was in the reign of

Henry VIII. when he obtained the rectory of Stoke by Neyland in the county of Norfolk, soon after which he was made precentor of Llanddewi Brevi, in Cardiganshire. About the year 1533, he was admitted to the degree of bachelor of civil law in the university of Oxford, and in a short time became principal of New Inn Hall. In January, 1538, he took his doctor's degree. He was next appointed chancellor of St. David's, and then of Wells, of which he was also chosen official principal. This rapid career, however, experienced a temporary check in 1549, when Edward VI. was prevailed on to order a writ of præmunire to issue against him and his bishop, with others. Yet as he was not personally concerned in the alleged defence, the sheriff never enforced it against him. He resigned his offices in the diocese of Wells, and in 1550, we hear of him as chancellor of St. David's, canon residentiary, and precentor of Llanddewi Brevi, and rector of his native parish Llangadwaladr in the Isle of Anglesey. In 1554, he married Catherine daughter of Owen Barret, of Gellyswick and Hascard in the county of Pembroke. This became a pretext for his deprivation, and he was immediately removed by the councils of that period. On the accession of Elizabeth he was appointed one of the commissioners to visit the cathedrals and dioceses of St. David's, Llandaff, Bangor, St. Asaph, Hereford, and Worcester. Dr. Glyn dying this year, the queen recommended him for the vacant bishopric of Bangor, and at the age of fifty-four he was consecrated accordingly, on the twenty-first of December, 1559. With the see he held the prebend of Trevlodau and the rectories of Llanddewi Brevi and Llanddewi Velfre. He was also nominated one of the council of the Marches of Wales. He died on the twenty-fifth of September, 1565, and was buried on the south side of the altar in his own cathedral, leaving a widow, four sons, and two daughters.

MEYRICK, (SIR SAMUEL RUSH, K. H.) the eminent antiquary, was lineally descended from Dr. Rowland Meyrick, bishop of Bangor, and Sir Gelly Meyrick. The father of Sir Samuel was John Meyrick, esq. of Great George Street, Westminster, and Peterborough House, Fulham. His mother was Hannah, daughter and coheirress of Samuel Rush, esq. of Ford House, Herts, and of Chislehurst in Kent. She died in 1832, and his father in 1805. Samuel Rush Meyrick, their only surviving son, was born on the twenty-sixth of August, 1783. He received his university education at Queen's college, Oxford, where he took his degree of B.A. and afterwards proceeded to that of LL.D. By an early marriage in the year 1803, it is believed that he offended his father, who in consequence so arranged the inheritance of his property, that it should in great measure pass over his son, and go to the next generation. From the early death of his only son in 1837, Sir Samuel survived this disposition. Feeling the liveliest interest in the antiquities of the land of his ancestors, he published in 1810, in a quarto volume, "The History and Antiquities of the County of Car-

digan." Having shortly after adopted the profession of the law in the Ecclesiastical and Admiralty courts, Dr. Meyrick practised for many years as an advocate. He resided at No. 3, Sloane Terrace, Chelsea; and afterwards at No. 20, Upper Cadogan-place, where he gradually accumulated a very large collection of armour, which not only filled the garrets, the staircase, and the back drawing-room, but even encroached upon the bedrooms. Being acquired, so far as it was purchased, with his son's money, this collection was always called that of Llywelyn Meyrick, esq. In 1812, Dr. Meyrick was engaged in an historical work, on the plan of that of Dr. Henry, relating to that period of the history of Britain, which preceded the abdication of the sovereignty by the monarchs of British blood in A.D. 703. Its proposed extent may be estimated by the circumstance, that he intended to publish it either in quarto, or in six volumes octavo. Its materials were absorbed in his subsequent works. In 1814, he joined Captain Charles Hamilton Smith, in the production of a work on the Costume of the original inhabitants of the British Islands, which was published in quarto, with coloured plates. His great work on Arms and Armour was formed on the same plan. This was published in three quarto volumes in 1824, under this title, "A Critical Inquiry into Antient Armour, as it existed in Europe, but particularly in England, from the Norman Conquest to the reign of Charles II. with a Glossary of Military Terms of the Middle Ages." A new edition of this work was published in 1843, with considerable improvements by Albert Way, esq. About 1825, Dr. Meyrick contributed assistance to Mr. Fosbroke's *Encyclopædia of Antiquities*, on the subject of ancient armour. He subsequently promoted the publication of Mr. Joseph Skelton, F.S.A. who undertook, at his own risk, the production of a series of engravings of the Meyrick collection of arms and armour. The descriptions were all written by Dr. Meyrick himself, and the work is consequently one of equal authority with his former book. It was completed in two volumes quarto in 1830. About the year 1827, Dr. Meyrick having vainly endeavoured to purchase the ruins of Goodrich castle on the banks of the Wye, in Herefordshire, for which a very exorbitant price was asked, was induced to buy the opposite hill, and to erect thereon a new mansion, which he styled Goodrich Court. His architect was Mr. Blore, and the magnificent collection of armour is here displayed to the greatest advantage. In 1826, he was consulted by the authorities at the Tower of London, as to the arrangement of the national collection of arms and armour, and in 1828, at the command of king George IV. he performed the like service with regard to the collection at Windsor Castle. In January, 1832, it was announced that the king (William IV.) had conferred the Hanoverian order upon Dr. Meyrick, in consequence of the services, rendered by him in the very able and masterly arrangement effected under his superintendence of the armoury in the Tower of London, and that at

Windsor Castle." He was dubbed a knight bachelor on the twenty-second of February following. In 1834, he served the office of high sheriff of Herefordshire, and made his year conspicuous by a revival of the ancient display of the javelin-men, duly harnessed, and other pageantry. Sir Samuel Meyrick's last important work was Lewis Dwnn's *Heraldic Visitations of Wales*, which he undertook in 1840, for the Welsh MSS. Society, and completed in 1846, and published at Llandovery in two large quarto volumes. He was elected a Fellow of the Society of Antiquaries in 1810, and he was for many years one of its most frequent correspondents, and many of his communications are printed in the *Archæologia*. He was also for many years a frequent contributor to the *Gentleman's Magazine*, and a list of some of his papers is given in the interesting biographical notice of him in that work. After he had taken his residence on the borders of Wales, Sir Samuel Meyrick communicated the results of his literary leisure chiefly to the periodicals of the principality, and several of his papers are printed in the *Cambrian Quarterly Magazine*, and the *Archæologia Cambrensis*. As president of the Hereford Mechanics' Institution, he delivered forty lectures on English history, which were a short time before his decease announced for publication in a cheap and popular form, but not having a sufficient number of subscribers, the project was afterwards relinquished. By his marriage October 3, 1803, with Mary, daughter and co-heiress of James Parry, esq. of Llwyn Hywel, Cardiganshire, brother to Thomas Parry, esq. of Llidiarde, Sir Samuel had an only son, Llewelyn Meyrick, esq. born in 1804. He was a Fellow of the Society of Antiquaries, and one of the Equerries of H. R. H. the duke of Sussex, and died unmarried February 14, 1837. The decease of Sir Samuel occurred April 2, 1848, at Goodrich Court. (*Gentleman's Magazine* for July, 1848.)

MEYRIG, or Maurice, a learned writer who was Treasurer of Llandaff, and died in 1290. He was the author of a work, still preserved in manuscript, and entitled "*Y Cwitta Cyvarwydd, o Vorganwg*;" this contains besides the Compendium of the History of Glamorgan, many other articles, a list of which is given by Edward Llwyd in the *Archæologia Britannica*, page 257. He also wrote the History of the whole Isle of Britain; a Book of Proverbs; the Rules of Poetry; and Welsh Theology. He also translated the Gospel of St. John from the Latin into Welsh, with commentaries; and these were at Abermarlais in Caermarthenshire until a recent period. (See *Iolo Morganwg's Welsh MSS.* 638.)

MODRON, the daughter of Avallach, and wife of Urien Rheged. (See *Triads. Myv. Arch.* ii. 13.)

MON, (Lewis,) an eminent poet of Anglesey, who flourished between 1480 and 1520. Some of his compositions are preserved in manuscript.

MOR, the son of Ceneu ab Coel Coedhebog, a saint who lived in the

fifth century. He founded the churches of Llanvor, or Llannor, in Lleyn, Caernarvonshire, and Llanvor, in Penllyn, Merionethshire. He is called in some manuscripts Mor ab Morydd ab Ceneu ab Coel, and Myr ab Morydd. He was the father of Arthwys. (*Achau y Saint*. Iolo Morganwg's Welsh MSS. 527. See Rees's Welsh Saints, 117.)

MOR, the son of Morien, a saint who flourished early in the fifth century; he is recorded in *Achau y Saint*, to have brought baptism and faith, and would not bring baptism to the country of Gwynedd, or North Wales. The first that did so was Gwydion ab Don, king of Llychlyn, who was the king of the country of Gwynedd, during the time the Gwyddelians bore rule in Gwynedd. And after that Mor went to Rome, and Jerusalem. He is also mentioned in *Englynion y Gorugiau*; "The achievement of Mor the son Morien, was the establishing of privileges for the honoured land of Wales, liberty for the plough, and the Christian faith." (Iolo Morganwg's Welsh MSS. 551, 672.)

MOR, the son of Pasgen ab Urien Rheged, a saint who lived in the sixth century. He lies buried in Enlli, or Bardsey. (*Achau y Saint*. Iolo Morganwg's Welsh MSS. 530.)

MORACH (MORVRAN,) a chieftain, whose territories were in Maelor, a district which now forms a part of Flintshire. He is often mentioned by the poets on account of his celebrated banquet. See an extract from the poems of Owain Cyveiliog, with a translation in Owen's Cambrian Biography.

MORDAV, a bishop of Bangor, who with Marchlwys and Blegwryd accompanied Hywel Dda to Rome in the year 926, when he went to consult about a revision of the laws of Wales.

MORDAV (HAEL,) or the Generous, a chieftain who lived in the fifth century. He was the son of Servan ab Dyvnwal Hên ab Edvyved ab Maxen Wledig, and he is recorded in the Triads with Rhydderch Hael and Nudd Hael, under the appellation of the three generous princes of the Isle of Britain. He devoted himself to religion, and his name occurs in the list of the Welsh Saints. There was formerly a church near Oswestry, called Llanvorda, which might have derived its name from him, as its founder. This however was suppressed by Reynier, bishop of St. Asaph, who died in 1224; the site is still evident, and Llanvorda is also the name of the township, in which it was situated. Mordav is also mentioned in *Chwedleu y Doethion*, "Hast thou heard the saying of Mordav, who was one of the three most generous men? Of evils, best is the smallest." (Myv. Arch. ii. 3, 14. Iolo Morganwg's Welsh MSS. 542, 654.)

MORDEYRN, a saint, whose date is uncertain. He founded the church of Nantglyn, in Denbighshire; and the ruins of Mordeyrn's chapel near the church were to be seen in 1698. He was commemorated July 25.

MORDDAL (GWR GWEILGI,) is said in the Triads to have been

the builder of Ceraint ab Greidiol, and to have first taught the Britons how to build with stone and lime, at the time that the emperor Alexander was subduing the world. He is on that account joined to Corvinwr and Coel ab Cyllin, to form the three "madgyrvinydd," or benevolent artisans of the Isle of Britain. (Myv. Arch. ii. 71.)

MORGAN (AB HUW LEWIS,) a poet who flourished between 1580 and 1620. He was the minister of Llanwnda in Lleyn, Caernarvonshire. Some of his compositions are preserved in manuscript.

MORGAN (AB HYWEL AB TUDYR,) a poet who flourished from 1560 to 1600. Some of his poems are preserved in manuscript.

MORGAN (AB RHYS O DDYVNOG,) a poet who flourished between 1550 and 1580. Some of his poems are preserved in manuscript.

MORGAN, (GEORGE CADOGAN,) was a native of Bridgend, in the county of Glamorgan, and was born in 1754. His father was a respectable surgeon in that town, and his mother was the celebrated Dr. Price's sister. He was intended for the established church, but being dissatisfied with the articles, he entered himself as a pupil in the dissenting academy, then under the direction of Drs. Savage, Kippis, and Rees. In 1776, he settled as a minister with a congregation at Norwich. Here he resided until 1785, when he removed to Yarmouth, which he left in the following year, in order to join his uncle at Hackney. Here he became afternoon preacher at the Gravelpit meeting, and lecturer at the new college. He resigned these offices about 1792, and employed his talents in educating a select number of pupils in his own house. He died at Southgate in November, 1798, at the early age of forty-four. About four years before his decease he had published a work in two volumes, entitled *Lectures on Electricity*, which was very favourably received, and he is also known by a valuable and important paper, communicated in the year 1785, to the Royal Society, containing *Observations and Experiments on the Sight of Bodies in a state of Combustion*. This paper was published in the seventy-fifth volume of the *Philosophical Transactions*. He was an advocate for the principles of Stahl, in opposition to the system of Lavoisier and the French Chemists. He was a man of incessant application, rose very early, and often studied to a late hour. In the pursuit of science he was ardent and enthusiastic, and he had the happy art of infusing into the minds of others, the ardour which glowed in his own breast. (*Encyclopædia Londinensis*.)

MORGAN, (HENRY, LL.D.) a learned prelate, was a native of Pembrokeshire. He became a student in the university of Oxford in 1515, where he took the degrees in the civil and canon law, that of doctor being completed in 1525. He soon after became principal of an ancient hall for civilians called St. Edward's Hall, and he was esteemed a most admirable civilian and canonist. He was for several years the constant moderator of all those who performed exercise for their degrees in the civil law, in the schools pertaining to that faculty. In

1553, being then the prebendary of St. Margaret's Leicester, in the cathedral of Lincoln, he was on account of his eminent learning appointed by queen Mary to the bishopric of St. David's, and consecrated in April 1554. He sat here until 1559, when he was deprived by queen Elizabeth, for his devoted attachment to the church of Rome. Upon which he retired to Wolvercote near Oxford, where he had some relations, especially the Owens of Godstow house in that parish, where he died in December of the same year, and was buried in the church of Wolvercote. (See Wood's Athen. Oxon.)

MORGAN, (JOHN, LL.D.) otherwise Yong, bishop of St. David's, was educated at the university of Oxford. He was installed dean of Windsor in 1484, and of the college of Leicester; he was also clerk of the king's Hanaper, and in 1493, he was appointed archdeacon of Caermarthen, being also rector of the valuable living of Hanslope in Buckinghamshire. He held this preferment until 1496, when he resigned it, upon being raised to the bishopric of St. David's. He presided over this see until his decease in 1504, which occurred in the Priory of Caermarthen. He was buried in his own cathedral, and he ordered in his will that a chapel should be erected over his grave in the best manner, that might be, according to the disposition of his executors. The monument however raised to his memory consists of a tomb of freestone, with his effigies at length *in pontificalibus*; of which the face and sculptures on the sides are now greatly mutilated.

MORGAN, (PHILIP, D.C.L.) a member of a very ancient and respectable family in Caermarthenshire, was an eminent civilian and diplomatist. He was appointed chancellor of Normandy April the 8th, 1418, and consecrated in Rouen cathedral to the bishopric of Worcester, December 3, 1419. It appears from Rymer's *Fœdera* that he was in Normandy from 1414 to 1420. Rapin says, that he was a person of great abilities, and always employed by king Henry V. in the most important negotiations relating to treaties of peace, royal marriages, &c. and as the king's commissioner, councillor and chancellor of Normandy. It appears that he continued to act in this capacity after his elevation to the see of Worcester, as his name occurs as attesting witness to a royal grant dated March 24, 1420; where he subscribes (Teste) "Philippo Wigorniensi, Cancellario nostro Normandiæ." He was translated to the see of Ely in 1425, by pope Martin V. In 1430, happened that memorable controversy between this bishop and the university of Cambridge, (John Holbrooke being at that time their chancellor,) concerning ecclesiastical jurisdiction; which the university claimed as vested solely in themselves, by virtue of two papal bulls of Honorius I. dated A.D. 624, and of Sergius I. dated 689, copies of which, though the originals were not to be found, they pretended to be in their possession. The bishop, on the other side, insisted on his visitatorial power, both as their diocesan, and as confirmed by use and prescription. The university hereupon made their appeal to Martin

V. who, not being perfectly acquainted with the case, appointed the Prior of Barnwell and John Dopping, canon of Lincoln, or either of them, his delegates to terminate the dispute. The cause was heard by the prior, the other not attending, and determined in favour of the university, and that sentence was afterwards confirmed by Eugenius IV. in the year 1433 ; by which the university was declared to be exempt both from archiepiscopal and episcopal jurisdiction. Bishop Morgan died at Hatfield October 25, 1435, and was buried according to his own appointment in the conventual church of the Charter House in London, but without any inscription or monument remaining at this day. (See also Thomas's Survey of Worcester. Boutham's History and Antiquities of Ely. L. Glyn Cothi's Welsh Poems, 208.)

MORGAN, (ROBERT, D.D.) an eminent prelate, was born 1608, at Bronvraith, in the parish of Llandysyl in Montgomeryshire, and was the third son of Richard Morgan of Bronvraith, who for some time represented the borough of Montgomery in parliament, by Margaret, daughter of Thomas Lloyd, of Gwernbuarth, gent. his wife. He received his school education under Mr. Lloyd, the father of Simon Lloyd, archdeacon of Merioneth, who resided near his home. He was first admitted of Jesus College, Cambridge, where he continued until he had taken his degree of M.A. Upon the elevation of Dr. Dolben to the bishopric of Bangor, he became his chaplain, and was by him promoted first to the vicarage of Llanwnnog, in Montgomeryshire, in 1632, and then to the rectory of Llangynhaval in Dyffryn Clwyd. Upon the death of bishop Dolben, he returned to Cambridge and settled at St. John's College, with his great friend Dr. Beale, where he commenced B.D. Upon the advancement of Dr. William Roberts to the bishopric of Bangor in 1637, he returned again to Wales, as his chaplain, and was made by him vicar of Llanvair Dyffryn Clwyd. He resigned Llangynhaval, and was instituted to Trevdraeth in Anglesey in 1642, being then B.D. In the same year he resigned Llanvair, and was instituted to Llanddyvnan in Anglesey. This living was then worth only £38. per annum, the tithes having been leased before the statute of limitation for ninety-nine years to the Bulkeleys of Baronhill. But Mr. Morgan bought out that term, of which about fifteen years were unexpired, and when he was deprived of his other preferments, he kept this during the usurpation, by virtue of the assignment of that lease. He left it free to the church, though it cost him above £300, and it is now one of the best livings in the diocese. During the time of the commonwealth he suffered much, and chiefly resided at Henblas, in the parish of Llangristiolus, Anglesey. After the king's restoration, he was restored to his preferments, and made archdeacon of Merioneth, and likewise D.D. in 1660 ; and in July of the same year, he was made comportioner of Llanddinam. Upon the death of Dr. Robert Price, he was elected bishop of Bangor, and consecrated July 1, 1666. He took the archdeaconry of Bangor into his commendam, on the death of

archdeacon Mostyn in 1672, and took care to have it secured for his successor, who likewise enjoyed it, and had it annexed to the bishopric by act of parliament. He died September 1, 1673, and was buried in the cathedral, in the grave of bishop Robinson, on the south side of the altar. He married Anne, the daughter and heir of William Lloyd, rector of Llanelian, of the family of Henblas, and uncle of Dr. William Lloyd, bishop of St. Asaph, by whom he had four sons and four daughters. He left behind him several things fit for the press, but because, as he said, they were ill transcribed, he forbade them to be published. He ordered the inside of the choir to be new done with good wainscot seats for the dean, prebends, &c, and with the legacy, left by bishop Roberts, and the contributions of several of the gentry, he furnished the cathedral with an excellent organ, and put it in repair, there being at that time no revenue for the support of the fabric. "He was a man of great prudence in business, good learning, and eloquence in preaching, both in the English, and his native tongue, and he perfectly spent and wore himself away by his constant preaching." (Bishop Humphreys's Additions to Wood's Athen. Oxon.)

MORGAN, (SION,) otherwise called Govalus, a poet who flourished between 1590 and 1630.

MORGAN, (THOMAS,) was born in Wales, and educated at Oxford. After leaving the university without a degree, he was taken into the service of Mary queen of Scots, and by her made one of her secretaries. His fidelity to her being great, she sent him into France, and by her commission made him the receiver of her revenues there, as queen dowager of France. In this office he continued many years, residing sometimes in France, and sometimes in Rome, where he was held in great favour by his countryman Dr. Owen Lewis, president of the English college, in that city, and shortly after when pope Sixtus V. determined to make an English cardinal, and a great contention arose for that high dignity between Dr. Lewis, and Dr. W. Allen, Morgan greatly distinguished himself by his exertions on behalf of his friend, by which he made himself very obnoxious to the Jesuits, who at length succeeded in causing him to be imprisoned at Paris and deprived of his receivership. He was however set at liberty by the express command of the pope, and he inveighed bitterly against his adversaries for the wrongs they had done him. At this time there appeared at Paris a book, in which the Jesuits were publicly accused of "many wicked practices and most malicious impieties." He was suspected at that time of being the author, and it was afterwards ascertained that such was the case. In order to be revenged the Jesuits are said to have contrived his assassination, but though wounded, he escaped with his life. By their machinations he was long imprisoned by the duke of Parma on a false accusation, and it was not until the duke's death that he was released, when he returned to Dr. Lewis, and continued to live with him. He died some time after the year 1593. (Wood's Athen. Oxon.)

MORGAN, (THOMAS,) author of "The Moral Philosopher," was a native of Wales, but of what part is not ascertained. He must have migrated from his native country when very young, for he was in early life a poor lad in a farmer's house, near Bridgewater, Somerset. The pregnancy of his genius was conspicuous, and the Rev. John Moore, who kept an academy in that town, offered him tuition gratis, if friends could be found to discharge his board, and other necessary expenses. That these friends were found may be inferred from the fact that in 1717, he was ordained at Marlborough in Wiltshire, as a presbyterian minister, and here for a few years he exercised his ministry with credit to himself, and to the satisfaction of his hearers. At Marlborough he married Mary, the eldest daughter of Mr. Nathaniel Merriman, one of the principal supporters of the dissenting interest in that town and neighbourhood, then the residence of many very opulent and respectable presbyterians. Soon after 1720, in consequence of his promulgating opinions on theological subjects not at all in accordance with those of his congregation, he was dismissed from the ministry. He now directed his studies to medicine, and having obtained a diploma constituting him M.D. he settled at Bristol in hopes of acquiring practice, but not succeeding in that city, he removed to London. His success as a physician was not great. He published two medical works, "The Philosophical Principles of Medicine," which went through three editions; and "The Mechanical Practice of Physick," which passed through two editions; from which it may be collected that his views were rational, and his practice energetic. The acerbity of temper which showed itself in his "Theological Disputations," set him at variance with his professional brothers. In 1737, he published "The Moral Philosopher," which excited great attention, and its doctrines were assailed by many able antagonists. A second volume appeared in 1739, and a third in 1740. Though his pen was ready, and his answers acute, his arguments were fallacious and unconvincing; and the popular feeling going against him on account of his deistical opinions, he lost his practice, and became miserable with vexation and disappointment. He died in 1743, leaving a widow and only son. (Monthly Repository for 1818, p. 735. Gentleman's Magazine, 1832, vol. 102.)

MORGAN, (WILLIAM, D.D.) "that incomparable man for piety and industry, zeal for religion and his country, and a conscientious care of his church and succession," was born at a place called Gwibernant, in the parish of Penmachno, and county of Caernarvon. His father was John Morgan of that place, and his mother Lowry, the daughter of William ab John ab Madog ab Evan Tegin of Bettws. He was educated at St. John's College, Cambridge, and his first preferment was the vicarage of Welshpool, to which he was instituted August 8, 1675. After a residence there of three years, he was removed to the vicarage of Llanrhaiadr yn Mochnant in Denbighshire, where he finished his great undertaking of translating the Bible into

the Welsh language. His original intention was to translate the Pentateuch only, but in consequence of a dispute with his parishioners, he was obliged to attend Whitgift, archbishop of Canterbury, at Lambeth. This prelate conceived a high opinion of his abilities, and appointed him his chaplain, and prevailed upon him to undertake the translation of the whole Bible into Welsh. About the year 1587, he went to London for the purpose of committing the work to the press, and for the year during which he was engaged in superintending the printing, he resided with Dr. Gabriel Goodman, dean of Westminster, of whose hospitality as well as his general kindness on this occasion, he speaks in terms of the liveliest gratitude in the dedication, prefixed to the work. This was the first translation of the entire Bible into Welsh, and was published in 1588, in folio. In the same year he was presented to the rectory of Llanvyllin, and also to the sinecure rectory of Pennant Melangell, and in 1594, the sinecure rectory of Denbigh was added to his other preferments. His eminent zeal and learning were at length rewarded by his elevation to the bishopric of Llandaff, to which he was consecrated in 1595, at the express command of queen Elizabeth. He was translated to St. Asaph, in September 1601, and he died there September 10, 1604, and was interred on the following day in the cathedral, without any inscription or monument to mark the place of his sepulture. There is a very interesting correspondence published in Yorke's *Royal Tribes of Wales*, between bishop Morgan and Sir John Wynn of Gwydir, in which the latter claims the merit of his promotion. The bishop however denies that the favours, he had received from Sir John Wynn, were by any means so great as he esteemed them. The latter presumed upon the kind offices, whatever they were, which he had rendered to the bishop, to obtain a lease of the rectory of Llanrwst. This application however met with an immediate and positive refusal upon the plea of conscience, "which (the bishop says in his letter to Sir John Wynn) assureth me that your request is such, that, in granting it, I should prove myself an dishonest, unconscionable, and irreligious man,—you a sacrilegious robber of my church, a perfidious spoiler of my diocese, and an unnatural hinderer of preachers and good scholars, the consideration of which would be a continual terror and torment to my conscience." Sir John Wynn betrays the dissatisfaction he felt on account of the bishop's refusal in his *Biographical Memoirs*, lately printed in the Appendix to Angharad Llwyd's edition of the "*History of the Gwydir Family*;" where he says that when "he translated the Old Testament into the Welsh tongue, he had the benefit and help of bishop Davies and William Salesbury's works, who had done a great part thereof; yet he carried the name of all." He adds, "he repaired and slated the chancel of the Cathedral church of St. Asaph, which was a great ruin. He died a poor man. He was a good scholar, both a Grecian and Hebrician." (See also Bishop Humphreys's *Additions to Wood's Athen. Oxon.* Willis's *Surveys of Llandaff, and St. Asaph.*)

MORGAN, the son of Cadwgan, prince of Powys, a wild and ferocious character, who, in 1122, slew his brother Meredydd with his own hands. According to the historian Caradawg of Llangarvan, "after having a strong hand in the work of killing, and pulling out of eyes, he took to himself his conscience ; and in his repentance went on a pilgrimage to Jerusalem, and on his return he died at Cyprus in the Grecian sea, in the year 1126." (Myv. Arch. ii. 555.)

MORGAN (ELVAEL,) a poet who flourished from about 1580 to 1610. Some of his compositions are preserved in manuscript.

MORGAN (HEN,) or the Aged, called also Morgan Mawr, a sovereign prince of Morganwg or Glamorgan, who succeeded his father Owen, the son of Hywel ab Rhys. He is said to have been a mighty brave-hearted king ; and great beyond measure, in generosity, justice, and in mercy, for which, he was designated a second Arthur. He married Olwen or Elen, the daughter of Rhodri Mawr. He had a dispute with Owen, the son of Hywel Dda, about the territories of Ystrad Yw and Ewyras, which was eventually referred to the arbitration of the English king Edgar, and the bishops of Llandaff, and St. David's. Edgar selected twelve wise-men of the country to adjudicate the case, in accordance with the law of Morgan Mwynvawr ; that is, twelve men from Deheubarth, the country of Owen, and twelve from Glamorgan, the country of Morgan, the king himself presiding in council at their deliberation. The award was, that Morgan had fully established his claim to Ystrad Yw and Ewyras, which were restored accordingly. Morgan had a palace at Cardiff, and also at Margam and Brigan, where he usually held his national and juridical courts. He died in 1001, at the great age of one hundred and twenty-nine years, having lived to see the sovereignty enjoyed by his children and grand-children to whom he had resigned it, in consequence of his great age and infirmity, many years before his death. (Myv. Arch. ii. 501. Iolo Morganwg's Welsh MSS. 373. Liber Landavensis, 512.)

MORGAN (MWYNVAWR,) or the Courteously Great, called also Morgan Morganwg, a celebrated king of Glamorgan, was the son of Adras or Athrwys ab Meurig. He is said to have been extremely handsome and courteous, and so cheerfully kind and merciful, that when he went out to war, no one, old and strong enough to bear arms, would remain at home ; hence it was that he acquired the designation of Morgan Mwynvawr. It was he that gave the appellation of Morganwg, or Glamorgan, to his country, which name it has preserved to the present time. So greatly beloved was this prince for amiability of disposition, that the "Suavity of Glamorgan" became an adage proverbially applied to the country. He established an ordinance that enjoined the appointment of twelve wise, erudite, pious, and merciful men, to determine all claims, the king being their supreme counsellor. He likewise ordained that the testimony of every one should be rejected in all matters whatever of church and state, who should conduct

himself in an impiously haughty, ferocious, or cruel manner to any living being, whether a neighbour or a stranger, a friend or foe, a Cambrian or an alien; and that no credence whatever should be given to his evidence, until the expiration of a year and a day after he had abjured his wrongful conduct, and brought evidence of his upright, just, and repentant conduct towards all; upon which he became readmitted to his national rights. This prince erected a court at Margam, which he raised to a bishopric, and which retained that distinction during the lives of five bishops, when it became united to Llandaff. Morgan when young was of a wild and impetuous disposition, and an outrage by him is recorded in the *Liber Landavensis*, page 396; but he subsequently adopted a better course, and repenting of his unreasonableness and error, became the best king that ever lived. Morgan Mwynvawr died in A.D. 560. There are two of the Triads, in which allusion is made to him. In one he is called one of the three "rhuddvaog," or blood-stained warriors of the Isle of Britain. The other two being Rhun ab Beli, and Arthur; in another reading of the same Triad, Llew Llaw Gyffes is substituted for Arthur. In another Triad, Morgan Mwynvawr of Morganwg, Elystan Glodrudd, and Gwaethvoed, king of Ceredigion, are called the three "hualogion teyrnedd," or band-wearing princes, because they wore bands as insignia of state, instead of crowns as the primitive princes. The Car or Chair of Morgan Mwynvawr, formed one of the three "Vrenindlysau," or regal curiosities of the Isle of Britain; its peculiar virtue was, that whoever sat in it, would find himself wherever he wished to be. (*Myv. Arch.* ii. 5, 13, 64. *Iolo Morganwg's Welsh MSS.* 354. 539, 655. *Jones's Bardic Museum*, 48.)

MORGAN (TALAI,) a poet who flourished from about 1540 to 1580.

MORGAN, better known by the translated form of his name Pelagius, was born in Wales about the middle of the fourth century. He is styled a monk, and said by some to have been a member of the famous monastery of Bangor Iscoed in Flintshire. In the prosecution of his studies, falling into errors, he went to Rome, and began to teach his doctrines in that city about the year 400. He maintained that man is able to work out his salvation by the natural force of free will, without the assistance of grace; that by these natural powers he may even so attain to a state of perfection, as not to be subject to passion or sin; that grace is given in proportion to our meriting it; and that there is no such thing as original sin. He was held in high esteem for his piety and learning, and the strictness of his life. He therefore gained a great crowd of followers, and the heresy spread so much, that it became necessary for him to leave Rome, which he did in 409, and went to Sicily, accompanied by Celestius, his chief disciple and fellow-labourer. He afterwards removed to Palestine, where he was favourably received by John, bishop of Jerusalem, and by his influence was ac-

quitted in two Councils, in spite of the violent opposition of Jerome. This event took place in 415, and in the year following, Augustin again assembled councils in Africa, and again condemned the offensive doctrines. The scene of action was then transferred to Rome, on the appeal of Pelagius, and Zosimus, who had been just raised to the pontificate, pronounced the innocence of the disputed doctrines. In March, 418, an imperial Edict was issued from Constantinople, which banished Pelagius and Celestius from Rome, and menaced with perpetual exile and confiscation of estates all who should maintain their doctrines in any place. In the May following, another council, at which above two hundred bishops were present, met at Carthage for the purpose of completing the triumph, and then the bishop of Rome was at length prevailed upon to place, in conjunction with his clergy, the final seal of heresy on the Pelegian opinions. These however did not expire from these successive wounds, but spread themselves both in the east and west, and took so deep a root, that they have frequently reappeared under different forms and modifications; but no further attempts were made to extend them by their original authors. Pelagius was the author of several works, among which are "A Treatise upon the Trinity;" "A Commentary on St. Paul's Epistles," which was annexed to those of St. Jerome, and was long thought to be written by him; "A Book of Eclogues, or Spiritual Maxims;" several letters, among which is one addressed to a virgin, named Demetrias, which is printed in the works of St. Jerome; several pieces in his own defence; and a treatise "De libero Arbitrio." Cardinal Noris wrote the "History of Pelagianism." The following notice occurs of him in the ancient Welsh records. Morien, the son of Argad, the bard, flourished about A.D. 380. He was the most learned of any in the world. He denied baptism and the sacrifice of the body of Christ; whence arose great hatred, contentions, and wars. The delusion of Morien constituted one of the three loss-causing delusions of the Isle of Britain; the first of which was the delusion of Yrp Luyddog of Llychlyn, who took away nearly all who could bear arms and fight in Britain; leading them to destruction through the countries about the Dead Sea. The second delusion was that of Morien, through which baptism and sacrifice ceased in Britain, where the whole population became unbaptized Jews. The third delusion was that of Gwdion ab Don, in Gwynedd, who obtained, through deception, a title to the crown and dominion of Anglesey, Arvon, and the Comot, from the Roman emperor, for expelling the nation of the Cymry from their possessions, which he bestowed on the Irish and Llochlynians. The superior knowledge of Morien gave rise to the expression "Morienddyg," or Morienic learning. See Myv. Arch. i. 410. (Iolo Morganwg's Welsh MSS. 42, 420.)

MORGANWG, (LEWIS,) an eminent poet who flourished from 1500 to 1540. He presided at the Glamorgan Gorsedd in 1520. Several of his compositions are preserved in manuscript, and one poem

entitled "Cowydd St. Iltyd," is printed with a translation in Iolo Morganwg's Selections from Welsh Manuscripts. He also wrote the History of the three Provinces of Wales. (See Jones's Welsh Bards, 87.)

MORGENEU, a bishop of St. David's. In the year 996, the Danes in conjunction with Iestyn ab Gwrgant, and Aeddan ab Blegwryd, burnt St. David's, and slew Morgeneu the bishop. Giraldus states that he was the first bishop of St. David's who ate flesh, and that he appeared to a certain bishop in Ireland on the night of his death, showing his wounds, and saying, "Because I ate meat, I am made meat." (Brut y Tywysogion, Myv. Arch. ii. 501. Hoare's Giraldus Cambrensis, ii. 3.)

MORGYNNYDD, a bishop of St. David's, of whom nothing farther is recorded, than that his decease occurred in 1023. According to Giraldus, Morgeneuth succeeded Argustel, and was followed by Ervin. (Brut y Tywysogion, ii. 505. Hoare's Giraldus Cambrensis, ii. 4.)

MORIED, a chieftain, who fought at the battle of Cattrath, and is mentioned by Aneurin in the Gododin.

MORIEN (VARVOG,) or the Bearded, is recorded in the Triads as one of the three "estron deyrn," or alien princes of the Isle of Britain. The other two being Gwrddylad Gawr, and Cystennyn Vendi-gaid. A chieftain of this name is several times mentioned by Aneurin in the Gododin, who was probably the same person. (Myv. Arch. i. 6. ii. 64.)

MORRICE, (MATTHIAS,) was born in the parish of Llanddewi Vel-frey, Pembrokeshire, in the year 1684. He was educated at Caermarthen in the dissenting Academy under the care of William Evans. Having been pastor of a congregation of dissenters at Henllan and Rhydyceisiaid, he subsequently removed to Olney in Buckinghamshire, and thence to Rodwel in Northamptonshire, where he continued until the time of his death, which took place in 1738. Mr. Morrice was the author of several tracts in Welsh and English, and of several sermons; besides an Exposition of the sixth chapter of Hebrews, and 1 John, i. 10. He also published a book entitled "Cywir a Ffyddlon," but his chief work is "Social Religion Exemplified," which has passed through several editions, and is also translated into Welsh.

MORRIS, (EDWARD,) an excellent writer of songs, who lived at Perthi Llwydion, near Cerrig y Drudion, Denbighshire. Many of his compositions are preserved, and his Elegy was written by his friend and contemporary Hugh Morris of Pontymeibion, from which we learn that he died in Essex, in the year 1689.

MORRIS, (HUGH,) an eminent poet, and one of the best song-writers, that have appeared in Wales, was born in the year 1622, in the parish of Llansilin, Denbighshire. He was the third son of a respectable freeholder, who lived upon his own patrimony at Pontymeibion, in the picturesque valley of the Ceiriog. Being a younger son, he was apprenticed at a proper age to a tanner, who lived near

Overton in Flintshire, but after serving his apprenticeship, he returned to his father's house at Pontymeibion, with whom, and afterwards with his eldest brother, and his successor, he continued as an assistant farmer, until his decease. The productions, which first obtained for him the fame of being the first poet of his age, were amatory songs, adapted to various lyric measures. His reputation, and readiness at extempore verses, attracted the notice of the neighbouring persons of rank, and he was a frequent and welcome guest, at Chirk castle, Porkington, Glasgoed, and Plasnewydd. At Porkington he had an interview with Dr. William Lloyd, the learned bishop of St. Asaph, and verses composed on the occasion, are printed among his works. In politics, he was attached to monarchy, and a staunch friend to the cause of Charles I. and during the civil war, he exerted all the powers of his pen on the side of royalty, and several satirical compositions, expressive of his principles in church and state, are now published. Notwithstanding that he enlisted under the banners of a party, a vein of candour and good nature runs through all his satirical writings. Their predominant character is humour. In many parts he has lashed the hypocrisy and religious cant of the times in a strain of keen wit and irony, equal, if not superior, to any thing to be found in Butler on the same subject. Notwithstanding the playfulness displayed by his muse in his juvenile pieces, he was a man of exemplary moral conduct. His writings everywhere show a heart impressed with virtuous sentiments, and he took no small pains to disseminate the principles of sober religion among his countrymen, and from the esteem and veneration in which his opinions were held, his writings had a powerful and a beneficial influence on the morals and habits of the common people. The venerable bard, full of years and honour, sank beneath an easy decay of nature. His latter days were spent in preparation for the awful change, and in addressing the throne of mercy with the most fervent ejaculations in verse even in his dying moments. He died on the thirty-first of August, 1709, aged eighty-seven; and was buried close to the southern wall of Llansilin church, where a tombstone with a suitable inscription, now nearly illegible, was erected to his memory by his nephew, the proprietor of Pontymeibion. An interesting notice of Hugh Morris from the pen of Mr. David Samwell, will be found in the first volume of the Cambrian Register. Some of his poetry was printed in a collection by Foulk Owen, in Oxford 1686; and other pieces by Thomas Jones, at Shrewsbury, in 1696. Several additional pieces are printed in the "*Blodeugerdd Cymru*;" but a complete collection of his works, most of which remained in manuscript, was published by the Rev. Walter Davies, rector of Manavon, in two volumes, 8vo, Wrexham, 1820.

MORRIS, (LEWIS,) an eminent antiquary and poet, was the youngest son of Morris Pritchard Morris, originally a cooper by trade, and afterwards a corn-dealer. He was born at Pentre Eirianell, a village in the parish of Penrhos Llugwy in Anglesey, March 1, 1702.

His early education was very scanty, and he was brought up to the profession of a land-surveyor, but was afterwards employed in various offices under government. The first post which he procured was that of collector of the customs and the salt duties, at Holyhead. In the year 1737, the Admiralty appointed him to survey the coast of Wales, which he satisfactorily accomplished, and a part of the Survey was published in 1748. In the same period we find that he had the appointment of surveyor of the king's land-revenue, collector of the customs at Aberdovey, and superintendant of the king's mines in Wales. He drew up an historical description of the mineralogy within the sphere of his jurisdiction, but the work was never published. His mineralogical knowledge and ingenuity were conspicuous. His skill in medicine and surgery rendered him an useful neighbour among the poorer classes of his parish; and his botanical studies, which had been his own favourite amusement, were now converted to their benefit. He attended from his childhood to natural philosophy and mathematics, and had collected fossils and shells. He had also turned his thoughts to models and engines, and made several ingenious improvements in the construction of them. He bestowed much attention upon music, and was a good performer upon several instruments, as the harp, violin, flute, and horn. To his acute discovery of latent genius, and friendly assistance in the task of elementary instruction, the public were indebted for the harp of Parry; and it was his fostering hand, which brought forward Goronwy Owen, one of the first Welsh poets of modern times. Lewis Morris was however most eminent for his profound acquaintance with Welsh history and antiquities, on which he had prepared a great variety of notes, and it was his intention to have published them in a work to be entitled "Celtic Remains," in two volumes, of the nature of a historical, topographical, and etymological dictionary, but he did not leave it in a sufficiently finished state for publication. Lewis Morris was also a good poet in his native language, and there are several of his compositions printed in the collection by David Jones of Trevriw, called "Diddanwch Teuluaidd;" their chief excellence lying in satire and humour. There are several letters addressed by him to Mr. Pegge, Dr. Percy, Mr. Carte, and others, by whom he was consulted on points of local information, which contain much interesting matter, printed in the first volume of the Cambrian Register, and the second volume contains a sketch of his life. He passed the latter part of his life at Penbryn in Cardiganshire, a mansion which he acquired by his second marriage. He first married Elizabeth Griffiths, of Ty Wrdyn, near Holyhead, in 1729; and secondly Ann Lloyd, of Penbryn, in 1749, by both of whom he had several children. Lewis Morris died April 11, 1765, and was buried at Llanbadarn Vawr in Cardiganshire. His collection of Welsh Manuscripts, consisting of about eighty volumes, is now deposited in the British Museum.

MORRIS, (RICHARD,) an elder brother of Lewis Morris, was an able Welsh critic and poet. In the early period of his life he wrote a good deal of poetry in his mother tongue, of which there was a manuscript collection in the Welsh School Library. He was also selected to superintend the printing of the two editions of the Welsh Bible, which appeared in 1746, and 1752. The interest of his brother Lewis procured him the situation of first clerk in the Navy Office, which he filled for many years. He died in 1779. Another brother of this talented family, William, besides being a good Welsh scholar, and a collector of ancient manuscripts, was distinguished for his knowledge in botany. Through the interest of his brother Lewis, he was appointed comptroller of the customs, and collector of the salt duty, at Holyhead; and he resided altogether in Wales. He died in January, 1764.

MORUS (AB HYWEL AB CADWALADR,) a poet who flourished from about 1490 to 1520.

MORUS (AB HYWEL AB TUDYR,) a poet who flourished from 1520 to 1550. Some of his poems are preserved in manuscript.

MORUS (AB IEUAN AB EINION,) or as he was more generally called Morus Dwyvach, an eminent poet of Lleyn, in Caernarvonshire, who flourished between 1540 and 1570. Some of his compositions are preserved in manuscript.

MORUS (AB LLYWELYN,) called also Morus Mawddwy, and Morus Meudwy, a poet who flourished between 1540 and 1570. Some of his poems are preserved in manuscript.

MORUS (BERWYN,) a poet who flourished between 1560 and 1590. Some of his poems are preserved in manuscript.

MORUS (DAVYDD,) a poet who flourished from 1580 to 1620. He was vicar of Llanvynydd in Caermarthenshire. Some of his poems remain in manuscript.

MORUS (GETHIN,) a poet who flourished between 1470 and 1500. Some of his compositions are preserved in manuscript.

MORUS (LLWYD AB WILLIAM,) a poet who flourished between 1560 and 1590. He lived at Prys Iorwerth in Anglesey. Some of his poems are preserved in manuscript.

MORVAEL, a name which occurs in the list of Welsh Saints, but nothing further is known of him.

MORVRAN (AIL TEGID,) a poet who lived in the early part of the sixth century. He is distinguished in the Triads with Gwgan Gleddyvrdd, and Gilbert, under the appellation of the three "ysgymmydd aerau," or bulwarks of battle of the Isle of Britain. In another Triad he is recorded as one of the three warriors, who escaped from the battle of Camlan, on account of the peculiarity of their persons; Morvran owed his safety to his extreme ugliness, for every body made way for him, thinking he was a devil: the other two were Glewlwyd and Sandde. He is also mentioned in the Mabinogi of Cilhwch and Olwen, where we are further informed that he had hair upon him like the

hair of a stag. We also learn from the Hanes Taliesin, that Morvran was the son of Tegid Voel and Ceridwen. (Myv. Arch. ii. 6, 15, 18, 70. Guest's Mabinogion, ii. 338.)

MORVYDD, the daughter and sole heiress of Gwraldeg, king of Garthmadrn, which now forms the county of Brecon. She was married to Teithall ab Annwn Ddu, about A.D. 260.

MORVYDD, the daughter of Urien Rheged, who lived in the sixth century. She is recorded in the Triads as being the object of the love of Cynan ab Clydno Eiddyn. She is also mentioned in *Englynion y Gorugiau*; "The achievement of Morvydd the daughter of Urien, was the publication of literary knowledge, and demonstrating the moiety of genius." (Myv. Arch. ii. 13. Iolo Morganwg's Welsh MSS. 671.)

MORVYDD, who is celebrated in the poems of Davydd ab Gwilym, was the daughter of Madog Lawgam of Anglesey. The poet was so captivated by her charms, that he addressed to her no fewer than one hundred and forty-seven poems, which are printed among his works. Though she returned his love, she was compelled by her relations to marry a decrepit old man, of the name of Cynvrig Cynin, whose wealth was his only recommendation. (See Preface to the Poems of Davydd ab Gwilym.)

MORYDD, the son of Dan, or Daned, according to the Welsh Bruts, succeeded his father on the throne of Britain. He would have been a prince of extraordinary worth, had he not been addicted to immoderate cruelty; for he would not refrain from murder in his rage. He was comely in person, liberal in conferring favours, and of such vast strength as not to have his match in the whole kingdom. In his time the king of the Morini made a descent with a large force in the north, and began to ravage it. Morydd with all the strength of the kingdom, marched out against him and fought him. In battle he alone did more than the greatest part of his army, and after the victory, suffered none of the enemy to escape alive. For he commanded them to be brought to him one after another, that he might satisfy his cruelty in seeing them killed; and when he grew tired of this, he gave orders that they should be flayed alive, and then burned. During these and other monstrous acts of cruelty, an accident happened which put an end to his wickedness. There came from the Irish sea a most cruel monster, that was continually devouring the people upon the sea coasts. As soon as he heard of it, he encountered it alone, and when he had in vain spent all his weapons in the attack, the monster rushed upon him, and swallowed him alive like a small fish. Morydd left five sons, the eldest of whom Gorvyniawn succeeded him. (Myv. Arch. ii. 159.)

MORYDD, the son of Llywarch Llwyd, king of Ceredigion, or Cardiganshire, whose death is recorded to have occurred on the same day that the moon was eclipsed, December 8, A.D. 830. (Myv. Arch. ii. 477.)

MWROG, a saint whose date is uncertain. He founded the church of Llanvwrog, in Anglesey, and was commemorated January 6 or 15.

MYDAN, the son of Pasgen ab Urien Rheged, a saint who lived about the close of the sixth century. He was a member of the congregation of Cattwg. (*Achau y Saint. Iolo Morganwg's Welsh MSS. 497.*)

MYDDELTON, (**SIR HUGH**), the celebrated projector of the New River, was born in the parish of Henllan near Denbigh. He was the sixth son of Richard Myddelton, governor of Denbigh castle in the reigns of Edward VI. Mary, and Elizabeth, by Jane, daughter of Hugh Dryhurst of Denbigh. He early displayed his eminent talents for engineering, and began, as we are told by himself, by searching for coal within a mile of his native place. He afterwards settled in London as a goldsmith. The metropolis not being sufficiently supplied with water, three acts of parliament were obtained for that purpose, one in the reign of queen Elizabeth, and two in the reign of James I. granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project after much consultation was laid aside as impracticable, until Sir Hugh Myddelton undertook the task, in consideration of which, the city conferred upon him and his heirs, April 1, 1606, the full right and power of the act of parliament granted to them in that behalf. Having therefore taken an exact survey of all the springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwell near Hertford, the other near Ware, both about twenty miles distant from London, and having united their streams, he conveyed them to that city at an enormous expense and labour. The work was commenced February 20, 1608, and carried on through various soils for a course of nearly forty miles, including all the windings. The numerous bridges, aqueducts, and tunnels, were at length completed, and the water was brought into the reservoir, at Islington, on Michaelmas day, 1613. Although king James had paid half the expenses attending this great work, Sir Hugh was ruined by the undertaking, and his fortune, including two thousand pounds a month from his mines in Cardiganshire, was swallowed up in the river. The king knighted him on the successful accomplishment of his stupendous task, and in 1622, created him a baronet. So little was the benefit understood, than for above forty years, the seventy-two shares into which it was divided, produced only five pounds each. Each of the shares was sold originally for a hundred pounds. They have sold subsequently for ten thousand pounds a share. Sir Hugh was so much reduced in point of fortune, that he was obliged to follow engineering as a profession, and his skill was eminently useful in many places, where draining or mining was required. He represented the borough of Denbigh in parliament in the years 1603, 1614, 1620, 1623, 1625, and 1628. He presented two maces and an elegant silver cup to the corporation of Denbigh, of

which he was an alderman, and another cup to the head of his family, which is preserved at Gwaenynog. Sir Hugh died in 1631, and left issue by his wife Elizabeth, daughter and heiress to John Olmstead, of Ingatestone, Essex, esq. The eldest surviving son, Sir William Myddelton, succeeded to the baronetcy, and on the death of his son Sir Hugh, the third baronet, in 1675, without issue, the title became extinct. (*Biographia Britannica*. *Pennant's Tours in Wales*. *Burke's Landed Gentry*.)

MYDDELTON, (WILLIAM,) an eminent poet and grammarian, was the third son of Richard Myddelton of Denbigh, and elder brother to Sir Hugh Myddelton. He received an university education at Oxford, but his inclination to arms soon led him abroad, where he served in the armies of Elizabeth, and he subsequently entered the navy, where his signal merits advanced him to the command of a ship, which he held for several years. He was the means of saving the English fleet which was sent in 1591 to the Azores, to intercept the Spanish galleons, when Phillip II. sent another fleet of ten times our force to defeat the design. Captain Myddelton kept company with the enemy three days to get acquainted with their force, and left them just time enough to give notice of their strength to the admiral Lord Thomas Howard, who prudently retired from so unequal a conflict, and certain destruction. His first publication was "*Barddoniaeth*," or the Art of Welsh Poetry, 4to. London, 1593. This, which is written in Welsh, is styled the first book or part, as if it was his intention to publish a sequel. His chief work is an elegant version of the Psalms in the higher kind of Welsh metres, with which he lightened the cares of his profession, and we learn from his note at the end, that he finished the work January 24, 1595, "*apud Scutum insulam occidentaliū Indorum*." It was published after the death of the author, by Thomas Salisbury, in 1603, 4to, and a second edition, edited by the Rev. Walter Davies, M.A. was printed in 1827. Captain Myddelton wrote several other poems, which are extant in manuscript, and he also added an appendix to John David Rhys's Grammar, under his bardic name of Gwilym Canoldrev, which is the literal Welsh of William Myddelton. It is said that he, with captain Thomas Price of Plâs Iolyn, and one captain Koet, was the first who smoked tobacco publicly in London, and that the Londoners flocked from all parts to see them. Pipes were not then invented, so they used the twisted leaves or cigars. (See *Pennant's Tours in Wales*. *Wood's Athen. Oxon*. *Bishop Humphreys's Additions to the same*.)

MYGNACH, a saint who lived about the middle of the sixth century. He was the son of Mydno of Caer Seont, or Seon near Aberconwy, who was the son of Gwron ab Arch ab Gwrddyled ab Eginir ab Owain Vinddu, the son of Maccen Wledig. Mygnach was for some time registrar of the college of Cybi, at Caergybi, or Holyhead, and afterwards the principal of it. There is a dialogue in verse between

him and Taliesin, which is printed in the first volume of the *Myvyrian Archaiology*, page 46. He is here called Ugnach. (See also Iolo Morganwg's Welsh MSS. 507, 543.)

MYLLIN, a saint whose date is uncertain. He founded the church of Llanvyllin in Montgomeryshire, and is commemorated June 17. (Iolo Morganwg's Welsh MSS. 558.)

MYMBYR, the son of Madog, according to the Welsh Bruts, was the fifth king of Britain. On the death of Madog, his sons, Mymbyr and Mael, entered into a contest for the sole sovereignty, and Mymbyr, having invited Mael to a conference for the purpose of a peaceable termination of it, assassinated him. Thus possessed of the sole sovereignty, Mymbyr became so tyrannical, that he cut off the men of rank, lest they should aspire to the government. At length after a reign of twenty years, as he was one day engaged in the chase in a woody glen, and at a distance from his company, he was devoured by wolves. Mymbyr is said to have built a fine city on the banks of the river Thames, which he named from himself *Caer Vymbyr*, it was afterwards called *Caer Bosso*, and now *Rhydychen* or *Oxford*. He flourished at the time that Saul reigned in Israel, and Eurystheus in Lacedæmonia. (*Myv. Arch.* ii. 121. *Greal*, 3.)

MYNYDDOG (EIDDIN,) a chieftain of the Northern Britons, who lived in the beginning of the sixth century. He is celebrated in the *Gododin*, and also in the *Triads*, as the chief of one of the three "*gosgordd addwyn*," or splendid retinues of the Isle of Britain, which distinguished itself at the battle of *Cattraeth*, and they were so called because they followed their chiefs of their own accord and at their own charge, without receiving pay or reward from king or country. The chiefs of the other two were *Belyn* and *Drywon ab Nudd*. (*Myv. Arch.* ii. 8, 12, 69.)

MYVANWY (VECHAN,) a lady descended from the house of Tudyr Trevor, and celebrated for her beauty, who, in 1390, resided at the castle of *Dinas Brân*, near *Llangollen*. She made a conquest of *Hywel ab Einion Llygliw*, a celebrated poet, who composed a fine ode to her, which is printed in the first volume of the *Myvyrian Archaiology*, and in *Evans's Specimens of Welsh poetry*, and a poetical translation, by the Rev. R. Williams of *Vron*, is given in *Pennant's Tours in Wales*.

MYVENYDD, a poet who flourished in the tenth century, but none of his works are preserved.

NANMOR, (DAVYDD,) an eminent poet who resided at *Nanmor*, in the parish of *Beddgelert*, but in the county of *Merioneth*. Several of his compositions are preserved in manuscript, and the first lines of thirty-one poems are given on the cover of the *Greal*. He died about the year 1460, and was buried at *Beddgelert*.

NANMOR, (RHYS,) an eminent poet, who flourished from about 1440 to 1480. He was the son of *Davydd Nanmor*, and resided at

Maenor Vynwy in Pembrokeshire. Some of his poems are preserved in manuscript.

NANNAU, (**GRUFFYDD**), a poet who flourished between 1520 and 1560. Some of his compositions are preserved in manuscript.

NASH, (**RICHARD**), so well known as Beau Nash, was born in 1674, at Swansea. His father was a gentleman, whose principal income arose from a partnership in a glass-house, and his mother was niece to Colonel Poyer, who defended Pembroke castle against the parliament in 1648, and was shot by Cromwell. He was educated at Caermarthen school, and thence went to Jesus college, Oxford, in order to prepare him for the profession of the law, but in college his habits were irregular, and he purchased a commission in the army. He soon grew tired of his new pursuit, and sold out, to lead the idle life of a nominal law student in the Temple. Here he devoted himself entirely to pleasure and fashion, and when king William visited the Inn, he was chosen master of the pageant with which it was customary to welcome the sovereign. So pleased was the king with the entertainment, that he offered him the honour of knighthood ; but Nash refused it, saying, "Please your majesty, if you intend to make me a knight, I wish it may be one of your poor knights of Windsor, and then I should have a fortune at least equal to support my title." The hint was not taken, and though he gained no riches by his late office, he acquired many friends. About the year 1703, the city of Bath became in some measure frequented by people of distinction. Several physicians had praised the salubrity of the wells, and the amusements were put under the direction of a master of the ceremonies. The second person appointed to this office was Mr. Nash in the year 1704, and he immediately instituted a set of regulations as remarkable for their strictness, as for their judicious adaptation to the wants and society of the place. Bath by his assiduity soon became the theatre of summer amusements for all people of fashion, and every amusement soon improved under his administration. While in the plenitude of his power and popularity, he lived in the most splendid style of elegance, supporting his expenses by a long run of success at the gaming table. His dress was covered with expensive lace, and he wore a large white cocked hat. The chariot in which he rode was drawn by six gray horses, and attended by a long cavalcade of servants, some on horses, and others on foot, while his progress through the streets was made known by a band of French horns and other instruments. His common title was the king of Bath, and his reign continued undisputed and undiminished for the long space of fifty years, and it is deserving of record that though in so fantastical a sphere of life, he was sincerely respected. He was a man of unbounded charity, and his benefactions equalled his other expenses. This sensitive feeling for the misfortunes of the miserable, and his address and earnestness in relieving their wants, exalts his character, and draws an impenetrable veil over his foibles. During

the severe winter of 1739, his exertions were most active, and he frequently entered the houses of the poor, whom he thought too proud to beg, and generously relieved them. But of all the instances of his bounty, none does him more real honour than the pains he took in establishing an hospital at Bath. It is to be regretted that in the evening of his life he wanted that charity which he had never refused to any, and a variety of causes concurred to embitter his departing life. He died at the great age of eighty-seven, February 3, 1761, and was buried at the abbey church in Bath. He was sincerely regretted by the city to which he had been so long and so great a benefactor, and he was buried with great magnificence, and almost unprecedented honours by the corporation at its own expense, and his epitaph, a neat tribute to his memory, was written by Dr. Harrington. (See *Life of Beau Nash*, 8vo, London, 1762.)

NEB, one of the sons of Caw. He distinguished himself as a warrior under Arthur.

NEFAI, one of the sons of Brychan Brycheiniawg, who with his brothers, Pasgen and Pabiali, was born of a Spanish woman, Prosori, Brychan's third wife. They went over to Spain, where they became saints and noblemen. They flourished in the fifth century. (*Bonedd y Saint*. Myv. Arch. ii. 49. *Achau y Saint*. Iolo Morganwg's Welsh MSS. 518.)

NENNIUS, a British historian who flourished in the eighth century. He informs us himself that he was a disciple of Elvod, who in A.D. 755, became archbishop of Bangor Deiniol in Caernarvonshire. He was the author of "*Historia Brittonum*," of which there are many manuscripts in existence, and which was first published by Gale, in 1691, and afterwards by Bertram. The best copy is preserved in the Vatican Library, and is continued by Mark the Hermit, who lived in the tenth century. This was published in 1819, by the Rev. W. Gunn, with a translation, and copious notes, to which Dr. Owen Pughe contributed much valuable information. Although the editions of Gale and Gunn vary greatly in arrangement and phraseology, the matter is the same. This circumstance leads to the inference that they are different translations of one original, and it may be proved from internal evidence that the original work was written in Welsh. A new edition of the Latin text was published by Stevenson, 8vo. 1838.

NEVED, a female character mentioned in the *Mabinogion*, in conjunction with Lluched.

NEVYDD, one of the sons of Llywarch Hên.

NEVYDD, one of the daughters of Brychan Brycheiniawg, a saint who lived in the middle of the fifth century. She was married to Tudwal Bevr, and is said in "*Bonedd y Saint*," to have been a saint at Llech Gelyddon in North Britain. (Myv. Arch. ii. 49.)

NEVYDD, the son of Rhun Dremrudd ab Brychan Brycheiniawg, a saint who lived in the latter part of the fifth century. He is said in

“Achau y Saint” to have founded the church of Llannevydd in Rhuvoniog, or Denbighshire, and afterwards to have been a bishop in North Britain, where he was slain by the pagan Saxons and the Picts. (Iolo Morganwg’s Welsh MSS. 519, 521.)

NEVYDD, the son of Nevydd Ail the son of Rhun Dremrudd, a saint who lived early in the sixth century. He was the father of Tewdwr Brycheiniawg. (Iolo Morganwg’s Welsh MSS. 521.)

NEVYDD (HARDD,) or the Handsome, a nobleman of Nanconwy in Caernarvonshire, who lived about the middle of the twelfth century. He was the son of Caradawg ab Gwrydyr ab Maelog Dda ab Greddv ab Cwnws Du ab Cillin Ynad, descended in a direct line from Cunedda Wledig. He was held in great esteem by Prince Owain Gwynedd, who gave him his son Idwal to be fostered by him, but Nevydd caused his own son Dunawd to kill the young prince at a place since called Cwm Idwal. For this crime Nevydd and his posterity were degraded from the rank of gentlemen to that of bondmen, and thus the plebeians of Nanconwy are of more noble origin than any others. Rhun, the son of Nevydd, to expiate that foul murder, gave the land on which the church of Llanrwst was built. Nevydd Hardd was the head of one of the Fifteen Tribes of North Wales, and he bore “argent, three spears’ heads imbrued sable pointed upwards,” though other authorities give, “argent, a chevron between three javelins sable, pointed upwards gules.” (Pennant’s Whitford and Holywell, 298. Greal, 153.)

NEVYDD (NAV NEIVION,) a mythological character, who is recorded in the Welsh Triads, in an evident tradition of the deluge. The three “priv orchestwaith,” or masterworks of the Isle of Britain, were, the building of the ship of Nav Neivion, which carried in it a male and a female of every animal species, when the Lake of Floods burst forth; the drawing of the avangc by the oxen of Hu Gadarn; and the stones of Gwyddon. (Myv. Arch. ii. 71, 578.)

NEVYN, a saint who lived in the fifth century. She was one of the daughters, or grand-daughters, of Brychan Brycheiniawg, and was married to Cynvarch Oer, by whom she was the mother of Urien Rheged. This birth was commemorated in the Triads as one of the three “gwyn dorllwyth” of the Isle of Britain. Nevyn was probably the founder of the church of Nevyn in Lleyn, Caernarvonshire. (Myv. Arch. ii. 13. Achau y Saint. Iolo Morganwg’s Welsh MSS. 520.)

NICHOLAS (AB GWRGANT,) the brother of Iestin, prince of Glamorgan, was made bishop of Llandaff in 1149. He presided over this diocese until his decease in 1183. The historian Caradawg says of him, that he was eminent for his great piety, and the affection which he bore towards the Welsh. (Myv. Arch. ii. 578.)

NICOLAS, (DAVYDD,) of Ystrad Dyvodwg, a poet who died in the year 1777.

NIDAN, a saint who lived early in the seventh century. He was

the son of Gwrvyw, the son of Pasgen, the son of Cynvarch; and was confessor to the saints at the college of Penmon in Anglesey. He founded the church of Llannidan in that county, and was commemorated September 30. (Achau y Saint. Iolo Morganwg's Welsh MSS. 504, 528, 558.)

NINIAN, or Saint Ninias, a person of noble birth and excellent genius, was a native of North Wales. After he had received at home the best education that his own country could afford, he travelled abroad for his further improvement, and spent several years at Rome, which was then the chief seat of learning, as well as of empire. From thence he returned into Britain, and spent his life in preaching the gospel, in the most uncultivated parts of it, with equal zeal and success. He first converted the southern Picts to Christianity, during the reign of Theodosius the younger. Bede informs us that he built a stately church of stone, which was not at that time the usual style among the Britons, and dedicated it to his friend St. Martin, bishop of Tours, at Witherne in Galloway, which became an episcopal see. St. Ninias wrote a Commentary on the Psalms. He died in A.D. 432, and was buried in his own church. Many churches and chapels dedicated to him in Scotland still bear his name. (See them enumerated in Chalmers's Caledonia, 315.)

NIWL (CYNCROG,) a character mentioned in the Mabinogion.

NON (VENDIGAID,) an eminent saint, who lived towards the close of the fifth century. She was the daughter of Gynyr of Caer Gawch in Menevia, and was married to Sandde the son of Caredig ab Cunedda, by whom she was the mother of Dewi, or St. David. The following churches are dedicated to her, Llan Uwch Aeron, and Llan-non, in Cardiganshire; Llannon in Caermarthenshire; and St. Nun's chapel in the parish of St. David's, Pembrokeshire. Her festival was observed on the third of March. A saying of hers is preserved in *Ohwedleu y Doethion*; "Hast thou heard the saying of Nonn? The mother of St. David was she.—There is no madness like contention." (Rees's Welsh Saints. Iolo Morganwg's Welsh MSS. 545, 558, 661.)

NOTT, (SIR WILLIAM, G.C.B.) was born at Neath, in Glamorganshire, on the 20th of January, 1782, the son of a highly respectable inhabitant of that place. His father afterwards removed to Caermarthen, where he kept the Ivy Bush inn, and was also a mail proprietor there. Young Nott was educated at Cowbridge, in Glamorganshire, and it is believed gave no promise in early youth of those abilities, by which he was distinguished in after life. He entered the East India Company's service in 1800, and at a very early period of his career gave promise of future eminence. In July, 1804, four years after his arrival at Calcutta, lieutenant Nott sailed in command of a detachment of Bengal volunteers, despatched with the expedition under commander Hayes to Muckie, to chastise the natives of that part for their barbarous treatment of a crew of an English ship, the *Crescent*, and the

subsequent attempt made by them to assassinate the deputation sent from Fort Marlborough to demand satisfaction for the original outrage. Lieutenant Nott was specially mentioned by captain Hayes, in his despatch announcing the capture of this place, who remarked that "this important service to the Government and the British interest in general, was performed in forty hours by a handful of men, in opposition to a numerous host of daring and ferocious banditti, well equipped, and secured by a succession of works rendered so strong by nature and art, as to set at defiance the attempts of every other nation, if defended by Britons." On the return of lieutenant Nott to Calcutta, he continued in the performance of regimental duty until the year 1811, when he was appointed Superintendent of Family Payments, which office he resigned in 1822. He returned to Wales in 1826, with injured health, the rank of major, and a fortune, which enabled him to buy an estate near Caermarthen, named Job's Well. And here his career might have closed, but for one of those accidents, which have from time to time brought forth great men in spite of themselves; the failure of a bank at Calcutta seriously impaired his means, and obliged him to sell Job's Well. He returned to the East, and in 1837, was appointed to the command of the 38th Native Regiment, which in a short time he trained to a very high degree of discipline and efficiency. In 1838, he was appointed a brigadier of the second class, and selected to command the second division of the army of the Indus; and soon after he was highly commended by Sir W. Cotton for the admirable manner in which he had conducted a march of more than a thousand miles. In 1839, he was invested with the command of the whole of the troops in Scinde and lower Affghanistan, in which command he displayed, at a most critical time, the greatest firmness, decision, and ability. The first important service which he performed was the capture of the town and fortress of Khelat. In January, 1841, General Nott established his head-quarters at Candahar, and towards the close of this year, the insurrection broke out at Cabool, the result of which was to give spirit and confidence to the disaffected throughout the whole country. A large hostile force assembled in the neighbourhood of Candahar, and made their appearance on the 12th of January, 1842, at the distance of about eight miles from the town. They took up a strong position, with a deep morass in front, which rendered it extremely difficult for our troops to reach them. The general, however, with the utmost gallantry marched out, attacked, defeated, and put them to flight. On that occasion he had to contend with 12,000 of the enemy, to oppose whom he had only 5,000 men. In the month of March, the enemy once more approached Candahar, and General Nott, anxious to bring them to a decided action, marched out on the 7th of March, and was led in pursuit thirty or forty miles, and entirely defeated them. During a march of five days, opposed to 12,000 of the enemy, who had upwards of 6,000 well mounted cavalry, not a camel or particle of bag-

gage was lost. About this time General Nott received instructions from the Governor-General of India to retire from Candahar. He was greatly embarrassed on the receipt of these instructions, which, however, it was his duty to obey. He was ordered to withdraw the garrison of Khelat-i-Ghilzie, and he despatched Colonel Wymer with the greatest portion of his force, to accomplish that object. The enemy discovering that his forces were weakened, determined to make another desperate attempt to overcome him. Prince Sufter Jung, being joined by a reinforcement of 3,000 men under Akbar Khan, chief of Zemindawur, on the 29th of May, advanced within a mile of the city, confident of success. General Nott, ready for every exigency, marched out and attacked them. His brave troops carried all their positions, and drove them in confusion from the field; the troops of the enemy amounted to 10,000 men, while his own numbered only 1200. It now became a question with him whether it was his duty implicitly to obey the orders which he had received from the Governor-General; and he wrote to him, suggesting that although the insurrection which had broken out at Cabool was a most disastrous affair, yet the army under his command was not reduced to that very low ebb, which it was supposed to be, and he suggested in very respectful terms, that with the forces he had, he could as easily advance as retire, and that in his opinion the former course would be attended with the least difficulty. Such was the effect of the wise, prudent, and energetic course he had pursued, that notwithstanding his previous order, the Governor-General, mindful of what General Nott had done, felt that he was capable of effecting every thing necessary for the success of our arms, and the vindication of our honour, and left him to pursue his own course. On the 8th of August he set out on his adventurous march from Candahar, being then about 5000 strong. He proceeded by Khelat-i-Ghilzie against Ghuznee. On the 18th of August he was met by an immensely superior force of the enemy, which he defeated. He advanced; and on the 30th of August, when within thirty-eight miles of Ghuznee, was opposed by a force of 12,000 men, under the command of Shumsoodeen Khan, a cousin of Akbar Khan. He confronted them with one half of his force, and after a short and spirited contest, completely defeated the enemy, capturing their guns, tents, ammunition, and baggage, and dispersing them in every direction. On the 6th of September General Nott found himself close to the fortress of Ghuznee, which he took, after defeating the enemy, who were encamped in the neighbourhood in great force. Having demolished Ghuznee with its citadel, and the whole of its works, he proceeded on his route to Cabool. He was again attacked at the defiles of Mydan, where another desperate attempt was made to intercept his march, Shumsoodeen having been joined by a large force, commanded by a number of Affghan chiefs, but he again defeated them. He proceeded, and on the 17th of September effected his junction with General Pollock at Cabool. Though

at the period in question, the fortune of war varied in some parts of the country, the progress of Sir William Nott was one scene of uninterrupted victories and successes. His spirit animated every soldier under his command, and triumph was the consequence. On the 2nd of December, 1842, General Nott was nominated a Knight Grand Cross of the Bath, and received the thanks of both houses of Parliament for the "intrepidity, skill, and perseverance," he displayed in the various operations he had conducted; and in September, 1845, the Court of Directors of the Honourable East India company voted him an annuity of £1,000, commencing from the day on which he left India, as a special mark of the sense which the Court entertained "of the foresight, judgment, decision, and courage evinced by Sir William Nott throughout the whole period of his command at Candahar, and during his brilliant and successful march from thence by Ghuznee to Cabool, which so greatly contributed to the triumphant vindication of the honour of the British nation, and to the maintenance of its reputation." From the period of his second year's service in Affghanistan, Sir William Nott's health began to decline, and eventually became so impaired that at the conclusion of the war he found it necessary to return to England. He was very debilitated when he arrived in this country, and it is supposed the excitement caused by his public and triumphal reception at Caermarthen materially aggravated his disease, which was an enlargement of the heart. He died at Caermarthen, after a short residence of four months, on the first of January, 1846, in the sixty-third year of his age. Sir William Nott was twice married; first, in 1805, to Letitia, daughter of Henry Swinhoe, esq. by whom he had fourteen children, and five of them survived him; and secondly to Rosa Wilson, daughter of Captain Dore, in 1843. He was greatly attached to Caermarthen; he had repurchased his former estate of Job's Well, and about a hundred men were employed in rebuilding the house at the time of his decease.

NUDD, a saint who lived in the sixth century. He was the son of Ceidio ab Arthwys ab Myr ab Morydd ab Ceneu ab Coel Godebog. He, and his brothers Gwenddolau and Cov, were members of the college of St. Illtyd. (Achan y Saint. Iolo Morganwg's Welsh MSS. 503, 530.)

NUDD (HAEL,) a nobleman who lived in the sixth century. He was the son of Senyllt ab Cedig ab Dyvnwal Hên ab Ednyved ab Maxen Wledig. He is recorded in the Triads as one of the three generous ones of the Isle of Britain, the other two being Rhydderch Hael and Mordav Hael. We are informed in another Triad that he was proprietor of a herd of cattle, which contained twenty-one thousand milch cows, and was kept by Llawvrodedd Varvog. Nudd Hael is also reckoned among the Welsh saints, and is said to have been a member of the college of Illtyd, and to have founded the church of Llyavronnudd. (Myv. Arch. ii. 3, 14, 70. Iolo Morganwg's Welsh MSS. 542, 553.)

NWYTHON, written also Noethan, a saint who lived in the sixth century, was the son of Gildas y Coed Aur. He and his brothers, Dolgan, Cennydd, and Gwynnog, were members of the colleges of Illtyd and Cattwg. Two chapels, founded by Gwynnog and Nwython, formerly existed near the church of Llangwm Dinmael in Denbighshire, which are now converted to a mill and kiln. The festival of Gwynnog and Nwython was kept October 23. (Myv. Arch. ii. 41. Iolo Morganwg's Welsh MSS. 497, 516, 558.)

NYV, one of the female characters of the Mabinogion.

OLIVER, (THOMAS,) was born in the parish of Tregynon, Montgomeryshire, in the year 1725. His parents held a respectable station, and owned a small estate, but as they died when he was yet a child, the care of him devolved upon an uncle, who did but little more for him than apprenticing him to a trade. He was possessed of good natural abilities, and he early joined John Wesley, and he was one of the first lay preachers who were selected to assist him. In 1753, he was appointed an itinerant preacher, and having laboured in that capacity for many years in England, Ireland, and Scotland, he was selected by Mr. Wesley to superintend the press in London, where he died in 1799. He was the author of the following publications; 1, Twelve Reasons why the People called Methodists ought not to buy or sell uncustomed goods. 2, An Answer to a Pamphlet entitled, "A few thoughts on matters of fact concerning Methodism," offered to the consideration of the People who attend, encourage, and support Methodist Teachers, in a Letter to the Author. 3, A full Reply to a Pamphlet entitled, "An answer to a late Pamphlet of Mr. Wesley against Mr. Erskine." 4, A Letter to the Rev. Mr. Toplady, occasioned by his late Letter to Mr. Wesley. 5, A Scourge to Calumny, in two parts, Inscribed to Richard Hill, esq. Part the first, Demonstrating the absurdity of that gentleman's Farrago; Part the second, Containing a full answer to all that is material in his Farrago Double Distilled, London, 1774. 6, A full Defence of the Rev. J. Wesley in answer to the several personal Reflections cast on that gentleman by the Rev. Caleb Evans. 7, A Rod for a Reviler, or an answer to Mr. Rowland Hill's Letter to the Rev. John Wesley. 8, An account of the Life of Mr. Thomas Oliver, written by himself. 9, A full Refutation of the Doctrine of unconditional Perseverance, in a discourse on Hebrews, ii. 3; This work is also translated into Welsh. 10, A Defence of Methodism, delivered extemporary in a public debate, (but now considerably enlarged,) held in London, December 12, 19, and 26, 1785, on the following question, "Have the Methodists done most good or evil," 12mo. 11, A Descriptive and Plaintive Elegy on the death of the late Rev. John Wesley, 8vo. 12, An Answer to Mr. Mark Davis's Thoughts on Dancing, to which are added, Serious Considerations to dissuade Christian Parents from teaching their Children to dance, 12mo. He was also the author of some Hymns, which are printed in the Wesleyan hymn-books.

OLWEN, a distinguished character in Welsh Romance, was the daughter of Ysbyddaden Ben Cawr, a prince of the northern Britons, who lived in the sixth century. Her extreme beauty was proverbial, and her charms are frequently alluded to by the ancient bards, especially by Davydd ab Gwilym. Sion Brwynog also commences some complimentary verses addressed to a young damsel by comparing her to "Olwen of slender eyebrow, pure of heart." It was also said of her, that four white trefoils sprang up wherever she placed her foot, whence she was called Olwen, or white trace. She was the object of the love of Cilhwch, and his adventures form one of the series of Mabinogion, lately published by Lady Charlotte Guest, under the title of Cilhwch and Olwen, or the Twrch Trwyth, 8vo, Llandovery, 1849.

ONEN (GREG,) the daughter of Gwallawg ab Llenawg, lived in the sixth century. She was married to Meirig ab Idno ab Meirchion, by whom she was the mother of St. Elaeth.

OSBER, or Osbwrn Wyddel, the Irishman, called also Osborn Fitzgerald, was a scion of the Desmond branch of the great Irish sept of the Geraldines. He came into Wales about the middle of the thirteenth century. Mr. Robert Vaughan of Hengwrt, the learned Merionethshire antiquary, supposed about the year 1237, but it was probably some few years later. He left Ireland, according to tradition, in consequence of having slain some person of rank, and he is said to have brought with him to Wales a troop of one hundred men, well mounted upon grey horses, and to have offered his service to Llywelyn, the reigning prince of Wales, by whom they were accepted, and from whom Osber received great and substantial marks of favour. According to another account, he stood high in the favour of Edward I. and was made Steward of North Wales, but the truth of this statement is very doubtful, as the name of Osber does not appear in any of the rolls of Ministers' Accounts of that reign. His first place of settlement was at Berllys, which is supposed to be a contraction of Osber Llys, the palace of Osber, near Corsygedol, in Merionethshire; and some lands adjoining to Berllys are called Berdir, or the lands of Osber. He was also the owner of Corsygedol, the heiress of which place it is said he married. At Berllys traces of fortifications are yet to be seen. Sir William Betham, the present Ulster King at Arms, in a communication upon this subject, states that after a long investigation among his voluminous Geraldine collections, he thinks he has ascertained, though not by legal, yet by historical and inferential evidence, that Osber Wyddel was a son of John Fitz Thomas Fitz Maurice Fitz Gerald, the first Lord of Decies and Desmond. Among the most eminent of Osber's lineal descendants was David ab Ievan ab Einion, the valiant Lancastrian constable of Harlech castle, but several of the principal families of Merionethshire traced their descent from him in a direct line. Of those two only now remain, the Wynnes of Peniarth,

and the Nanneys, formerly Wynns of Maesynenadd. Osber was ranked with Cantelli and Amabon, as the heads of the three recent lineages.

OSVRAN, a nobleman who lived near the close of the fifth century. He had a son killed in the battle of Camlan.

OSWAL, one of the sons of Cunedda Wledig, who lived in the early part of the fifth century. He and his brothers led the Welsh against the Irish, who had established themselves in several parts of North Wales, and Cardiganshire, and totally expelled them. Oswald received for his services an extensive grant of land, called from him Osweilyng, and he is called Oswald of Osweiliawn; this district contains the present town of Oswestry. (Iolo Morganwg's Welsh MSS. 522.)

OUDOCEUS, (SAINT,) a person of eminent sanctity, was the son of Budic, a native of Cornugallia in Armorica, and related to its princes, who being forced to leave his native country sailed to Dyved, or Pembrokeshire. Budic being hospitably entertained by Aercol Lawhir, prince of that district, married Arianwedd, the sister of St. Teilo, by whom he had two sons, Ismael and Tyvei. While Budic continued to reside in Dyved, ambassadors arrived from Cornugallia, who announced to him the death of the king, and that the people, wishing to elect a successor of the same family, had made choice of him. Budic acceded to the proposal, and taking his wife and family returned to his native country, and established his dominion over the whole of Armorica. Soon after his arrival, he had another son, named Oudoceus, who in compliance with a promise previously made to St. Teilo, was, like his brothers, destined for the profession of religion. From his childhood, Oudoceus excelled in learning and eloquence, as well as in the purity and holiness of his life, and when St. Teilo visited Armorica, his virtues were shining as burning light. He accompanied his uncle to Wales, and upon his death was elected to the bishopric or archbishopric of Llandaff, over which he presided until his decease, which occurred about A.D. 564; and his anniversary was anciently celebrated on the 2nd of July, on which day he is said to have departed this life. The Liber Landavensis contains a Life of St. Oudoceus, in which several miracles are attributed to him. (See also Rees's Welsh Saints, and Willis's Survey of Llandaff.)

OWAIN, the son of Cadwgan ab Bleddyn, prince of Powys, a character noted for his turbulence and dissolute habits. In the Christmas holidays, A.D. 1107, a banquet was given by his father at Cardigan to the neighbouring chieftains, and the great beauty and elegance of Nêst, the daughter of Rhys ab Tewdwr, and wife of Gerald de Windsor, constable of Pembroke castle, having been spoken of in terms of admiration, the curiosity of Owain was strongly excited to see her. As there was a degree of relationship between them, he was readily admitted, and the result was that Owain set fire to the castle, and carried away Nêst, Gerald escaping with the greatest difficulty. This atrocious act caused the greatest distress to his father, who in fear of the vengeance of the English

king was obliged to flee with his son to Ireland. Having however proved his innocence, Cadwgan returned to his country, and the son secretly followed soon after. Owain succeeded to a part of Powys on the death of his father in 1110, and he was afterwards received into favour by Henry I. whom he accompanied into Normandy, and was knighted by him. Owain was slain by Gerald de Windsor, in 1114. (*Brut y Tywysogion*. Myv. Arch. ii. 546.)

OWAIN, the son of Edwyn, called Owain Vradwr, or the Traitor, a nobleman of North Wales, who was the prime minister, and father-in-law of Gruffydd ab Cynan, who had married his daughter Angharad. He entered into a conspiracy against his prince with Hugh, Earl of Chester, and he gained over Gruffydd's forces to join the enemy, which compelled the prince to flee to Ireland. Owain was thus established as prince of North Wales in 1096, but he did not long enjoy the fruits of his treason, as Gruffydd returned at the end of two years, and recovered possession of his territories. Owain is called king of Tegengl, or lord of Englefield, which is a division of Flintshire, containing the modern hundreds of Rhuddlan, Coleshill, and Prestatyn. Owain died of consumption in 1103, and was succeeded in his possessions by his son Gronw. Owain ab Edwyn was the head of one of the Fifteen Tribes of North Wales, and bore "Argent, betwen four Cornish choughs armed gules, a cross fleury, engrailed sable." (*Brut y Tywysogion*. Myv. Arch. ii. 532. Pennant's Whiteford and Holywell, 306.)

OWAIN, the son of Hywel Dda, a prince who succeeded to the principality of Caredigion, or Cardiganshire, on the death of his father, in A.D. 948. (Myv. Arch. ii. 480.)

OWAIN, the son of Maxen Wledig, called Owain Vinddu, or the Blacklipped, a distinguished character in British history. We learn from the Triads, that he was elected by national convention to the chief sovereignty of the Britons, at the close of the fourth century, and it is said that Britain was restored under him to a state of independence, and the annual tribute, which had been paid to the Romans, since the time of Julius Cæsar, was discontinued. It is added that the Romans, under pretence of consenting to these proceedings, withdrew their troops, and brought away at the same time the best of the Britons, who were able to bear arms, by which means the country was so weakened, that it became a prey to its enemies. One of the Triads states that Owain was raised to the dignity of chief sovereign of the Britons, though he was not an elder, being probably disqualified from being the elder of a native clan, owing to the foreign origin of his father. He is said to have been buried in Nanhwynyn in the wood of Faraon, having been slain by Eurnach Gawr, to whom at the same time he gave a mortal wound. Owain Vinddu is also reckoned among the Welsh saints, but there are no churches bearing his name. (Myv. Arch. ii, 4, 12, 61, 63. Greal, 7, 18. Rees's Welsh Saints, 107.)

OWAIN, the son of Urien Rheged, by Madron the daughter of Avallach, a prince who greatly distinguished himself in defence of his country against the Saxons. He lived in the early part of the sixth century, and we learn from his Elegy, which is still extant, and is attributed to Taliesin, that he slew Ida, the terrible king of Northumberland, who is called Flamddwyn, or the Flamebearer, by the Welsh. He is recorded in the Triads, with Rhun ab Maelgwn and Rhuvon Bevr, under the appellation of the three *gwyndeyrn*, or blessed princes of the Isle of Britain. Another Triad gives the names of Owain, Cadwallawn, and Gwgan Gleddyvrdd as the owners of the three *anrheithoarch*, or steeds of depredation, the name of Owain's steed being Carnavlawg. In another Triad he is called one of the three *cadoarchawg*, or knights of battle of the court of Arthur; Cadwr the Earl of Cornwall, and Lancelot du Lac, being the other two. And this was their characteristic, that they would not retreat from battle, either for spear, or for arrow, or for sword, and Arthur never had shame in battle, the day he saw their faces there, and they were called the knights of battle. Frequent allusions are made to Owain by the Welsh poets, and he acts a conspicuous part in the early French compositions, called Lays and Fabliaux, and in the Romances of the Round Table. He is the hero of the Welsh Mabinogi, called *Iarlls y Ffynnon*. He built the church and castle of Aberllychwr, and this is alluded to, in *Englynion y Gorugiau*; "The achievement of Owain, the son of Urien, was the appointing, in Aberllychwr, against injury, the law of judgement, the mound of justice, and the white fort." His place of sepulture is mentioned in the *Graves of the Warriors*; "The grave of Owain ab Urien is of quadrangular form under the turf of Llan Morvael." (Myv. Arch. ii, 3, 13, 20, 80. Guest's Mabinogion, i. 88. Price's Hanes Cymru, 284. Iolo Morganwg's Welsh MSS. 553, 671.)

OWAIN, the younger son of Morydd, king of the Britons, according to the Welsh Bruts, who with his brother Peredur, at the head of a large army, attacked and defeated their elder brother Elidyr, the reigning king, and put him into confinement in a tower in London. They then divided the country between them, so that Owain had all to the west of the Humber, consisting of Lloegr, Wales, and Cornwall; and Peredur all from the Humber to the north country, and the whole of the north country also. Owain died at the end of seven years, and then the whole kingdom came into the possession of Peredur. The date assigned to the reign of Owain is the fifth century, B.C. (Myv. Arch. ii. 163.)

OWAIN (AB BRADWEN,) or as the name is sometimes written Ednywain ab Bradwen, a nobleman of North Wales, who lived in the twelfth century, in the reign of Gruffydd ab Cynan. He is called by some writers Lord of Meirionydd, but incorrectly, as the princes and their issue were always Lords of Meirionydd. Bradwen however and his posterity had very extensive possessions in that county, consisting

of all the hundred of Talybont, excepting Nannau, and the Prince's demesnes: and the greater portion of the hundred of Ystumaner. The site of his Llys, or palace, called Llys Bradwen, may still be seen in the township of Cregenau, in Talybont Iscregenau, near Dolgellau. Owain's pedigree according to some authorities ascended thus; Bradwen the son of Idnerth ab David Esgid Aur ab Owain Aurdorchog ab Llywelyn Aurdorchog ab Coel ab Gweryd ab Cynddelw Gam ab Elgyd ab Gwerysmadd ab Dwyne Lythyr Aur ab Tegawg ab Dyvnvrath ab Madog Madogion ab Sandde Bryd Angel ab Llywarch Hên. Another authority states Bradwen to have been the son of Mael ab Bleddyn ab Morudd ab Cynddelw ab Cynvnerth ab Cadivor ab Rhun ab Mergynawg ab Cynvawr ab Hevan ab Cadivor ab Maeldav hynav ab Unwch Unarchen ab Ysbwys ab Ysbwch, which Ysbwch and Ysbwys, father and son, came into this island out of Spain with Aurelius Ambrosius, and Uther, A.D. 466, and first inhabited Moel-y-sbyddion, or The Stranger's Mount, and when Aurelius had recovered his crown from Vortigern, the usurper, he rewarded those men, being his retinue, with the hundred of Talybont and part of Ystumaner. Owain ab Bradwen was the head of one of the Fifteen Tribes of North Wales, and he bore "Gules, three snakes enowed in a triangular knot argent." (Pennant's Whiteford and Holywell, 311. Greal, 157. Cambrian Register, i. 153. Heraldic Visitations of Lewis Dwnn, ii. 238.)

OWAIN (AB DAVYDD,) a poet who flourished from about 1540 to 1570. Some of his compositions are preserved in manuscript.

OWAIN (AB GWILYM,) Sir, of Talyllyn, an eminent poet who flourished from about 1530 to 1560. Some of his poems are preserved in manuscript.

OWAIN (AB IEUAN AB RHYS,) a poet who flourished between 1570 and 1600. Some of his compositions are preserved in manuscript.

OWAIN (AB LLYWELYN MOEL,) a poet who flourished between 1430 and 1460. Some of his poems are preserved in manuscript.

OWAIN (BROGYNTYN,) a distinguished nobleman who lived in the latter part of the twelfth century. He was the illegitimate son of Madog ab Meredydd ab Bleddyn, prince of half of Powys, by a daughter of the Maer Du, or black mayor of Rug in Edeirnion. His father granted to him the lordship of Edeirnion in Merionethshire, and of the adjoining district called Dinmael. Owain resided at Brogyntyn, near Oswestry, now called Porkington, whence he assumed his surname, and some remains of fortification, called Castell Brogyntyn, mark the site of his abode. Many families in Merionethshire and Denbighshire are directly descended from him. His dagger and cup are still preserved at Rug. Owain married first, Sioned the daughter of Hywel ab Madog ab Idnerth ab Cadwgan ab Elystan Glodrudd, by whom he had no children. He married, secondly, Marred the daughter of Einion ab Seisyllt of Mathavarn, by whom he had three sons, Gruffydd, Bleddyn, and Iorwerth. (See Lewis Dwnn's Heraldic Visitations, ii. 109.)

OWAIN (CYVEILIOG,) a prince equally celebrated for his skill in war and poetry, was the son of Gruffydd ab Meredydd ab Bleddyn ab Cynvyn prince of Powys. On the death of his grandfather Prince Meredydd in 1130, Owain succeeded to a large portion of Powys, containing among others the district of Cyveiliog in Montgomeryshire, whence he derived his surname. In the year 1162, he was engaged in war with Hywel ab Cadwgan ab Elystan Glodrudd, lord of the country between the Wye and the Severn, but with so little success that Hywel attacked the castle of Tavalwern, or Walwern, in Cyveiliog, where he generally resided, and razed it to the ground. In the following year, Owain Cyveiliog attacked the castle of Carreghova near Oswestry, and destroyed it. In 1165, he joined Owain Gwynedd, prince of North Wales, at the head of the forces of Powys, and distinguished himself at the battle of Crogen, from which Henry II. retreated with great loss. In the following year, he deprived Iorwerth Goch of his lands in Powys, which proceeding having given offence to Owain Gwynedd, and Rhys prince of South Wales, those two princes in 1167, brought armies into Powys, and deprived him of all his lands. Owain however soon after returned, and by the assistance of an English army regained his patrimony. In 1176, he attended the summons of Henry, to meet him at Oxford, and confer with him on Welsh affairs. He married Gwenllian, the daughter of Owain Gwynedd, and by her had one son, Gwenwynwyn, who inherited his estates entire, excepting the Cwmmwds of Llanerchhudol and Broniarth, which his father had parcelled off in favour of his illegitimate son Caswallawn. Owain Cyveiliog founded the Cistercian abbey of Ystrad Marchell, near Welshpool, and died a very aged man in 1197. He was the liberal patron of Cynddelw, and the bards of his time, and he stands in the first rank as a poet himself. Two of his poems are still extant, which are printed in the *Myvyrian Archaiology*, and the noble poem entitled *Hirias Owain*, was published by Evans in his *Specimens of Welsh Bards*, with a prose translation. There is also a poetic version by the Rev. R. Williams of Vron, in Pennant's *Tours in Wales*.

OWAIN, (SIR DAVYDD,) a clergyman and a poet, who flourished from about 1540 to 1570. He resided at Maenan in Denbighshire.

OWAIN (DWN,) a poet and harper. He was captain of a regiment of cavalry, and he distinguished himself when he was in Ireland, about the year 1460. He is said to have been Lord Lieutenant there afterwards. (Jones's *Welsh Bards*, 48.)

OWAIN, (GRUFFYDD,) a poet who flourished from about 1600 to 1630.

OWAIN (GRUFFYDD,) a poet and a philologist of Eivionydd, in Caernarvonshire, who died in the year 1730, aged eighty-seven years.

OWAIN, (GUTTYN,) one of the most distinguished poets of the fifteenth century. He was historian and herald bard to the abbey of Basingwerth in Flintshire, and Ystrad Flur, Cardiganshire, and he resided alternately in those two monasteries. Many of his poems are

preserved in manuscript. He made several genealogical collections, and he also wrote the most perfect copy of Caradawg's History of Wales, which he continued to his own time. This valuable work, called *Llyvr Du Basing*, or the Black Book of Basingwerk, is still preserved, and is now in the possession of Thomas Taylor Griffith, Esq. of Wrexham, who is a direct descendant of John Griffith, Esq. of Cae Cyriog, in the parish of Ruabon, an eminent antiquary, who died in 1698. The last entry in *Llyvr Basing* is in 1461. Guttyn Owain was the second person named by Henry VII. in the Commission to enquire into the pedigree of his grandfather, Owain Tudor. Guttyn Owain was a native of Maelor in Flintshire, but he resided sometime at Ifton near Oswestry, where he had some land, and in a deed relating to it, his name was written Gruffydd ab Huw ab Owain, alias Guttyn Owain. He died about 1480.

OWAIN (GWYNEDD,) one of the most eminent of the sovereign princes of Wales, was the eldest son of Gruffydd ab Cynan, by Angharad the daughter of Owain ab Edwyn. On the death of his father in 1137, the principality of Wales, according to the custom of the country, was divided, and Owain succeeded to the northern portion called Gwynedd, now North Wales. He began his reign by leading an expedition, in conjunction with his brother, into South Wales, which proved as successful as his two former ones during the reign of his father. He destroyed the castles of Ystrad Meuryg, Stephen, and Humfrey, and burned to the ground the town of Caermarthen. Retaining all Cardigan in his possession, and obliging the inhabitants of Pembroke to pay him tribute, he returned home in high reputation. In 1144, he attacked the strong castle of Mold in Flintshire, then held by a very numerous garrison of English, whose incursions were a sore grievance to the surrounding country; and having taken it by storm, he levelled it to the ground. In 1148, he defeated an English army at Consyllt in Flintshire, under the command of Ranulph, earl of Chester, and overthrew them so completely that few remained to witness their disgrace, except those who were taken prisoners, and the leaders of the army who escaped the fury of the pursuit by the swiftness of their horses. In 1157, Owain's territories were invaded by Henry II. who led a most formidable army from Chester to Rhuddlan in Flintshire, while his fleet ravaged the coast as far as Anglesey. Notwithstanding some successful attacks by the Welsh, Henry succeeded in reducing Owain to submission, and a treaty was made, by which he and his nobles submitted to do homage to him, and to yield up those castles and districts in North Wales, which had been recovered from the English in the late reign. Owain was also obliged to deliver up two of his sons as pledges of his future obedience. In 1165, he joined a general confederacy of the Welsh princes against Henry, which brought the king again with a very powerful army to North Wales, where he encamped on the river Ceiriog, and the Berwyn mountains in Denbighshire. The

continued attacks of the Welsh, and incessant rains, caused his ignominious retreat. Owain then took the castle of Basingwerk near Holywell, which he entirely demolished, and soon after the castles of Rhuddlan and Prestatyn met with the same fate. Owain closed an active and distinguished reign of thirty-two years in 1169, and was buried in the cathedral church of Bangor, where his monument still remains. His first wife was Gwladys, the daughter of Llywarch ab Trahaearn, lord of Pembroke, by whom he had Iorwerth Drwyndwn, Cynan, Maelgwn, and Gwenllian. His second wife was Christian, the daughter of Gronw, the son of Owain ab Edwyn, lord of Tegengl, by whom he had Davydd, Rhodri lord of Anglesey, Cadwallawn who was abbot of Bardsey, and Angharad who was married to Gruffydd Maelor. He had also twelve other sons who were illegitimate, their names were Cynan, Llywelyn, Meredydd, Edwal, Rhun, Howel, Cadell, Madawg, Einion, Cynwrig, Philip, and Rhiryd, lord of Clochran in Ireland.

OWAIN (GWYNEDD,) a poet who flourished from 1550 to 1590. He was bard to Lewis Owen, Esq. Vice-chamberlain, and Baron of the Exchequer of North Wales, who was murdered in 1555, and he wrote his Elegy. Some of his poems are preserved in manuscript.

OWAIN, (SIR SION,) a clergyman and poet, who flourished from about 1560 to 1600. Some of his compositions remain in manuscript.

OWAIN, (SION THOMAS,) a poet who flourished between 1600 and 1640.

OWEN, (CHARLES,) a dissenting divine, was born in Montgomeryshire in 1654, and was educated at a private academy in Shrewsbury. He was privately ordained minister of a congregation at Bridgnorth; but the violence of the times drove him from his people, and obliged him to take shelter in London, where he continued until king James published his toleration, when he returned to Bridgnorth, and afterwards removed to Ellesmere in Shropshire. There he continued to officiate until his death, which took place in 1712. He wrote several controversial tracts in favour of the dissenters.

OWEN, (DAVID,) an excellent poet, whose bardic appellation was *Dewi Wyn o Eivion*, was born at Gaerwen, in the parish of Llanystyn-dwy in Caernarvonshire, in 1784. His father was a substantial farmer, and gave his son the usual education of persons of his station, in various village schools in his neighbourhood, and his productions prove that he acquired no little amount of information. When grown up, he remained at home with his parents, and the remainder of his life was devoted to the cultivation of the fields and the muses. He gave proofs of poetical genius at an early age, but the chief production which first made known his eminent poetical abilities, was a poem entitled *Molawd Ynye Prydain*, which gained the prize of the London Gwyneddigion Society in 1805. He also gained the prize at the Tremadoc Eisteddvod for a poem on Agriculture in 1812. His chief composition is a beautiful poem on *Elusengarwch*, or Benevolence, which was written for an Eist-

eddvod held at Denbigh in 1819. The prize offered was adjudged to another competitor, but in the opinion of the bard, and many other critics, unjustly so. This result so much disgusted him, that he made no further attempt to distinguish himself among his countrymen, who have reason to lament the loss of compositions, that would have been distinguished with much originality, and true poetic feeling. These three poems, with several pieces written for his own amusement, are printed in a volume published by Mr. Edward Parry of Chester, entitled *Blodau Arfon; sef Gwaith yr anfarwol Fardd Dewi Wyn o Eifion*, 8vo. Chester, 1842, to which an interesting biographical sketch is prefixed. Dewi Wyn died at Gaerwen, January 17, 1841, and was buried at Llangybi.

OWEN, (GORONWY,) M.A. one of the greatest poets among the Welsh, was born in the parish of Llanvair Mathavarn eithav in Anglesey, January 1, 1722. His father Owain Goronwy was a humble peasant, and so far from encouraging his son in his early attempts to obtain instruction, he always treated him with the greatest harshness. He was continued however in school by the influence of his mother, and at the age of fifteen, he was qualified to take the office of an assistant in a grammar school at Pwllheli. Through the munificence of Mr. Edward Wynne of Bodewryd, he was enabled to go to Oxford in 1741, and he there graduated at Jesus College. He has himself written some account of his life in a letter addressed to Mr. Richard Morris of the Navy Office in 1752, which is printed in the first volume of the Cambrian Register. We learn from this that he was ordained deacon in 1745, and was appointed by the bishop of Bangor's chaplain to the curacy of his native parish, but he remained only three weeks, being displaced by the bishop, to make way for a young man of great fortune, who was anxious for a curacy in the diocese. Though the curacy was only twenty pounds a year, it was with great reluctance that he was obliged to leave his native country, where he says that he enjoyed great respect and attention from high and low. Not hearing of a curacy in Wales, he removed to Shropshire, and was curate of Oswestry for three years, and he there married in 1747. He left Oswestry for Donnington in 1748, where he had a school, and the curacy of Uppington, both of which produced only twenty-six pounds a year, and caused him to complain much of the difficulty of supporting his family in England, on so small a pittance. He was now the father of two sons, the younger of whom was called after himself. Early in 1753, he removed to the curacy of Walton in Lancashire, and in autumn 1755, we find him curate of Northolt in Middlesex, where he had fifty pounds a year. Under the date of November 2, 1757, he presented an address to the Cymrodorion Society in London, soliciting assistance to enable him to take his family to America, and though his prayer was not attended to by them as a body, several members contributed individually, which enabled him to accomplish his object. He first settled

at Williamsburg in Virginia, where he obtained a situation in a college with a salary of two hundred pounds per annum, and he married, for his second wife, the sister of the president of the college. She was a widow with five or six children by her former husband, and he was compelled by the president to support them out of his salary. The last authentic account of him is contained in a letter addressed to Richard Morris, with an Elegy written on the death of Lewis Morris, who had been his constant friend and patron during his residence in England. This is dated July 23, 1767, from the county of Brunswick in Virginia, where he had the living of St. Andrew's. We also learn from it that he was now married to his third wife, by whom he had three children. He had lost his family born in England, excepting his eldest son Robert. He is supposed to have died about the year 1770. Some of his admirers wrote a letter to his son in 1798, to obtain some information about him, but the reply was that he must first know who would pay him. Goronwy Owen was an excellent classical scholar, and was acquainted with Hebrew and Chaldee, but as a Welsh poet he ranks among the first. His *Cywydd y Varn*, and other compositions are deservedly admired for their poetical beauties. They are printed in a volume entitled *Diddanwoch Teuluaid, neu Waith Beirdd Môn*: first published in 1763. This also contains some Latin poems by him. His former biographers have lamented his expatriation, and have attributed the blame of it to his clerical superiors, but they have fondly though unjustly concealed a trait in his character, which will at once account for his poverty and distress, his extreme habits of intemperance. There is a letter preserved among the Panton manuscripts, a copy of which I have now before me, from his ever kind friend Lewis Morris, in which he gives a most painful description of the poet, and in strong terms laments the utter degradation of a mind capable of the sublimest aspirations. Some admirers of his genius erected a tablet to his memory in Bangor cathedral in 1831.

OWEN, (HENRY,) M.D. a very learned divine, was a member of an ancient and respectable family, and was born at Tanygadair, near Dolgelley, Merionethshire, in 1716. He was educated at Ruthin school, and at the age of nineteen he entered Jesus College, Oxford. Among the favourite subjects of his pursuit, upon his first entrance upon academic studies, was that of the mathematics, which he prosecuted with great ardour and application. Having taken his degrees in arts at the regular periods, he turned his attention to the study of physic, and was admitted to the degree of Bachelor of Medicine in 1746. For three years he practised as a physician, but being compelled, both by his health and feelings, to relinquish that profession, his views were entirely directed to the clerical profession. We are not informed when he was admitted into holy orders, but we are told that early in life he was made chaplain to Sir Matthew Featherstonehaugh, who presented him to the living of Torling in Essex. In 1748, he

sent into the world his first publication, entitled *Harmonia Trigonometrica*; or a short Treatise on Trigonometry, 8vo. In 1750, he was presented to the rectory of St. Olave, Hart street, in the city of London, when he resigned the living of Torling. Soon after this he was appointed chaplain to the bishop of Llandaff, afterwards bishop of Durham. In 1753, he took his degree of Doctor of Medicine at Oxford. Dr. Owen's next publication appeared in 1755, and consisted of some excellent "Observations on the Scripture Miracles." In 1760, he married a daughter of Dr. Butts, who had been first bishop of Norwich, and afterwards of Ely. Four years after this he published "Observations on the Four Gospels;" 8vo. which were followed in 1766, by some valuable "Directions to young students in Divinity." In 1769, he published his "Enquiry into the state of the Septuagint Version," a work that afforded satisfactory evidence of the diligence and judgment, with which he had prosecuted the study of sacred literature, and of the very great abilities which he possessed, for engaging in the department of Scripture criticism. He was now appointed to preach the Lecture founded by the Hon. Robert Boyle; and in 1773, published the discourses which he delivered, under the title of "The Intent and Propriety of the Scripture Miracles considered and explained, in a series of Sermons preached in the parish church of St. Mary-le-bow," &c. in two volumes, 8vo. During the course of the following year, he published his "*Critica Sacra*;" or a short Introduction to Hebrew Criticism," which was afterwards followed by "A Supplement," in answer to some remarks on it by Mr. Raphael Baruh, a learned Jew. In 1775, Dr. Owen was presented by bishop Barrington to the vicarage of Edmonton, in Middlesex. In 1778, he conferred an obligation on the learned world, by the attention and accuracy which he bestowed, in editing the collation of the valuable Cotton manuscript of the Book of Genesis with the Vatican copy, which was made by the learned Grabe in 1703, but left unpublished at his death. It is entitled "Collatio Codicis Cottoniani Geneseos cum Editione Romanâ, a viro clarissimo Joanne Ernesto Grabe jam olim facta; nunc demum summâ curâ edita ab Henrico Owen, M.D." &c. What renders this collation the more important is the circumstance, that the manuscript in question, which is perhaps the most ancient in Europe, was almost entirely destroyed by the fire that happened in the Cotton library in 1731. Dr. Owen rendered a fresh service to the learned reader in 1785, by the care and labour which he employed in publishing the 8vo. edition of Xenophon's Memorabilia, left unfinished by Dr. Edward Edwards, of Jesus College, Oxford, who had only lived to print the text and version. Some time before the appearance of the work last mentioned, he had published two "Critical Disquisitions;" the first containing some remarks on Masius's edition of the Book of Joshua, and the second, on Origen's celebrated Hexapla; which are acute and able, and contributed to increase the reputation of the author among biblical scholars.

This piece, and his Enquiry mentioned above, proved introductory to another work on the subject of the Old Testament Scriptures; which was published in 1787, under the title of "A brief Account, Historical and Critical, of the Septuagint Version of the Old Testament; to which is added a Dissertation on the comparative excellency of the Hebrew and Samaritan Pentateuch." In this little work, the author has concentrated much valuable information concerning the time when, the persons by whom, and the manner in which, this version was made; the evidence of its accuracy and fidelity, and of the general estimation in which it was held during a long period of years, and the causes of the alterations which at different times have been made in it. The last of Dr. Owen's publications, which was another useful and acceptable present to scriptural students, made its appearance in 1789, under the title of "The Modes of Quotation used by the Evangelical Writers explained and vindicated," 4to. In the latter part of his life, Dr. Owen was afflicted with a lingering illness, which ended in his decease, October 15, 1795; in the eightieth year of his age. The proofs which he has left behind him of his solid learning, sound critical talents, and zeal for promoting the cause of sacred literature, and maintaining the credit of divine revelation, as well as his piety and personal worth, will transmit his name with honour to posterity. Besides the articles already mentioned, Dr. Owen was the author of A Collation of the Account of the Dedication of the Temple in Bowyer's and Nichols's Origin of Printing. He also wrote remarks on the time employed in Cæsar's two Expeditions into Britain, printed in the second volume of the Archæologia. In 1776, he published the second edition of Rowland's Mona Antiqua, corrected in language and matter, and with the addition of notes by the eminent antiquary Lewis Morris. Most of these books were printed by Bowyer, who in remembrance of the connexion between him and our author, left the doctor a legacy of a hundred pounds, and such of his Hebrew books and critical works upon the New Testament as he pleased to take. Dr. Owen likewise had no small share in preparing for the public eye Bowyer's Conjectures on the New Testament, for the editor assures us "that he should not have presumed to venture on a task of such importance as well as difficulty, if he had not been encouraged throughout by the unremitting labour and friendship of Dr. Owen, whose regard for the memory of Mr. Bowyer, and distinguished zeal for the interests of sacred literature, prompted him, not only to enrich the volume with a considerable number of new notes, but also kindly and attentively to superintend the correction of the whole." He also assisted Mr. Nichols in editing the 4to. edition of Bowyer's Greek Testament in 1783, as we learn from this expression in the inscription of it to Dr. Owen, "*Ipsius auxilio concinnatam.*" (Gent. Mag. 1778, and 1795. New Annual Register for 1784, 1787, and 1789.)

OWEN, (HUGH,) an eminent non-conformist minister, was born at

Bronyclydwr in the parish of Llanegryn, Merionethshire, in 1637. His father Humphrey Owen was of a very respectable family, and lived on his own property ; he was the son of John Owen, who was the second son of John Lewis Owen of Llwyn, Esq. M.P. for Merionethshire, the eldest son of Lewis Owen, vice chamberlain of North Wales, who was murdered at Lldiart y Barwn in 1555. He was educated at Oxford, and was a candidate for the ministry, when the Bartholomew act passed, and about that time he removed from Oxford to London. He soon after settled in his native country, where he lived upon a small estate of his own, and became distinguished as a preacher of unwearied diligence and eminent success. Calamy calls him a burning and shining light. He had many places where he used to preach in Merioneth, and nearly as many in Montgomeryshire. He also sometimes made excursions into Caernarvonshire, and other parts, and used to perform his circuit in about three months, and then begin again. "His preaching was very affectionate, moving, and impressive. Great numbers attended his ministry, and were much affected by it. His painful and incessant exertions impaired his health ; which is not to be wondered at, as he often rode in the night, and in cold rains over the mountains, scarcely allowing himself necessary food. He rarely ate flesh, and avoided all strong liquors, his principal food being milk. He was a Christian of the primitive stamp, eminently meek, humble, and laborious ; and his unblemished and exemplary deportment procured him the esteem of many gentlemen of the country, to some of whom he was nearly related." He closed his pious career in 1699, at the age of sixty-two, and was buried in Llanegryn churchyard. His son John Owen was also a non-conformist minister, and gave promises of future eminence, when he died in the next year after his father, aged only thirty. Mr. Hugh Farmer of Walthamstow, for many years a favourite preacher at Salters' Hall, and the author of two elaborate works on the "Demoniacs," and "Christ's Temptation in the Wilderness," was a grandson of Hugh Owen, in the female line. (See also Dr. Richards's Welsh Non-conformists' Memorial. 1820.)

OWEN, (JAMES,) an eminent non-conformist divine, was born at Bryn, in the parish of Abernant, Caermarthenshire, in 1654. His father John Owen was a respectable farmer, and highly esteemed among his neighbours as a man of the strictest integrity. Both he and his wife were firmly attached to the established church, but their nine children, who lived to be men and women, all seceded from that church, and became zealous dissenters. Their father was a considerable sufferer during the civil war, being himself a decided royalist, and in arms for the king. Though he had not much to bestow on his numerous offspring, he made up that deficiency by giving them all a good and pious education, and he lived to see them all married, and settled to his comfort and credit. His son James was educated at Caermarthen free school, and afterwards at Brynlllywarch in Glamorgan, under

the reverend Samuel Jones, an ejected minister, who was greatly esteemed, as a pious divine and accurate scholar. He joined the dissenters when young, and began to preach among them, as an assistant to the eminent Stephen Hughes of Swansea. He afterwards removed to Bodvel, Caernarvonshire, and in 1676, he settled at Sweeney, near Oswestry, as chaplain to Mrs. Baker of that place. In 1679, he married, and removed to the town of Oswestry, where he continued to preach to a congregation of dissenters for more than twenty years. On the 27th of September, 1681, was held the memorable public disputation in the Town Hall of Oswestry, in which he bore a part, at the request of Dr. Lloyd, then bishop of St. Asaph, and though the bishop could not succeed in removing Mr. Owen's scruples, and bring him over to the church, his regard and friendship for him continued undiminished. About 1692, the Baptists were so numerous in Wales, as to draw more than common attention and opposition to their peculiar tenets, especially from the Presbyterians and Independents, and James Owen was selected to write in defence of pædobaptism, which from his extensive learning, and eminent polemical talents, together with his accurate and thorough knowledge of his mother tongue, he was highly qualified to undertake. His book was published in 1693, entitled *Bedydd Plant o'r Nef*; and brought an answer from the Baptists, written by Keach in English, and translated into Welsh. This is entitled *Goleuni wedi torri allan yn Nghymru*, and James Owen published a reply to it, and there the dispute at that time ended. As a scholar he stood high in the estimation of his learned contemporaries, for besides an accurate knowledge of the Latin, Greek, and Hebrew, he is said to have been no mean proficient in the Arabic, Syriac, Saxon, and French languages, besides having a thorough and critical knowledge of the English and Welsh languages. In divinity and ecclesiastical history, as well as logic, and other arts and sciences, he had confessedly attained to eminence. Being thus distinguished for so many literary endowments, he was eminently qualified to be placed at the head of one of those academical institutions, where the dissenters have their young men educated for their ministry. For this purpose he removed from Oswestry to Shrewsbury in 1700, and he continued there during the remainder of his life, discharging his duties with great ability, and to the entire satisfaction of all that were concerned. He died April 8, 1706, at the age of fifty-two, and was buried in St. Chad's church, Shrewsbury. He was the author of several works in Welsh and English, besides the two above mentioned. His other Welsh books are, 1, *Trugaredd a Barn*, or Mercy and Judgment; which is a collection of remarkable judgments upon notorious sinners, with instances of signal mercies vouchsafed to diverse good men. This book he recommends his countrymen to read, instead of monkish tales, and romantic fables, with which the vulgar used to divert themselves in winter evenings, and other idle times. 2, A Welsh Translation of the Assembly's Catechism, in

which he reduced the questions to the number of weeks in the year, and added something relating to the nature and state of angels. 3, A small tract on the Duties of Ministers and People to one another. Of his English publications, the following are the chief; 4, "A Plea for Scripture Ordination," proving the validity of ordination by Presbyters without diocesan Bishops, by ten arguments from Scripture and antiquity; this was printed in 1694. 5, A Thanksgiving Sermon, on occasion of King William's wonderful deliverance, (from the assassination-plot,) 1696. 6, A Defence of his Plea, against the exceptions of Mr. Thomas Gipps, 1697. 7, Remarks on a Sermon of the same Mr. Gipps, 1697. 8, A further Vindication of the Dissenters from the same gentleman's unjust accusations, 1699. 9, A Reply to the said Mr. Gipps's Letter to a Friend, 1699. 10, A Preface to M. Delme's Method of Preaching, 1701. 11, "Moderation a Virtue;" in defence of Occasional Conformity, 1703. 12, "Moderation still a Virtue;" a further defence of Occasional Conformity, 1704. 13, The History of the Consecration of Altars, Temples, and Churches; showing the various forms of it among Jews, Heathens, and Christians, 1706. 14, "Vindiciæ Britannicæ;" or a Vindication of Old Britain, in answer to the late learned Bishop of Worcester, 1705. 15, "The History of Ordination;" published after his death. James Owen also supplied Dr. Calamy with the materials for his account of the Welsh Ejected Ministers, and which has also appeared since in Palmer's Non-conformists' Memorial. (Dr. Richards's Welsh Non-conformists' Memorial, 1820.)

OWEN, (JOHN,) the celebrated epigrammatist, called in Latin Audoenus, was the third son of Thomas Owen, Esq. of Plasdu, in the parish of Llanarmon, and county of Caernarvon. He was educated at Winchester school, and in 1584, after two years probation, he was admitted perpetual fellow of New college, Oxford. He took the degree of Bachelor of Civil Law in 1590, and quitting his fellowship in the following year, he taught school at Treleggh near Monmouth, and about 1594, he was chosen master of the free school at Warwick, in which station he distinguished himself by his perfect knowledge of Latin, and especially by his poetical abilities. His Latin epigrams immediately obtained great celebrity, and were universally admired, but fame was his only reward, as he continued poor all his life time, being chiefly supported by his countryman and kinsman, the lord keeper Williams, then bishop of Lincoln. He had great expectations from a rich uncle, but some pungent epigrams against the church of Rome caused his name to be struck out of his will, and his book was also placed by the Roman inquisitors in the *Index Expurgatorius*. He died in 1622, and was buried in St. Paul's cathedral, where his patron archbishop Williams erected a monument to his memory. His Epigrams were published in the following order. 1, "Epigrammatum Lib. 3. ad Mariam Nevill comitis Dorcestriæ filiam dicati." 8vo. London,

1606, printed twice in that year. 2, "*Epigrammatum Liber singularis ad doctissimam heroinam D. Arabellam Stewart.*" 3, "*Epigrammatum Lib. 3. ad Hen. Principem Cambriæ duo ; ad Carolum Ebor. unus.*" 4, "*Epigrammatum ad tres Mæcenates libri tres,*" &c. 5, "*Monosticha quædam Ethica et Politica veterum sapientum.*" All which coming out as successive additions to the several editions of the three first books of Epigrams were at length published in one volume 8vo. and 12mo. not only in England, but also in foreign countries. A select number of them were translated into English verse by John Vicars, usher of Christ's Hospital in London, and published in 1619, 8vo. Thomas Pecke also, of the Inner Temple, translated six hundred of them into English verse, which were published in a work entitled *Parnassi Puerperium*, 8vo. London, 1659. Most or all of them were also translated by Thomas Harvey. A Spanish translation was published at Madrid, in 1674, and 1682, in 2 vols. 4to. and a French version of a portion of them, at Paris in 1709, 12mo. (Wood's *Athen. Oxon. & Hist. Ant. Univ. Oxon.*)

OWEN, (SIR JOHN,) the eminent royalist, was the eldest son of John Owen, Esq. of Clenenney, in Caernarvonshire, and was born in 1600. His father, who was the fourth son of Robert Owen, Esq. of Bodsilin in the same county, had been secretary to the great Walsingham, and had amassed in his service a fortune of ten thousand pounds, which was an immense sum in those days. He married Ellin Maurice, the heiress of Clenenney and Porkington, about 1597. Their son Sir John was a colonel in the army, and vice-admiral of North Wales. He greatly signalized himself at the siege of Bristol, when it was taken by prince Rupert, and was desperately wounded in the attack. In 1645, he was appointed by the prince to supersede archbishop Williams as governor of Conway castle, but the fortress was given up to General Mytton, by the contrivance of the prelate and his friends ; upon which Sir John Owen retired to Clenenney. In 1648, he rose in arms to make a last effort in behalf of his fallen master, but he was soon attacked by William Lloyd, sheriff of the county, whom he defeated, wounded, and made prisoner. He then laid siege to Caernarvon, but hearing that colonels Carter and Twistleton, at the head of a parliamentary force, were on their march to attack him, he hastened to meet them, and took the sheriff with him on a litter. The two parties met near Llandegai, and a furious battle ensued, in which Sir John had at first the advantage, but falling in with their reserve, fortune declared against him. In a personal contest with a captain of the name of Taylor, he was pulled off his horse, and made prisoner, and his troops, disheartened by the loss of their commander, took to flight. The sheriff died the same day. The victory was esteemed of such consequence, that captain Taylor, who brought the news to the parliament, received a reward of two hundred pounds out of Sir John's estate. He was then conveyed to Windsor castle, where he found four noblemen

confined for the same cause. He was put upon his trial with the duke of Hamilton, the earl of Holland, and the lords Goring and Capel, and he told his judges that "he was a plain gentleman of Wales, who had been always taught to obey the king; that he had served him honestly during the war; and finding many honest men endeavoured to raise forces, whereby he might get him of prison, he did the like." In the end he was condemned to lose his head, for which, with humorous intrepidity he bowed to the court, and gave his humble thanks. A by-stander asking what he meant, he replied aloud that "it was a great honour to a poor gentleman of Wales, to lose his head with such noble lords; for he was afraid they would have hanged him." He was however disappointed of this honour, and after a few months' imprisonment, he was pardoned, and permitted to retire to his native country, where he died in 1666, and was buried in the church of Penmorva, in Caernarvonshire. His estates are possessed by his lineal descendant Mrs. Ormsby Gore, and many interesting relics of the brave knight are preserved at Porkington. Among these are his official seal as vice-admiral of North Wales, and a sword given him by lord Capel on the day before his execution, who observed on presenting it to Sir John, that he was convinced it would be worn by him with honour. His portrait is also preserved here, an engraving of which is given in the 4to. edition of Pennant's Tours. (Pennant's Tours in Wales. Rushworth's Hist. Collections. Whitelock's Memorials. Dwnn's Heraldic Visitations.)

OWEN, (JOHN, D.D.) an eminent prelate, was the eldest son of Owen Owen, the second son of Owen ab Robert of Bodsilin, in the parish of Aber, and county of Caernarvon. His father Owen Owen, M.A. was archdeacon of Anglesey, and rector of Burton Latimers in the county of Northampton, where the subject of this article was born in 1580. He was educated at Cambridge, where he became a fellow of Jesus College, and took his degree of doctor of divinity. He was appointed chaplain to king Charles I. before he ascended the throne, and in 1618, he was collated to the rectory of Burton Latimers. On the death of bishop Hanmer, his Welsh origin and great worth induced the king to advance him to the bishopric of St. Asaph, with the full concurrence of archbishop Laud, by whom he was greatly esteemed, and in preference to two other competitors, whose claims he was unable to decide, and contrary to his own expectation, for Fuller says of him, that he was "a modest man, who would not own the worth he had in himself; and therefore others are the more engaged to give him his due esteem." He was consecrated September 20, 1629. The choice was in every respect an admirable one, for he distinguished himself by his incomparable skill in the Welsh language, and zeal in promoting the good of his bishopric. Immediately after coming to St. Asaph he set about several great works, some of which are recorded in a register entitled *Cwlla Cyvarwydd*, commencing in 1600, and carried on for

about fifty years. This worthy bishop first established preaching in Welsh in the parish church of St. Asaph in 1630. He spent large sums of money in repairing and adorning the cathedral, and in 1635, he set up therein the great and new organ. When the civil war broke out, he was a great sufferer, and as one of the protesting bishops, he was imprisoned in the Tower, and forced to compound for his Temporals by the payment of five hundred pounds. He died at Aberkinsey near St. Asaph, October 16, 1651, and was buried without any inscription or monument under the episcopal throne in his own cathedral, which, in those times of anarchy and confusion, became most profanely desecrated by one Milles, who held the post office, and lived in the bishop's house, and sold wine and other liquors there. This man kept his horses and oxen in the body of the church, and fed his calves in the bishop's throne, and other parts of the choir, and removed the font into his yard, where he set it in the ground, and used it as a horse trough. Bishop Owen's son married a daughter of Bagillt, in the parish of Holywell, Flintshire, whose daughter marrying Mr. Fitzherbert, brought Wepre into that family. Browne Willis states that he saw, in 1724, a well painted portrait of bishop Owen in the house of T. Cartwright, Esq. of Bloxham in Oxfordshire. (Willis's Survey of St. Asaph. Wood's Athen. Oxon. Walker's Sufferings of the Clergy. Fuller's Worthies. Dwnn's Heraldic Visitations.)

OWEN, (JOHN, D.D.) an eminent divine among the Independents, was the son of the Rev. Henry Owen, who was the third son of Griffith Owen, Esq. of Talybont, near Towyn, in Merionethshire. His father was educated at Oxford, and first obtained the vicarage of Stadham near Watlington, in Oxfordshire, where his son John was born in 1616; he afterwards became rector of Harpston in the same county, where he died in 1649, at the age of sixty-three. Being a boy of extraordinary abilities, it was determined to give John Owen a liberal education, and his proficiency was so great that he was admitted into Queen's college, Oxford, in 1628, at the age of twelve. His father, having a large family, could not afford him any considerable maintenance, but he was liberally supplied by his uncle Hugh Owen of Talybont, his father's brother, and a gentleman of good estate, who having no children of his own, intended making him his heir. Thus supported, he pursued his studies, with incredible diligence, allowing himself for several years not above four hours sleep in a night. He took his degree of B.A. in 1632, and that of M.A. in 1635, but being soon after dissatisfied with the new statutes of archbishop Laud, the chancellor of the university, he refused to comply with them. Upon this his friends forsook him, as infected with puritanism, and his situation in the college became by degrees so uneasy, that he was forced to leave it in 1637. This he esteemed a suffering for conscience sake, and from this time he became opposed to the church establishment. The supplies from his uncle having been discontinued, he took orders, and was made

chaplain to Sir Robert Dormer of Ascot in Oxfordshire, and tutor to his eldest son. He afterwards became chaplain to John lord Lovelace of Harley in Berkshire, and he held that office at the breaking out of the civil wars, when he openly avowed the cause of Parliament. This conduct so greatly offended his uncle, who was a zealous royalist, that he entirely discarded him, and left his estate to the grandson of his eldest brother, Lewis Owen, Esq. of Peniarth. When lord Lovelace joined the king's army, John Owen went to London, and became a perfect convert to the principles of the non-conformists. In 1642, he published his "Display of Arminianism ;" which met with such a reception as ensured his future advancement. The committee for purging the church of scandalous ministers presented him to the living of Fordham in Essex, where he married a lady by whom he had several children, all of whom he survived. After being in Fordham about a year and a half, he was presented to the living of Coggeshall, about five miles distant. Hitherto he had adhered to the Presbyterians, but he had not been long at Coggeshall, when he declared on the side of Independency. His fame began now to spread through the country, and Independency prevailing, he was sent for to preach before the Parliament on one of their fast days, April 29, 1646. . When Colchester was besieged in 1648, he became acquainted with Fairfax, and upon the surrender of the town to the parliamentary forces, he preached the thanksgiving sermon on that occasion. He was again required to preach before the House of Commons, January 31, 1648—9, the day after the execution of king Charles, and afterwards on February 28, being the day of humiliation for the intended expedition to Ireland. From this time a most intimate friendship existed between him and Cromwell, and continued until the Protector's death. He accompanied him to Ireland, where he remained half a year, residing at Trinity college ; and in 1650, he was sent by an order of parliament to Scotland, where he remained in Edinburgh about six months. Soon after he was promoted to the deanery of Christ Church, Oxford, whither he went to reside in 1651. Cromwell was now chancellor of the university, and he was nominated by him to be his vice-chancellor. He was created doctor of divinity by diploma in 1653. In the Protector's parliament, which met September 3, 1654, he offered himself a candidate for the university, and to remove the objection of his being a divine, it is said that he renounced his orders, and pleaded that he was a layman. Accordingly, he was returned, but his election being questioned by the committee of elections, he sat only a short time in the house. He was continued in the post of vice-chancellor for five years, by which office he had it in his power to shew his dislike to the habits and other forms required by Laud's statutes. He exerted this power to the utmost ; nevertheless, it must be observed in justice to him, that he gave many instances of moderation. Though he was urged to it, yet he never molested the meeting of the royalists at the house of Dr. Willis, the

physician, where divine service was performed, according to the Liturgy of the church of England, not far from his own lodgings at Christchurch. In his office also of commissioner for ejecting scandalous ministers, he frequently overruled his fellow commissioners in favour of such royalists as were eminently deserving, and particularly in the case of Dr. Edward Pococke. Richard Cromwell succeeding his father as chancellor in 1657, Dr. Owen was removed from the vice-chancellorship, as he was also from Richard's favour, when he became protector in the following year. This blow came from the Presbyterians, who were exceedingly bitter against him. At the dawn of the Restoration in 1659, he was ejected from the deanery of Christchurch; he had, however, taken care to provide for himself a comfortable retreat at Stadham, having a little before purchased a good estate with a handsome house upon it. He employed his talents in preaching, as often as he had an opportunity, and in writing books, which comprise no fewer than seven volumes in folio, twenty in quarto, and about thirty in octavo, the titles of which are given at length in the notice of him in the *Athenæ Oxonienses*; some of these have been translated into Welsh. He had lived in London almost ever since the Restoration, but his infirmities increasing, he went to Kensington for the benefit of the air, and spent some time there. Thence he removed to Ealing, to a house of his own, where he died August 24, 1783, in his sixty-seventh year, and was buried in Bunhill fields' burying ground. His character is differently given according to the bias of the writer, but all agree that he was a man of extraordinary abilities, and profound learning. We are told that he was master of the Latin, Greek, and Hebrew languages, that he was a great philosopher, and also well read in the Civil Law; a great historian, especially in church history, and thoroughly versed in all the Greek and Latin poets; and an excellent divine, well skilled in polemical divinity. Wood also, who censures him unsparingly in many respects, declares of his own knowledge that "he was a person well skilled in the tongues, Rabbinical learning, Jewish rites and customs: that he had a great command of his English pen, and was one of the most genteel and fairest writers who have appeared against the Church of England. His personage was proper and comely, and he had a very graceful behaviour in the pulpit, an eloquent elocution, a winning and insinuating deportment, and could by the persuasion of his oratory, in conjunction with some other outward advantages, move and wind the affections of his admiring auditory almost as he pleased." (*Wood's Athen. Oxon. Memoirs of the Life of Dr. Owen, prefixed to a Collection of his Sermons, Tracts, &c. folio, 1721.*)

OWEN, (LEWIS,) y Barwn, as he is generally called, was the son of Owen ab Howel ab Llywelyn, Esq. of the town of Dolgelley, in Merionethshire, and head of one of the most ancient families in the principality. He lived in great credit and authority, having an estate

of three hundred pounds a year, he was appointed Vice-chamberlain, and Baron of the Exchequer of North Wales. He was sheriff of Merionethshire in 1546, and 1555, and member for the same county in the parliaments, which met in 1547, 1552, and 1554. After the wars of the houses of York and Lancaster, multitudes of outlaws and felons inhabited the district of Mowddwy, who for a long time continued to rob and murder in large bands, setting at defiance the civil power, and driving whole herds of cattle from one county to another, in mid-day, with the utmost impunity. To put a stop to their depredations, a commission was issued to John Wynn ab Meredydd of Gwydir, and Lewis Owen, in order to settle the peace of the country, and to punish all offenders. In pursuance of their orders they raised a body of stout men, and on a Christmas eve seized above eighty outlaws and felons, on whom they held a gaol delivery, and punished them according to their deserts. Revenge being determined on by the surviving villains, they watched their opportunity, when the baron was passing through these parts to the Montgomeryshire assizes, to waylay him in the thick woods of Mowddwy, at a place now called from the deed, Lliidiart y Barwn, where they had cut down several tall trees, to cross the road, and impede the passage. They then discharged on him a shower of arrows, one of which sticking in his face, he took out, and broke. After this they attacked him with bills and javelins, and left him slain with above thirty wounds. His son-in-law, John Lloyd of Ceiswyn, defended him to the last, but his attendants fled at the first onset. This atrocious deed was productive of peace in the country, for the most rigorous justice ensued; the whole nest of banditti was extirpated, many suffered by the hand of justice, and the rest fled never to return. Baron Owen was murdered on the 11th of October, 1555. (Pennant's *Tours in Wales*. See also Notes to Lewis Dwnn's *Heraldic Visitations*, by W. W. E. Wynne, Esq. ii. 236.)

OWEN, (Lewis,) the author of several works against the Jesuits, was a native of Merionethshire. He entered Christchurch, Oxford, in 1590, being then eighteen years of age, but he left the university without taking a degree. He afterwards travelled into several countries on the continent, and remaining for some time in Spain, he entered into the Society of Jesus at Valladolid, where he continued a curious observer among them. At length, being fully satisfied of their intrigues, which tended, as he said, to worldly policy, rather than true religion, he left and became a bitter enemy against them. His first publication is entitled, "The running Register; recording a true relation of the state of the English colleges, seminaries, and cloysters in all foreign parts, together with a brief discourse of the lives, practices, &c. of English Monks, Friars, Jesuits," &c. London, 1626, 4to. This was followed by "The unmasking of all popish Monks, Friars, and Jesuits. Or, a treatise of their genealogy, beginnings, proceedings, and present state," &c. London, 1628, 4to. "*Speculum Jesuiticum*,

or, the Jesuits' Looking-glass, wherein they may behold Ignatius (their patron) his progress, their own pilgrimage, his life, their beginning," &c. London, 1629, 4to. "A true catalogue of all their colleges, &c. and a true number of the fellows of their society;" this and the *Speculum Jesuiticum*, are printed at the end of *Europæ Speculum*, 1629, written by Sir Edwin Sandys. He died sometime after the latter year. (Wood's Athen. Oxon.)

OWEN, (LEWIS,) or Owen Lewis, for the name is written both ways, bishop of Cassano, was the son of a respectable freeholder, and was born in the parish of Llanveirian, in Anglesey, in 1533. He was educated at Winchester school, and made perpetual fellow of New college, Oxford, in 1553. He took the degree of B.C.L. in 1558, and made farther progress in that faculty, with the intention of proceeding therein, but his religious opinions not suffering him to do so, he left the university about 1561, though his fellowship was not declared void until 1563, and went to Douay, where for his great merit he was made the Regius Professor of his faculty. In a pamphlet, entitled "The state of the English Fugitives under the king of Spain and his Ministers," &c. London, 1596, 4to. it is stated that great dissensions and broils took place at the English college at Rome, one party being headed by Dr. William Allen, and the other by Dr. Lewis Owen, who was "a man very wise and learned, and by reason of his age, gravity, and long continuance in those parts, of great authority in the court of Rome." The pope having determined upon making a cardinal for England, he was considered the most deserving of that honour, but the influence of the Jesuits, against whom he bore the greatest enmity, secured it for Dr. Allen, who was accordingly consecrated so in 1587. Dr. Lewis was nominated bishop of Cassano, in the kingdom of Naples, by Phillip II. king of Spain, and consecrated thereto in Rome, February 3, 1588. Having presided over the diocese for about seven years, full of commendations and praise, he died October 14, 1594, and was buried in the chapel belonging to the college of the English students at Rome, where a marble stone was placed over his grave, with the following inscription, which contains some farther particulars respecting him. "D. O. M. Audeno Ludovico Cambro-Britanno, I. V. D. ac Professori Oxonii in Anglia, ac Regio Duaci in Flandria, Archidiacono Hannoviæ, & Canonico in Metropolitana Cameracensi, atque Officiali Generali, Utriusque signaturæ Referendario, Caroli Cardinalis Borromæi Archiepiscopi Mediolanensis Vicario generali, Gregorii xiiij. & Sexti v. in congregatione de consultationibus Episcoporum & Regularium a secretis, Episcopo Cassanensi, Gregorii xiv. ad Helvetios nuncio, Clementis viij. Apostolicæ visitationis in alma urbe adjutori, Anglos in Italia, Gallia, & Belgio omni ope semper juvit, ac ejus imprimis opera hujus collegii ac Duacensis & Rhemensis fundamenta jecit. Vixit annos lxi. menses ix. dies xix. Exul a patria xxxvi. Obiit xiv. Octob. mdxciv. Ludovicus de Torres Archiepiscopus Montis

Regalis amico posuit." Dr. Lewis Owen had a nephew called Hugh Griffyth, who was provost of Cambray. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same.)

OWEN, (MORGAN, D.D.) was a native of Caermarthenshire, his father being a clergyman in that county. He was entered at Jesus college, Oxford, in 1608, being then twenty-three years of age, and afterwards became chaplain of New college. He took his degree of B.A. in 1613, and that of M.A. in 1616, being at that time a member of Hart Hall. He obtained good preferment in his native country, and being an useful man and zealous for the church, when Dr. Laud became bishop of St. David's, he was appointed his chaplain, and he was also created D.D. when the bishop was made chancellor of the university. As a mark of gratitude for this honour, he enclosed the south yard of St. Mary's church with a free-stone wall, and built a beautiful porch on the same side of the church, at an expense of £230, in 1637. Among the other carvings of this porch was an image of the blessed virgin, with a babe in her arms, which disgusted the puritans and was defaced in 1642, by the parliamentary soldiers, and which occasioned one of the articles against his patron, archbishop Laud, at his trial in these words, "That he did oblige the said Dr. Morgan Owen to build it, permitted him as chancellor of the university, and connived at all when it was finished." He was consecrated bishop of Llandaff in 1639, and he held the rectories of Bedwas and Rudry in commendam. He was one of the protesting bishops in 1641, for which he was imprisoned in the Tower, and continued there about four months. After his release, he retired into his native country, where he suffered much for his loyalty, and his being a bishop, and having been promoted by Laud. His palace, at Mathern, near Chepstow, was seized by one Green of Cardiff, together with all his revenues in that part of the country, and elsewhere. His first successor at the living was one Henry Nichols, after whom came one Watkin Jones of Mynyddisllwyn, who in his own parish was an anabaptist, but at Bedwas and Rudry a professed presbyterian. One Reese John David, the agent and sequestrator, who lived in the parsonage house, managed the glebe and received the tithe, removed a very fine stone font out of the church of Bedwas, and when himself and his man could not break it to pieces, he caused it to be brought under the yew tree, where it was used as a trough to water his horses and cattle in. Bishop Owen died at Glasallt, in Caermarthenshire, in January, 1644—5, and was buried in the church of Llanvihangel Mothvey. He was possessed of considerable landed property, which was inherited by his nephew, and he endowed the free school of Caermarthen with £30. per annum, charged upon the impropriation of St. Ismael's in that county. (Wood's Athen. Oxon. Walker's Sufferings of the Clergy, 1714. Willis's Survey of Llandaff.)

OWEN, (RICHARD, D.D.) was the son of the rev. Cadwaladr Owen, sometime fellow of Oriel college, Oxford, and afterwards rector of Llan

vechain, in Montgomeryshire, where he was born in 1605. He was entered at Oriel at the age of fifteen, and made fellow of his college in 1627, being then B.A. Having taken his master's degree in arts, he entered holy orders, and in 1635, he was presented by the university of Oxford to the vicarage of Eltham in Kent. In 1638, he resigned his fellowship, and took the degree of B.D. being about that time also rector of St. Swithin's London Stone. In the beginning of the civil wars he adhered to the king, and was deprived of his livings, and suffered much for seventeen years for the royal cause. After the return of Charles II. he was restored to his preferments, and had afterwards the prebend of Reculverland in St. Paul's, and the living of St. North-Cray in Kent, and was made D.D. "He was in high esteem for his holy life and conversation, for his orthodoxness in judgment, conformity to the true ancient doctrine and discipline of the church of England, and in the former revolutions, for his loyalty to his sacred Majesty." He published two sermons, one of which appeared in 1666, 4to, and he also translated into English all, or most of the satires of Juvenal. He died in January, 1682. (Wood's Athen. Oxon. Walker's Sufferings of the Clergy.)

OWEN, (WILLIAM,) Esq. a learned lawyer of the sixteenth century, was a native of Pembrokeshire, and a member of an ancient and respectable family. He was a near relative of his learned countryman Sir Thomas Eliot, and at the Middle Temple, he was chamber-fellow of Sir Anthony Fitzherbert, one of the justices of the Common Pleas. William Owen was the author of an abridgment of the Statutes of England, which was first published in 12mo, with the following title, "Abreumentum Statutorum. Impressum Per Richardum Pynson et totaliter finitum nono die mensis Octobris anno domini, 1499." Another edition published in 1528, has also this title, "Le Breggement de touz les estatutz, auxiben dez veillez comme dez nouellez nouellement abrigiez, correctez et amendez, par Guillame Owein de Medill' Temple. Et emprimez par Richarde Pynsone, tanq ; al. xix. an du tresuictorieux et soueraigne, roy Henry le viij. defensour de la foy. Anno domini M.D. xxviii." George Owen the historian of Pembrokeshire says of him that, "he also wrote other workes, yet, notwithstanding his hard studie in his youth, and continuall toyle and travell, all his tyme, he carried to his grave so many yeares as that he sawe in ripe yeares, the fifth issue male, by discent of the body of his god-father, and was present at the coronation and proclamation of thirteen kings and queens of England, and lived under the fourteenth. He also saw eight bishops in St. David's; and all his life tyme, was never sick but once, and at his dying day, which was on the 29th of March, 1574, wanted not one tooth." (See Cambrian Register, ii. 208.)

PABIALI, a saint who lived in the middle of the fifth century. He was the son of Brychan Brycheiniawg, and with his brothers Pasgen and Nefai, was born of Prosori, who was a Spanish woman, Bry-

chan's third wife. They went over to Spain, where they became saints and noblemen. Pabiali is in some lists called Papai, and by the Irish Pianno, Pivannus, and Piapponus. (Bonedd y Saint. Myv. Arch. ii. *Achau y Saint*. Iolo Morganwg's Welsh MSS. 518.)

PABO, generally called Pabo Post Prydain, or the Pillar of Britain, on account of his valour in fighting against the enemies of his country, was the son of Arthwys ab Mor, who was the son of Morvydd ab Ceneu ab Coel Godebog. He first distinguished himself as a warrior against the Gwyddelian Picts, but he was eventually obliged to leave his territories in the North, and to retire to Wales. He was hospitably received by Cyngen ab Cadell Deyrnllwg, king of Powys, from whom, as well as his son Brochwel Ysgythrog, Pabo received a grant of lands. He married Gwenaseth, the daughter of Rhuvon Rhuvoniog. He afterwards lived a holy life, and was accounted a saint in the British church. He founded the church of Llanbabo in Anglesey, where a stone still remains, bearing his effigy, with the following inscription, HIC JACET PABO POST PRUD CORPORIS... TE...PRIMA. This stone was discovered in the churchyard in the reign of Charles II. and is engraved in Rowland's *Mona Antiqua*. Pabo is commemorated November 9. (*Achau y Saint*. Iolo Morganwg's Welsh MSS. 503, 527, 558.)

PADARN, an eminent saint, was the son of Pedrwn or Pedredin, the son of Emyr Llydaw, and cousin of saint Cadvan, with whom he came into Britain, according to Usher, in the year 516. According to *Achau y Saint*, after his arrival in Wales, he became a member of the college of Illtyd, who was his cousin, and was a bishop there. He afterwards established a religious society, consisting of six score members, at a place in Cardiganshire, since called from him Llanbadarn Vawr, where he also founded an episcopal see, of which he became the first bishop. In some ancient manuscripts he is styled archbishop of Llanbadarn. He was the founder of the churches of Llanbadarn Treveglwys, or Llanbadarn Vach, and Llanbadarn Odin, in Cardiganshire; and of Llanbadarn Vawr, Llanbadarn Vynydd, and Llanbadarn y Garreg, in Radnorshire; and the situations of some of these places serve to point out the extent of his diocese to the southward, along the limits which have been assigned to the diocese of St. David's. To the north its extent is uncertain, though it probably included a considerable part of Montgomeryshire. How long Llanbadarn continued to be the capital of a bishopric cannot be ascertained, as very little is known of its history, and the last notice of it, under that character, in the Welsh Chronicles, is in the year 720; when it is recorded that many of the churches of Llandaff, Mynyw, and Llanbadarn, meaning the three dioceses of South Wales, were ravaged by the Saxons. It is reported however to have lost its privileges through the turbulent conduct of its inhabitants, who killed their bishop, and the diocese was in consequence added to that of Menevia. From the

Latin Hexameters of Johannes Sulgenus, it may be learned that Padarn presided over the see twenty-one years, during which time he spent his life, in the practice of such religious exercises as were approved in the age; and the Triads assert that he went about the country, preaching the faith in Christ, without pay or reward, to all ranks of people, and alleviating the distresses of the poor, as far as their means extended, for which reason he was styled one of the three "gwesteion gwynvydedig," or blessed visitors of the Isle of Britain. It is mentioned by John of Teignmouth that he built monasteries and churches throughout the whole region of Ceretica; and that he rebuked Maelgwn Gwynedd, from whom he had received certain injuries in an excursion of that prince into South Wales. At the expiration of the twenty-one years, he returned to his native country, where he was made bishop of Vannes. A dissension, however, broke out between him and the other Armorican bishops; upon which a synod was convened, and a reconciliation effected. Notwithstanding this, he continued to dread their hostility, and retired to the Franks, among whom he remained until the close of his life. He subscribed the decrees of the council of Paris which was held in the year 557, and is commended both as an abbot and a bishop in the writings of Venantius, a Latin poet of Gaul, who was his contemporary. One of his early biographers, quoted by Usher, says that three days were held sacred to his memory; April 15, being the anniversary of his death; June 20, in remembrance of his consecration as bishop; and November 1, on account of his reconciliation with the prelates of Armorica. According to the Welsh authorities, he was commemorated April 16, and November 12. A saying of his is preserved in *Chwedlau y Doethion*; "Hast thou heard the saying of Padarn, the upright and powerful preacher? What man does, God will judge." The Life of Saint Padarn, or Paternus, from an ancient manuscript, will be found in the volume of the Lives of the British Saints, edited by the Rev. W. J. Rees, of Casgob. (Rees's Welsh Saints. Iolo Morganwg's Welsh MSS. 449, 513, 535, 558, 656. Myv. Arch. ii. 10. 472.)

PADARN, or Peter, a bishop of Llandaff, who succeeded Marchlwyys in 945. He held synods at Llandaff in 950, and 955, and died in 961.

PADARN (BEISRUDD,) the son of Tegid ab Iago, is said to have been a hermit and bishop. He is often confounded with Padarn ab Pedredin, but he is rather a character in romance. *Pais Padarn Beisrudd*, or the coat of Padarn with the crimson coat, was one of the thirteen beautiful specimens of workmanship of the Isle of Britain. (See Jones's Bardic Museum, 48.)

PADRIG, the son of Alvryd, the son of Goronwy, the son of Gw-dion ab Don, of Gwardog in Arvon, a saint who lived in the seventh century. He was contemporary with saint Elvod, and was a member of the college of Cybi in Anglesey. He founded the church of Llan-

badrig in that island. (*Achau y Saint*. Iolo Morganwg's Welsh MSS. 500.)

PADRIG, the son of Mawon, was the celebrated apostle of Ireland, and according to the Welsh authorities, was a native of Gower, in Glamorganshire. He is also called Padrig Maenwyn. About A. D. 420, Wales was greatly infested by Irish rovers, who made descents on the coast, and carried off every thing they could lay hands on, and one party having attacked and destroyed the college of Theodosius at Caerworgorn, or Lantwit Major, carried away Padrig, who was there a teacher of the doctrines of Christianity. Being thus conveyed to Ireland, he strenuously exerted himself to inculcate Christianity to the aboriginal Irish, the Gwyddelians, and Lochlynians, and his undertakings eminently prospered, as great numbers were converted to the faith. Padrig never returned to Wales. Besides *Achau y Saint*, there are other traditions which connect him with Wales. Ricemarchus, Giraldus Cambrensis, and John of Teignmouth, relate that he settled one time in a small valley at Menevia, called Vallis Rosina, where he built a monastery, and intended to pass his days in religious seclusion. But an angel appearing commanded him to preach the Gospel in Ireland, and showed him in a vision the whole of that country from the spot where he stood. There was formerly a chapel, called Capel Padrig, in the parish of St. David's, in Pembrokeshire, which was situated, according to John of Teignmouth, close to the spot where the angel showed him the vision of Ireland. He is also said to have had a church dedicated to him, near the place of his nativity, at Aberllychwr. (Iolo Morganwg's Welsh MSS. 455, 500, 534. Rees's Welsh Saints.)

PANA, the son of Pyd, a character in Welsh romance.

PANTON, (PAUL,) Esq. of Plasgwyn in Anglesey, a gentleman who was distinguished for his acquaintance with the history and antiquities of his native country, and deserving of honourable mention for his liberality in aiding others who were engaged in the same pursuit. He formed a valuable collection of Welsh manuscripts, which was enriched by the addition of those of the reverend Evan Evans, the learned author of the "*Dissertatio de Bardis*," amounting nearly to a hundred volumes. This was the result of an agreement, by which Mr. Panton in return settled an annuity of twenty pounds on the poet towards the close of his life. Mr. Panton died in 1797, in the sixty-seventh year of his age.

PARRY, (JOHN HUMPHREYS,) a learned antiquary, and elegant writer, was born at Mold in Flintshire, in 1787, his father being the rector of the adjoining parish of Llanverres. After an university education, he became a member of the Temple in 1807, and in due time he was called to the bar in 1810. He obtained considerable reputation in his profession, and gained great praise by the publication of the "*Cambro Briton*," a miscellany containing valuable information respecting the history and antiquities of Wales, enriched by his own nu-

merous and judicious notes. This appeared periodically, and is comprised in three volumes, 8vo. the first volume being completed in 1820. His next publication was the "Cambrian Plutarch: comprising Memoirs of some of the most eminent Welshmen, from the earliest times to the present," 1824, 8vo. This elegantly written work contains twenty-two memoirs. He was also the author of several prize essays, and was appointed editor of the Transactions of the London Cymrodorion, the first volume of which appeared under his auspices. The literature of his native country sustained a great loss by his death, which took place in 1825, in a most melancholy manner; a drunken man knocked him down in the street, when he fell with his head against the pavement, and was killed upon the spot, leaving a wife and five children. He was the brother of Thomas Parry, D.D. the present bishop of Barbadoes.

PARRY, (RICHARD, D.D.) one of the eight eminent prelates, natives of Wales, who in succession filled the see of St. Asaph, was the eldest son and heir of John Parry, Esq. of Pwllhalog, and was born at Ruthin in Denbighshire, in 1560. He was educated at Westminster school, for some time under Camden, from whence he was elected student of Christchurch, Oxford, in 1579. Wood in the *Athenæ Oxonienses*, and bishop Humphreys in his additions to the same, state that he was for some time head master of Ruthin school, but this admits of doubt, as may be seen on reference to Newcome's *Memoir of the Goodmans*, but the statements, that he was undermaster there, are most probably correct. He was made chancellor of Bangor cathedral in 1592, in which year he also obtained the vicarage of Gresford, and in 1599, he was made dean of Bangor, having taken his doctor's degree in the previous year. When king James I. who had an especial regard to his learning, came to the throne of England, he promoted him to the bishopric of St. Asaph, and he was consecrated thereto December 30, 1604. The name of bishop Parry will ever be held in respect by the Welsh, as the author of the revised translation of the Bible, which was undertaken by him, of his own accord, for the benefit of his countrymen, and for which he was eminently qualified. This Bible was printed in 1620, in folio, and the variations and improvements are so great, as to make it doubtful, whether it should not be considered an entirely new version. He says, with regard to the differences between it and Morgan's translation, "*Quædam cum præcessoris laude retinui: quædam in Dei nomine mutavi atque sic compegi, ut et hic sit ἀμφιδοξουμένου παραδειγμα*, et dictu sit difficile, num vetus an nova, Morgani an mea, dicenda sit versio." This continues to be the standard version of the Welsh bible. Bishop Parry died in the house, which he possessed as archdeacon, at Diserth, September 26, 1623, and was buried in his own cathedral, without any inscription or monument. The year before his death, he settled a pension of six pounds per annum, payable from his estate by his son Richard, and his heirs for ever,

towards the maintenance of a poor scholar at Jesus College, Oxford, born in the town of Ruthin, or diocese of St. Asaph. After his death a *Concio ad Clerum* on Rev. iij. 4. was published in his name in 1628, 8vo.

PARRY, (WILLIAM, LL.D.) a celebrated character in the reign of Queen Elizabeth, was a native of Northop, in Flintshire. He himself states in a letter to Lord Burleigh, that he was a son of a gentleman of ancient family, who had thirty children by two wives, and died aged 108, and that his mother was a Conwy of Bodryddan. In a memoir however, published by his enemies shortly after his execution, these high pretensions are denied, and he is stated to have been obscurely, and even meanly descended, his father, whose name was Harry ab David, keeping a common alehouse at Northop. He was at first apprenticed to a lawyer at Chester, from whom he ran away, and went to London to seek his fortune. After many difficulties and reverses, he obtained a situation in the household of the earl of Pembroke, where he remained until the death of that nobleman in 1569. Being a man of considerable abilities, he was employed in some public service, the nature of which does not appear, though it is frequently alluded to in his subsequent correspondence with Burleigh. During this period he took his degree as a doctor of laws, and his first wife being dead, he married a rich widow, whose fortune he soon squandered by his extravagance, and became reduced to great penury and distress. In 1588, an act of violence committed on a gentleman named Hare, one of his creditors, obliged him to quit England, being saved from the consequences of his conviction by a pardon, procured at the intercession of his friends. When in France he was employed as a collector of secret intelligence, by Lord Burleigh, who had great confidence in him. His occupation was the basest and most odious espionage, and making himself acquainted with the secrets of the English Roman Catholics, and then betraying them. He was however gained over by the Romish party, and he returned to England early in 1583, and we then find him sitting in the house of Commons, as member for Queenborough, and strenuously opposing the imposition of additional severities on the Roman Catholics. The House was so astonished by the boldness of his speech, that he was committed to the custody of the Serjeant-at-Arms, but was released the next day at the command of the Queen, who stated that he had explained his motives partly to her satisfaction. Within six weeks after this circumstance, he was sent to the Tower on a charge of high treason, in having undertaken to assassinate the Queen, and he was tried at Westminster, the 25th of February, 1584—5. Having been duped into a confession by the hope of a pardon, he was found guilty, and the sentence was executed in all its barbarous rigour, upon the second of March ensuing, in Palace Yard, Westminster. Notwithstanding the confession of Dr. Parry, there is reason to doubt whether he ever entertained a serious intention of assassinating the Queen, and he solemnly denied it at the place of ex-

cution. (State Trials. See also Strype's Annals. Lingard's History of England.)

PARRY, (WILLIAM,) a painter of considerable merit, was born in 1742. He received his first instructions in drawing in Shipley's academy, and afterwards studied from the plaster casts in the Duke of Richmond's gallery. That nothing might be wanting to complete his professional education, he became a pupil of Sir Joshua Reynolds, and about the same time entered the academy in St. Martin's Lane. After having obtained several premiums from the Society for the Encouragement of Art, he was enabled by the patronage and liberality of Sir Watkin Williams Wynn, Baronet, to visit Italy, where he remained from 1770 to 1775, during which time he painted for Sir Watkin, a copy of the Transfiguration by Raphael. In 1776, he was chosen an associate of the Royal Academy, but not obtaining the employment, which he had expected in London, he returned to Rome, where he remained several years, and met with all the success he could wish. In 1791, he was compelled by ill health to visit his native country, where he died on the 13th of February in that year. William Parry was the son of John Parry of Ruabon in Denbighshire, who was generally known by the appellation of the celebrated *blind harper*. He was the first among his contemporaries, who played either a lesson or concerto on the treble Welsh harp, an instrument which had long been lost to the English world, and owed its revival to the genius and diligence of this great performer. He was harper to the first and second baronets, Sir Watkin Williams Wynn, and he published a volume of Welsh Music, in conjunction with another harper of the name of Evan Williams. John Parry died at Ruabon in 1782.

PASGEN, a saint who lived about the middle of the fifth century. According to *Bonedd y Saint*, Pasgen, Nefai, and Pabiali, were the sons of Brychan Brycheiniawg, by Prosori, a Spanish woman. Pasgen and his brothers went to Spain, where he was made a bishop. As other authorities speak of Pasgen, the son of Dingad, and grandson of Brychan, there must have been two saints of the same name, uncle and nephew. There formerly existed, in the churchyard of Towyn in Merionethshire, a stone having the letters PASCENT inscribed on it, which is supposed to have been a monument to the memory of Pasgen, the son of Dingad.

PASGEN, one of the sons of Urien Rheged, a chieftain who lived early in the sixth century. He is recorded in the Triads as one of the three "trahaawg," or haughty chiefs of the Isle of Britain. The other two being Rhun ab Einion and Sawl Benuchel. (Myv. Arch. ii. 6.)

PAWL (HEN,) or Paulinus of the North, a saint who lived at the close of the fifth century, was the son of Meurig ab Tewdrig. In some manuscripts he is called Pawl Hên o Vanaw, and Palcen o Vanaw, which would imply that he was a native of the Isle of Man. He was first a member of the college of Iltyd, at Caerworgorn, and he established a similar institution about A.D. 480, at Tygwyn ar Dâv

or Whitland, in Caermarthenshire, of which he was himself the first abbot, and where he was also styled a bishop. His institution soon became famous as a place of religious education, and as Paulinus was eminent for his acquaintance with the Scriptures, David, Teilo, and other distinguished saints removed to Tygwyn to partake of his instructions. He placed Gredivael and Flewyn at the head of the institution. He is the patron saint of Llangors in Breconshire, and Capel Penlin in Caermarthenshire. He attended the synod held at Llanddewi Brevi in 519, and it is remarkable that the most lasting traces of his memory remain in the neighbourhood of that place. Capel Penlin, which bears his name, is on the borders of Llanddewi Brevi, and in the parish of Caio, adjoining the latter, a stone still exists with the following inscription ;—SERVATVR FIDÆI PATRIEQ: SEMPER AMATOR HIC PAVLINVS IACIT CVLTOR PIENT... SIMVS ÆQVI. He was the father of Peulan, Gwyngeneu, and Gwenvaen, and was commemorated on the twenty-second of November, under the name of Polin Esgob, or the bishop. (Rees's Welsh Saints. Cambrian Register. Gibson's Camden. Iolo Morganwg's Welsh MSS. 543.)

PEBLIG, a saint who flourished in the early part of the fifth century, was the son of Maxen Wledig, or according to other accounts, his grandson, and the son of Owain Vinddu. He founded the church of Llanbeblig which is the parish church of Caernarvon, and was commemorated July 3. (Iolo Morganwg's Welsh MSS. 512, 541, 558.)

PEACOCK, (REGINALD, D.D.) a learned prelate, was born at Laugharne, in the county of Caermarthen. He received his university education at Oriel college, Oxford, where he became a fellow, and took his degree of D.D. He was chaplain to Humphrey, duke of Gloucester, uncle and protector of Henry VI. and was by him advanced to the bishopric of St. Asaph, by papal provision, the bull being dated April 22, 1444. He was consecrated at Croydon, June 14, following. He was translated to Chichester in 1449, and continued there until 1457, when he was deprived of his bishopric for opinions condemned as heretical, in a synod held at Lambeth by Thomas Bourchier, archbishop of Canterbury. In Fox's Book of Martyrs there is a long vindication of him, and an account of the process of his deprivation, and the doctrines which he held. Godwin says of him that "bearing himself bold upon the duke of Gloucester's favour, he doubted not to defend openly divers opinions, some true and some false, (but all strange at those times) which after the Duke's death he was feign to recant at Paul's Cross, where before his face, were burnt the books he had wrtten, which were many, much of the Scriptures he translated into English, which I perceive not to have been misliked." After his deprivation he was kept in the strictest confinement at Thorney Abbey, in Cambridgeshire; forty pounds being assigned to the abbot for his maintenance; but his imprisonment scarcely con-

tinued a year, when he was released by death. (See also Fuller's *Worthies of Wales*. Willis's *Survey of St. Asaph*.)

PEDR, a saint who lived early in the sixth century. He was the son of Corun ab Ceredig ab Cunedda. Of the numerous churches in Wales, which bear the name of Llanbedr, it cannot now be ascertained, whether any were founded by him, or whether they are all dedicated to St. Peter the apostle.

PEDROG, a saint, who according to *Bonedd y Saint*, was the son of Clement, prince of Cornwall; but other authorities assert that he was born of princely parentage in Wales. He went to Ireland to obtain instruction in the learned sciences, and remained there twenty years, when he crossed over to Cornwall in 518, and fixed himself near the Severn sea, in a small oratory called Petroc-stow, the station or abiding-place of Petroc, now corrupted into Padstow, where many eminent scholars were brought up under him. He wrote a book "Of Solitary Life," to which he was much addicted. He died about 564, and was buried at Bodmin, where, according to some authorities, he had established a bishopric. He is the tutelar saint of Llanbedrog, in Caernarvonshire; Llanbedrog, or St. Petrox, in Pembrokeshire; St. Petrock's in Exeter; and Petrockstow in Devonshire. He is commemorated July 4. (*Leland de Scriptoribus Britannicis*. Usher *de Primordiis*.)

PEDROGL (PALADRDELLETT,) or with splintered lance, a celebrated character in Welsh Romance, is recorded in the Triads with Catwg and Bläs, as one of the three "marchawg cyviawnbwyll," or knights of upright judgment in the court of Arthur. To the English reader he is better known under the translated form of his name, Lancelot du Lac. (*Myv. Arch.* ii. 18.)

PEDRWN, a saint who lived early in the sixth century. He was the son of Corun ab Ceredig ab Cunedda, and brother of Tyssul, Pedr, Tyrnog, and Corannog. There was another saint of this name, written sometimes Pedryn, and Pedredin, who was the son of Emyr Llydaw, and father of St. Padarn. He was a member of the college of St. Illtyd. (*Iolo Morganwg's Welsh MSS.* 509, 535.)

PEIBIO, a character in Welsh Romance, see Guest's *Mabinogion*, ii. 349.)

PEILYN, (GRUFFYDD,) a poet who flourished from 1570 to 1600. He was a native of Denbighshire.

PEILLAN, a saint who flourished in the early part of the sixth century. She was one of the daughters of Caw. (See *Iolo Morganwg's Welsh MSS.* 516.)

PEIRIO, the son of Caw, a saint who lived in the early part of the sixth century. He was a member of the college of Illtyd, at whose death he was elected principal of that society; but he is said to have died on the following day, and to have been succeeded by Samson ab Amwn Ddu. He is the patron saint of Rhosbeirio in Anglesey. (*Iolo Morganwg's Welsh MSS.* 499, 514.)

PEITHIEN, a saint who flourished in the early part of the sixth century. She was the daughter of Caw, and sister of Peillan and Peirio. There are no churches bearing her name.

PENAL, (HUGH,) a poet who wrote from 1550 to 1580. Some of his poems are preserved in manuscript.

PENARDD, (RHYS,) a poet who flourished from about 1460 to 1490. Some of his poems are preserved in manuscript.

PENARWEN, the daughter of Culvanawyd Prydain, and the wife of Owain ab Urien. She is recorded in the Triads, with her sisters Bun and Essyllt, as the three "anniweirwraig," or unchaste wives of the Isle of Britain. (Myv. Arch. ii. 14, 73.)

PENDARAN (DYVED,) is recorded in the Triads, as the chief of one of the three principal Welsh tribes, which extended over Dyved, or Pembrokeshire, Gower in Glamorgan, and Cardiganshire. He is also mentioned in another Triad as the possessor of an immense herd of swine, which was kept for him by his foster son Pryderi in the vale of Cuch in Emlyn. He is also one of the characters in the Mabinogi of Pwyll Pendevig Dyved. (Myv. Arch. ii. 6, 20, 21, 72, 77. Guest's Mabinogion, iii, 69.)

PENLLORCAN, a character in Welsh Romance.

PENLLYN, (TUDYR,) an eminent poet, who flourished from about 1440 to 1470. Some of his compositions are preserved in manuscript.

PENLLYN, (WILLIAM,) a poet who flourished from about 1550 to 1590. He is recorded among the successful candidates on the harp, at the Eisteddvod held at Caerwys, in 1568, when he was elected one of the chief bards, and teachers of instrumental song. He left a collection in manuscript of Welsh music, of which Dr. Burney in his History of Music says, that "it contains pieces for the harp that are in full harmony or counterpoint; they are written in a peculiar notation, and supposed to be as old as the year 1100, at least. Such is the known antiquity of many of the songs in the collection."

PENNANT, (DAVIDD,) a poet who flourished about the close of the sixteenth century. Some of his compositions are preserved in manuscript.

PENNANT, (SIR HUW,) offeiriad, or priest, a clergyman of considerable knowledge in history and antiquities, and a great collector of Welsh manuscripts. He was also an able poet, and some of his compositions are preserved. He must not be confounded with Huw Pennant, who lived in the reigns of Henry VIII. and Elizabeth, and was present at the great Eisteddvod, held at Caerwys in 1568, where he graduated as secondary student in vocal song. Sir Huw Pennant was the brother of Thomas Pennant, abbot of Basingwerk, and the son of David Pennant, esquire, of Bychton, near Holywell, in Flintshire, who was the direct ancestor of Thomas Pennant, the celebrated naturalist. Sir Huw was contemporary with Guttyn Owain, who died about 1480.

PENNANT, (RICHARD,) Baron Penrhyn, was ninth in descent from Thomas Pennant, abbot of Basingwerk, in 1480, who quitting his abbey, married Angharad, daughter of Gwilym ab Gruffydd, of Penrhyn, Esq. He was also the third from Giffard Pennant, Esq. who went to Jamaica in the time of Oliver Cromwell, and afterwards obtained immense estates in that island. He was returned member for Petersfield in the first parliament of George III. and in 1767, he was elected for Liverpool, for which borough he was again elected in 1768, 1774, and 1784. When his commercial experience and sound judgment are considered, this great trading town was never more ably and faithfully represented, and the House of Commons never contained a member of greater integrity and independence than Lord Penrhyn. In 1765, he married Anne Susannah, daughter and sole heiress of lieutenant-general Warburton, of Winnington in Cheshire, and in right of her grandmother, Anne, second daughter and co-heiress of Sir Robert Williams, of Penrhyn, baronet, became possessed of a moiety of that estate. The other moiety had been purchased by his father John Pennant, Esq. from the Yonge family, who had obtained it by the marriage of Gwen, the youngest daughter of Sir Walter Yonge of Escot, in Devonshire, baronet, so that this important estate again became united. When he came into possession of this property, he found it bearing every appearance of neglect and poverty; the slate quarries, now by their vastness become an object of admiration to travellers, were in a very low state, and the export of that valuable article did not exceed a thousand tons a year. So extensive and judicious were his labours in planting, quarrying, building, cultivating and road making, that he soon had the satisfaction of seeing his estate become as beautiful and attractive a feature on the face of Caernarvonshire, as his exemplary life will be an epoch in its history. In 1793, he was advanced to the peerage, but this dignity ceased with him, as he died without issue, January 21, 1808.

PENNANT, (THOMAS,) the celebrated naturalist and traveller, was the eldest son of David Pennant, Esq. of Downing in the parish of Whiteford, near Holywell, in Flintshire, where he was born June 14, 1726. His mother was the daughter of Richard Mytton, Esq. of Halston. He received the early part of his education at Wrexham, and from thence he was removed to Oxford. At the age of twelve, he first contracted that taste for the study of natural history, by which his subsequent life was so strongly marked, and about 1746, he made a tour into Cornwall, where he acquired a strong passion for minerals and fossils, in which he was greatly encouraged by Dr. W. Borlase. In 1754, he was elected a Fellow of the society of Antiquaries, and in the same year he visited Ireland, and traversed a great portion of it, but he complains that the hospitable conviviality of the country rendered his journal quite unfit for publication. In 1755, he entered into a correspondence with Linnæus, to whom he transmitted two years after-

wards a description of a *concha anomia* recently discovered, which, having been read before the Royal Society of Upsal, caused him to be elected a member of that body. In his "Literary Life," he speaks of this mark of distinction as the greatest of his literary honours, and especially as it had been obtained at the instance of Linnæus himself. His correspondence with this eminent naturalist continued until the age and infirmities of the latter brought it to a close. In 1765, was published the first portion of his great work "The British Zoology," embellished with a hundred and thirty-two plates, and it must be recorded to the honour of the author, that he designed the profits to be applied to the benefit of the Welsh charity school in London. But his inexperience in literary undertakings, and the loss to which he was consequently exposed, were the means of defeating his benevolent intention, which however he was enabled to carry partially into effect, some years subsequently, upon the publication of the second edition. In 1765, he made a tour on the continent, where he became acquainted with most of the distinguished literary characters of the age, among whom were Buffon, Voltaire, the two Gesners, and Pallas, and the reception, he met with from them, proves that his fame had preceded him. Soon after his return he was elected a Fellow of the Royal Society, and in 1768, he published a second edition of such part of his "British Zoology," as had already appeared, the profits of which he gave to the Welsh school. In the following year he added to the work another volume, relating to the reptiles and fishes of this island, and a supplementary volume, published in 1770, completed the work. His "Synopsis of Quadrupeds" appeared in 1771. He made his first tour in Scotland in 1761, and the account was published in 1771, and received with such favour that the whole impression was instantly bought up, and in the following year another edition was printed, and met with equal success. In this year, he was honoured with the degree of Doctor of Laws, in full convocation, by the University of Oxford, as a tribute to his literary reputation. In 1772, he made a second journey into Scotland, and proceeded as far as the Hebrides, and in his route, he received many gratifying marks of the estimation, in which his candid description of Scotland had been held. Not only was he loaded with the thanks and compliments of individuals, but many corporate towns, and Edinburgh among others, presented him with their freedom. This second Tour was published in 1774, illustrated by many interesting engravings. The spirit of travelling, with the especial view of making topographical discoveries within the British dominions, seems at this period to have possessed the mind of Pennant. From 1773, to the close of 1777, he was almost entirely engaged in visiting various parts of the island, and most of these tours have been published at different times, and in this department of literature he has never been surpassed. Dr. Johnson has well said of him, "Pennant is the best traveller I ever read; he observes more things than any one else does."

In 1778, he published the first volume of his *Tour in North Wales*, and the second in 1781. This work is an admirable performance, and besides a great fund of valuable topographical information, it abounds in interesting historical and biographical sketches, connected with that portion of the principality. In all his journeys through Wales, he was accompanied by the Rev. John Lloyd, rector of *Caerwys*, an excellent Welsh scholar and antiquary, to whom Pennant acknowledges himself considerably indebted for much valuable information. In the same year appeared a new edition of his "*Synopsis of Quadrupeds*," in two volumes. In 1782, he published his "*Journey from Chester to London*," and two years afterwards his last great work on natural history, under the title of "*Arctic Zoology*," in two volumes, to which he added a supplement in 1787. His "*History of London*" was published in 1799, and went through several editions, and this was followed by his "*Literary Life*," in 1793, and his "*History of Whiteford and Holywell*," in 1796. In the beginning of 1798, at no very remote distance from his decease, appeared the first two volumes of his "*Outlines of the Globe*," and two additional volumes were subsequently published by his son. He closed a life of unexampled activity, and distinguished by many exemplary virtues, December 16, 1798. Mr. Pennant was twice married, first in 1759, to Elizabeth, daughter of J. Falconer, Esq. by whom he had a son David, who succeeded to his extensive estates, and a daughter. Secondly, in 1777, to Anne, daughter of Sir Thomas Mostyn, bart. by whom he had also a son and a daughter. (*Literary Life. History of Whiteford and Holywell. Parry's Cambrian Plutarch.*)

PENRY, (JOHN,) or ap Henry, a person of great notoriety in his day, and commonly known as Martin Marprelate, or Marpriest, was born in Breconshire, about the year 1559. When he was about the age of nineteen, he was entered at Peterhouse, Cambridge, where he was admitted to the degree of B.A. about the year 1583. He afterwards performed some or most of the exercises, required for taking the degree of M.A. but quitting Cambridge abruptly, for reasons not known, he removed to Oxford, where he entered at St. Alban's Hall. Here he proceeded M.A. in 1586, and about the same time, having taken holy orders, he preached at Oxford, as he did afterwards at Cambridge with great reputation. Wood says of him, "that he was esteemed by many a tolerable scholar, and edifying preacher, and a good man. But being a person full of Welsh blood, of a hot and a restless head, did, upon some discontent, change the course of his life, and became a most notorious anabaptist, (of which party he was in his time the Coryphæus) and in some sort a Brownist, and most bitter enemy to the church of England, of any that appeared in the long reign of Queen Elizabeth." Having adopted the extreme opinions of puritanism, he travelled into Wales, and was the first, as he said, who preached the gospel publickly to the Welsh, and sowed good seed among

his countrymen. In the year 1588, he published "A View of some part of such public Wants and Disorders as are in the service of God, within her Majesty's country of Wales ; with an humble petition to the High Court of Parliament for their speedy redress," 8vo. in which he undertook to show, not only the necessity of reforming the state of religion among the Welsh, but also the most proper means for bringing about the work. He likewise published about that same time, "An Exhortation to the Governors and People of Her Majesty's Country of Wales, to labour earnestly to have the preaching of the Gospel planted among them," 8vo. As the public printing presses were shut against the puritans, some of them purchased a private one, and carried it from one part of the country to another, to prevent its discovery. Their publications, which excited the greatest attention, were supposed to be the production of a club of writers, since the authors were never discovered, and Penry was supposed to be one of their most active members. Among the tracts which were printed, and dispersed, by them, all over the kingdom, one that gave the greatest offence bore the name of Martin Marprelate, which contained a violent and bitter attack against the established church. This was followed by other gross libels, chiefly distinguished by virulent petulance and low scurrility, a list of which will be found in Wood's memoir of him. When these pieces were published, a warrant was issued by the privy council in 1590, for the apprehension of Penry, as an enemy to the state, but he escaped the danger at this time by withdrawing into Scotland. Having ventured to return to England in 1593, he was discovered living in concealment at Stepney, and soon tried at the King's Bench, where he was condemned for felony for papers found in his pocket, purporting to be a petition to the Queen. After much unfeeling and cruel treatment, he was executed at St. Thomas a Watering, on the 25th of May, in the same year, when he was in the thirty-fourth year of his age. It appears that some violence was put upon the laws, even as they then stood, to form a capital charge against him. For his libels he could not be accused, the legal time for such an accusation having elapsed before he was taken ; the papers upon which he was convicted contained only the implied denial of the queen's absolute authority to make and ordain laws ; and implied, merely by avoiding to use those terms, according to the very words of the lord-keeper Puckering. His execution was therefore in a high degree unjust. His learning and piety are highly extolled by his friends, who consider him a martyr, and Strype says of him that "he was well disposed to religion, but mistaken in his principles, and very hot in his temper ; and so became busy in church controversies to his own destruction. He had studied the arts and the tongues, and attained to some knowledge therein." Besides the articles already mentioned, Penry was the author of "An appellation to the High Court of Parliament, from the bad and injurious dealing of the archbishop of Canterbury, and other his colleagues of the High Com-

mission," 1589, 8vo. Also "A Dialogue, wherein is plainly laid open the Tyrannical Dealings of the Lords Bishops against God's children," 1589, 4to. "A Treatise wherein is manifestly proved, that the Reformation, and those that sincerely favour the same, are unjustly charged to be Enemies to her Majesty and the State, 1590," 4to. (Wood's Athen. Oxon. Neal's History of the Puritans.)

PEREDUR, the son of Eliver Gorgorddvawr, lived about the close of the fifth century. He and his brother Gwrgi were both members of the college of Iltyd, at whose death Peredur became the principal. The tribe of Gwrgi and Peredur is ranked with those of Goronwy Bevr and Alan Vorgan, as the three "anniwair deulu," or faithless tribes of Britain; because it deserted its chiefs in the night previous to a battle with Ida, in which Gwrgi and Peredur were both slain. (Myv. Arch. ii. 16, 70. Iolo Morganwg's Welsh MSS. 503, 530.)

PEREDUR the son of Evrawg, a chieftain who flourished in the early part of the sixth century. He is mentioned by Aneurin in the Gododin, as "Peredur arvan Dur," who fell at the fatal battle of Cattrath, and frequent allusions are made to his deeds of prowess by the poets of the middle ages. He is also a distinguished character in Welsh romance. He is recorded in the Triads as one of the three knights of the court of king Arthur, who were engaged in seeking the Greal, and are celebrated for their continency. The other two being Bort, the son of king Bort, and Galath, the son of Lancelot du Lac. The adventures of Peredur ab Evrawg form one of the interesting series of Mabinogion, lately published by Lady Charlotte Guest. A saying of Peredur is preserved in "Chwedleu y Doethion." "Hast thou heard the saying of Peredur, sovereign of the Isle of Britain? Harder is the brave than a blade of steel." (Myv. Arch. ii. 14. Iolo Morganwg's Welsh MSS. 662. Guest's Mabinogion, i. 371.)

PERIS, one of the sons of Helig ab Glanawg, a saint who lived about the middle of the seventh century. In *Bonedd y Saint*, he is called a "saint and cardinal of Rome." He founded the church of Llanberis, in Caernarvonshire, and he is also the patron saint of Llangian, in the same county, which was founded by his servant Cian. St. Peris was commemorated December 11. (Myv. Arch. ii. 50. Willis's Survey of Bangor.)

PERROT, (SIR JAMES,) was the illegitimate son of Sir John Perrot, and was born in Pembrokeshire, in 1571. At the age of fifteen he was entered as gentleman-commoner of Jesus College, Oxford, but he left the university without taking a degree, and for some time he retired to the Inns of Court. He afterwards travelled on the continent and returned an accomplished gentleman, and lived on his estate at Haroldston in Pembrokeshire. He was dubbed a knight, and elected a burgess for several parliaments, in the reign of James, I. "In which shewing himself a frequent and bold, if not a passionate speaker, especially in that dissolved January 6, 1621, and therefore numbered

among the *ill-tempered spirits* therein, as the king usually called them; he was not imprisoned in London or Southwark, as some of them were, but was sent with Sir Dudley Digges and others into Ireland for their punishment. He was joined in commission with certain persons under the great seal of England, for the inquiry after certain matters concerning his majesty's service, as well in the government ecclesiastical and civil, as in point of revenue and otherwise, within that kingdom." He was the author of "The first part of the consideration of humane conditions, wherein is contained the moral consideration of man's self; as what, who, and what manner of man he is," Oxon. 1600, 4to. 2, "Meditations and Prayers on the Lord's Prayer and Ten Commandments," 1630, 12mo. 3, "A Book of the Birth, Education, Life, and Death, and singular good parts of Sir Phillip Sidney." He died at Haroldston February 4, 1636—7, and was buried in the neighbouring parish church of Haverfordwest. (Wood's Athen. Oxon.)

PERROT, (SIR JOHN,) an eminent statesman, was the son of Sir Thomas Perrot, of Haroldston, near Haverfordwest, in the county of Pembroke, where he was born about the year 1527. Having been trained up in a way suitable to his birth, according to the fashion of those times, he was sent at the age of eighteen to the Marquis of Winchester, then Lord Treasurer of England, to complete his education, by the discourses and example of that able statesman. He was one of the knights of the Bath at the coronation of Edward VI. who entertained a great partiality for him. When queen Mary ascended the throne, Sir John Perrot was sent to prison for harbouring protestants at his house in Wales, but having many friends, and being personally well liked by her majesty, he was soon discharged. On the accession of Elizabeth, he again presented himself at court, and was most graciously received. He was appointed one of the four knights, who carried the canopy of state at her coronation, and in the same year he was selected to play a pageant at Greenwich, for the entertainment of the French ambassador. In 1572, the Queen applied his talents to a more noble use by sending him to Ireland, as Lord President of Munster, which was in a state of rebellion, but by his able and prompt measures, the whole province was soon reduced into a perfect state of obedience and tranquillity. He was next appointed admiral of a fleet on the coast of Ireland, which was threatened to be invaded by the Spaniards, but after cruising some time, and finding that the enterprize had been given up, he again retired to his house in Wales. In 1582, being consulted concerning the best means of quelling the Earl of Desmond's rebellion in Ireland, and settling that kingdom in a more orderly state of government, he drew up a paper containing his opinion, which was so well approved of, that in 1583, he was appointed Lord Deputy of Ireland. His experience of the country and well known integrity peculiarly fitted him for this high office, and great consideration was also had of his active valour, and undaunted spirit, which were deemed necessary

to subdue the haughty refractoriness, and untamed ferocity, of the rebellious part of the kingdom. Soon after his entrance upon office, he resolved upon making a progress throughout the country, and visit every province in person, and he was thus enabled to apply the remedy required by the different districts. His strenuous measures however raised him many enemies, who complained of the severity of his administration, and his assuming a too arbitrary power. These complaints at length caused his recall from the government in 1588, when he sailed from Dublin to his castle at Carew, in Pembrokeshire. He did not long enjoy the sweets of his retirement, for a charge of high treason being preferred against him, he was taken into custody, and after being confined some time in the Lord-treasurer's house, was committed to the Tower, whence on the 27th of April, 1592, he was brought to trial before a special commission in Westminster hall; where, after a most severe and cruel scrutiny made into his actions, words, and even thoughts, by a law afterwards repealed, he was found guilty, and received sentence of death on the 16th of June following. This however was respited by the Queen, who was well persuaded of the injustice done him; and he fell into an illness, which put an end to all his troubles by a natural death in September this year. (The History of that most eminent statesman, Sir John Perrot, London, 1728, 8vo. State Trials. Camden's Elizabeth. Lloyd's Memoirs.)

PERROT, (ROBERT,) an eminent musician in his day, was the second son of George Perrot, Esq. of Haroldston, near Haverfordwest, in Pembrokeshire. In 1515, being then Bachelor of Music, he was Organist of Magdalen college, Oxford, and proceeded to the degree of doctor in his faculty. He composed several church services, and other works, and was a benefactor to his college, as his widow, and eldest son Simon were, and is the ancestor of the Perrots of Northleigh, in Oxfordshire. He died in 1550. (Wood's Athen. Oxon.)

PERRY, (HENRY,) a learned philologist, was a native of Flintshire, and a member of an ancient and respectable family, being descended from Ednowain Bendew, one of the fifteen tribes, whose coat he bore. He was educated at Gloucester hall, in Oxford, where he took his degrees in Arts, and he took his degree of B.D. as a member of Jesus college, in 1597. He travelled much abroad, and finally settled in Anglesey, whither he came first as chaplain to Sir Richard Bulkeley, and upon the death of his first wife, he married the daughter of Robert Vaughan of Beaumaris, gent. upon which he was accused, that his first wife was living. He cleared that point by proof of her death, and shewed the accusation to be malicious. Henry Perry, or Parry, for his name is written both ways, was the author of a learned work on Welsh grammar, entitled "Egluryn Phraethineb, sev Dosparth ar Retoreg, un o'r saith Gelbhydhyd, yn dyscu lluniaeth ymadrodd a'i pherthynasau." The first sketch of this work was done by William Salesbury, but completed by Perry in 1580. It was not published

however until 1595, in 4to. at the expense of Sir John Salisbury of Lleweni. Perry also compiled a Welsh dictionary, which was never published, but is mentioned by Dr. Davies, in the preface to his own Welsh Dictionary, who calls the author "*Vir linguarum cognitione insignis.*" He was instituted to the rectory of Rhoscolyn, in Anglesey, in 1601, and to that of Trevdraeth, in 1606, when he resigned Rhoscolyn. He was installed canon of the cathedral church of Bangor, in 1612, and instituted to the rectory of Llanvachreth, in 1613. He died in 1617. Henry Perry was the grandfather of the learned Dr. Henry Maurice. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same.)

PERWYR, called also Penvyr, the daughter of Rhun Rhyvedd-vawr, is recorded in the Triads, as one of the three "*gohoyw riain,*" or sprightly ladies of the Isle of Britain. The other two were Angharad Velen the daughter of Rhydderch Hael, and Annan the daughter of Maig Mygodwas. She lived about the middle of the sixth century. (Myv. Arch. ii. 16.)

PERYV (AB CEDIVOR,) a poet who flourished from 1160 to 1200. One of his compositions, addressed to Hywel, the son of Owain Gwynedd, is printed in the first volume of the Myvyrian Archaiology.

PETER, (DAVID,) an eminent minister among the Independents, was born at Aberystwyth, in Cardiganshire, in 1755. He was educated at the Presbyterian college, in Caermarthen, of which he was afterwards theological tutor. He was also minister of Lammas-street chapel, one of the largest in the Principality, in the same town. He filled both these offices with great credit, for above forty years, and the congregation of Independents in Caermarthen increased under his ministry from forty to above six hundred communicants. In 1803, he published a translation of Samuel Palmer's "*Protestant Dissenter's Catechism ;*" 12mo. Caermarthen, and in 1816, his chief work, entitled "*Hanes Crefydd yn Nghymru ;*" 8vo. Caermarthen, of which a second edition is now in course of publication. He also published a sermon on Isaiah xxi. 11. which was printed at Caermarthen, 12mo. He was a person of mild manners, and his high moral character made him generally respected. He died May 4, 1837.

PEULAN, a saint who lived in the early part of the sixth century. He was the son of Pawl Hên, or Paulinus, of Tygwyn ar Dâv, and founded the church of Llanbeulan, in Anglesey.

PHILLIPS, (JOHN, D.D.) bishop of Sodor and Man, was a native of North Wales. He was educated at Oxford, and took his degree of M.A. as a member of St. Mary's Hall, in 1584. Having entered holy orders, he was preferred to the rectory of Thorp-Basset in Yorkshire, and in 1591, to that of Slingsby, in the same county. In 1601, being chaplain to Henry, Earl of Derby, he was appointed archdeacon of Cleveland, which office he held in commendam until 1619. He was also archdeacon of the Isle of Man, and in 1604, he was consecrated

bishop of that diocese. Dr. Phillips was one of the most celebrated preachers of his time, and was highly eminent for the amiable qualities of his nature. He was so well versed in the Manx language, that he translated into it the Bible, and Book of Common Prayer. These however were not printed by reason of his decease, which occurred in 1633. (Wood's Athen. Oxon. Le Neve's Fasti. Train's History of the Isle of Man.)

PHILLIPS, (MORGAN,) was born in Monmouthshire, and entered Oxford in 1533. Here he made so great a progress in logic and philosophy, and became so quick and undermining a disputant, that when he was Bachelor of Arts, he was commonly called "Morgan the Sophister." In the year 1538, he was elected fellow of Oriel college, and having taken his degree of M.A. he entered holy orders. In 1546, he was made principal of St. Mary's Hall, and three years after was one of the three that undertook a public disputation in the divinity school with Peter Martyr. In 1550, he resigned his office of principal, being then Bachelor of Divinity, and in 1553, was by Queen Mary made precentor of the cathedral of St. David's. In 1559, soon after the accession of Queen Elizabeth, he left his preferment, friends, and country, for religion's sake, and resided abroad, mostly at Douay. He was the author of several works, among which are "*Disputatio de Eucharistæ Sacramento in Univ. Oxon. habita contra D. Pet. Martyrem, 31 Maii, 1549.*" London, 4to. "*Defence of the Honour of Mary Queen of Scotland, with a declaration of her Right, Title, and Interest to the Crown of England,*" Leige, 1571, 8vo. "*A Treatise shewing that the Regimen of Women is conformable to the Law of God and Nature,*" Leige, 1571, 8vo. After an exile of seventeen years, he died at Douay in 1577. (Wood's Athen. Oxon.)

PHILLIPS, (THOMAS,) of Neuaddlwyd, was born at Scythlyn in the parish of Llanvihangel ar Arth, Caermarthenshire, in 1772. His early education was obtained at the best schools which his native district afforded, and at the age of nineteen, he was placed under David Davis of Castle Howel, and two years afterwards he entered the Presbyterian college, Caermarthen. After leaving this institution, he settled as a minister over a congregation of Independent dissenters at Neuaddlwyd, in Cardiganshire, where he spent the remainder of his peaceful and amiable life, highly respected by all classes. In the year 1810, he opened a school, the charge of which he resigned only a short time before his death, and which was attended from time to time by a vast number of young men from various parts of the principality, and elsewhere, and of whom upwards of two hundred became ministers, either in the established church, or among the various denominations of dissenters. In 1831, the degree of D.D. was conferred upon him by one of the American universities, an honour which he had declined from Glasgow some years previously. He is the author of the following publications. 1, *Pregeth ar 1 Corinthiaid*, xv. 3. 12mo. Caerfyrddin, 1803.

2, Pregeth ar Galatiaid iii. 19. 12mo. Caerfyrddin, 1808. 3, Breniniaeth Crist, wedi ei hystyried mewn pregeth ar Luc i. 33. 12mo. Caerfyrddin, 1812. 4, Natur Cyfammod Eglwys, 12mo, Caerfyrddin, 1815. 5, Ychydig Fasgedeidiau o Sypiau Grawnwin, 12mo, Aberystwyth, 1818. 6, Ychydig o Loffion Grawnwin, 12mo. Caerfyrddin, 1826. 7, Esboniad Byr ar y Testament Newydd, 4to. Caerfyrddin, 1831. 8, Gweddi yr Arglwydd wedi ei hystyried yn ddwys a'i hegluro yn amlwg, 18mo. Caerfyrddin, 1834. 9, Ychydig o Hymnau Efangylaidd ar Destynau Ysgrythyrol a Phrofiadol, 24mo. Llanelli, 1842. As a preacher he was highly esteemed, and was considered to have few equal to him in his native language. He died December 22, 1842.

PHYLIP, (HOPKIN THOMAS,) a poet who flourished between 1590 and 1630. Some of his compositions are preserved in manuscript.

PHYLIP, (HUW,) a poet who flourished from about 1580 to 1620.

PHYLIP, (GRUFFYDD,) a poet who lived in the seventeenth century. He was a native of Ardudwy in Merionethshire, and the son of the eminent poet Sion Phylip, upon whose death in 1620, he wrote an Elegy, which with several other compositions is preserved in manuscript. He also wrote an ode on the marriage of Owen Wynne, of Glyn, Esq. in 1661.

PHYLIP, (PHYLIP SION,) was the son of the eminent poet Sion Phylip, and a partaker of the poetical genius, for which so many members of this family were distinguished. His compositions are preserved in manuscript, among which is an Elegy on Maurice Wynne, of Moel y glo, Esq. who died in October, 1673.

PHYLIP, (RHISIART,) a poet who lived at the close of the sixteenth and the early part of the seventeenth century. He was the brother of the eminent poet Sion Phylip. Some of his compositions are preserved in manuscript, among which is an Elegy on Mr. Maurice Jones, of Penmorva, who died in 1624.

PHYLIP, (SION,) or John Phillips, an eminent poet of Ardudwy in Merionethshire. He was the eldest son of Phylip ab Morgan ab Richard Palkws, of an ancient and respectable family in and about Harlech. He was the brother of William, David, and Richard Phylip, and father of Gruffydd, and Phylip Sion Phylip. Several of his compositions are preserved in manuscript. He died in 1620, at the age of eighty. (See his pedigree in Lewis Dwnn's Visitations, and the notes thereto by W. W. E. Wynne, Esq.)

PHYLIP, (WILLIAM,) an eminent poet, was the brother of Sion Phylip, and resided at Hendrev vechan in Ardudwy. Being a staunch royalist he wrote a pathetic Elegy on the death of Charles I. which subjected him to the violent resentment of the ruling power. His property was confiscated, and he himself, in his seventy-third year, was compelled to abscond, and take refuge among the furze bushes and clefts of the rocks of the mountains of Ardudwy. His deplorable situation, and the cause of it, are recorded in some verses which he wrote

at the time. At length growing tired of the life of an outlaw, he compromised matters with his persecutors, and returned to his house at Hendre. His subsequent effusions clearly shewing that his loyal spirit was still unsubdued by affliction, to provoke him still more, he was appointed tax-gatherer over a certain district to his highness the Protector; an office of all others the most galling to him. Several of his compositions are preserved in manuscript, and a few are printed in the "Blodeugerdd," by David Jones, in 1779. He was buried at Llanddwywe churchyard in Ardudwy, where his gravestone, if correctly assigned to him, still remains with the following inscription, W. PH. 1669, FE. XI. This would prove that he lived to the age of ninety-two years. (See also the Introduction to the Poems of Huw Morris, by the Rev. Walter Davies.)

PHYLIP (BRYDYDD,) an eminent poet who flourished from 1200 to 1250. Six of his compositions are printed in the first volume of the Myvyrian Archaiology. These are addressed to Rhys Ieuangc and his son Rhys Gryg, princes of South Wales, and one of them is an Elegy on Rhys Ieuangc, who died in 1222.

PHYLIP (O EMLYN,) Sir, a clergyman and poet who flourished from 1440 to 1470. Some of his compositions are preserved in manuscript.

PHYLIP (VEDDYG,) a physician of Myddvai, in Caermarthen-shire, and one of the long line of medical men who practised there. He was descended from Rhiwallon, who was the first, of whom we have any knowledge, who wrote a treatise on the healing art, in the Welsh language, and he also revised and enlarged the work of his ancestor. Copies of both works are preserved in manuscript in the British Museum, and other libraries in Wales, and it is hoped that they will soon be printed, as they are not only very curious, but also valuable for the knowledge displayed in them. Phylip lived from about 1330 to 1380. (Cambrian Biography.)

PIBYDD (MOEL,) is recorded in the Triads with Colwyn and Gwesyn, as the three "deveidydd gosgordd," or national shepherds of the Isle of Britain. Each of them looked after the flocks of a whole tribe united, according to the primitive custom of the ancient Britons, and the number of sheep placed under the care of each, with three hundred slaves to assist them, was six score thousand, under the protection of the nation of the Cymry. Pibydd Moel took care of the flocks of the people of Tegerin, of the tribe of Llwydiarth in Anglesey. (Myv. Arch. ii. 71.)

PICTON, (SIR THOMAS, G.C.B.) was the second son of John Picton, Esq. of Poyston, in Pembrokeshire, where he was born in 1758. Though a younger son, he was entitled to a competence on the death of his mother. The profession of arms was chosen by himself, and in December 1771, he obtained an ensigncy in the twelfth regiment of Foot. He devoted himself with great ardour to the discipline and

technicalities of his profession, and derived much valuable instruction from his uncle, Lieutenant Colonel Picton, under whom he served. In March, 1777, he was promoted to a lieutenancy, and weary of the garrison duty of Gibraltar, where his regiment was stationed, he exchanged into the seventy-fifth, being gazetted captain in January, 1778. By this exchange, he lost the very opportunity he so much desired, of seeing active service, and was thereby prevented from bearing a part in the memorable siege of Gibraltar, which took place a few months after. The next five years were spent in provincial towns and home garrisons. In 1783, when the reduction of the army took place, the seventy-fifth regiment was quartered at Bristol; the preparations for disbanding caused great dissatisfaction, which presently rose to mutiny. This however was quelled by the intrepid conduct of Captain Picton, for which good service the thanks of the king were conveyed to him, with a promise of early promotion; a promise, which seems to have been forgotten as soon as made. Upon the disbanding of his regiment, he retired into Pembrokeshire upon half pay. Here he remained for twelve years, passing his time in the enjoyment of the sports of the field, and in studying the classics, but more particularly in perfecting himself in the art of war. In 1793, on the breaking out of the war, he applied repeatedly for employment; but being weary of polite and evasive answers, he embarked, towards the end of 1794, for the West Indies, on the chance of his procuring an appointment from Sir John Vaughan, then commander-in-chief on that station, to whom he was slightly known. His wishes were at once gratified; Sir John was glad to receive him as his confidential aide-de-camp, appointing him at the same time to the seventeenth Foot; and from thence, presently promoting him to a majority in the sixty-eighth regiment, with the appointment of deputy quartermaster general. On the death of his patron, in 1795, Picton being superseded, was preparing to return to England, when a casual introduction to Sir Ralph Abercrombie, who came out to replace Sir John Vaughan, changed his intentions, and detained him in that quarter of the globe. He assisted Sir Ralph as volunteer aide-de-camp in the attack on St. Lucia, and the services, which Picton performed in this affair, were rewarded by his being appointed to the lieutenant-colonelcy of the fifty-sixth regiment. He next took part in the attack upon St. Vincent; and on the close of the campaign, he accompanied Sir Ralph to Europe. Towards the end of 1797, they returned together to the West Indies, soon after which the expedition against Trinidad was undertaken, which terminated in the reduction of that island, and the appointment of Picton as governor. Whilst holding this appointment, he was applied to by a Spanish magistrate to sign an order for subjecting to torture a female slave named Louisa Calderon; and on being told that it was a customary practice, he signed it without enquiry. This act was the cause of his being brought to trial in 1806, and the jury found him guilty; but as many

exaggerated rumours had preceded the Colonel to England, a new trial was granted, and though he was acquitted of moral guilt, the deed was one which threw a shade over his bright career. The harassing and protracted trial to which he was subjected proved the affection of his relations, and procured him friends; his uncle assisted him liberally in supporting its heavy expenses, and the Duke of Queensberry was so convinced of his innocence, as to make an offer of a similar kind, and seek for his personal acquaintance. The island of Trinidad had become under Colonel Picton's government so formidable as a commercial rival to the neighbouring continent, that the Governors of Caraccas and Guyana offered a reward of twenty thousand dollars for his head. In 1809, he was at the siege of Flushing, and on its capture was appointed governor. From Flushing, he returned to England an invalid, but soon recovering from the fever, he joined the Peninsular army. His courage and intrepidity shone on every occasion, and he was always in his element where the battle was thickest and most perilous. His division, so well known as the "fighting division," endured the severest trials and performed prodigies of valour, and their almost superhuman gallantry at the storming of Badajoz, by gaining possession of the fortress, turned the dubious fortune of that awful day. In the other great battles of Busaco, Vittoria, Ciudad Rodrigo, &c. he was a victorious leader, and his exploits are matters of history. Being obliged to return to England to recruit his strength, he was most flatteringly received by the Prince Regent, who invested him with the Order of the Bath, but he soon returned to the scene of action. At the close of the Peninsular war, Sir Thomas Picton received the well-deserved thanks of Parliament for his brilliant services, and he retired to his estate in Wales. In the year 1815, he was elevated to the rank of Knight Grand Cross, the last and highest honour bestowed upon him, whilst many of his companions in arms had been rewarded with peerages for services, to say the least of them, not more distinguished than his. When Napoleon returned from Elba, it was impossible for Sir Thomas Picton to remain unemployed, and he was appointed to command the fifth division of the army. He fell in a moment of glory at Waterloo, having just repulsed one of the most serious attacks made by the enemy. It was not known, till after his death, that he had entered into the battle in a disabled state, two of his ribs having been broken in the engagement of the previous day; but he had concealed the circumstance from every one save his old servant, who bound up his wound for him, lest he should be solicited to absent himself from action. His body was brought to London, and buried in the family vault in the burial-ground of St. George's, Hanover Square. A monument to his memory was voted by Parliament, and erected at St. Paul's cathedral, and another subsequently by subscription at Caermarthen. The Life of Sir Thomas Picton, by H. B. Robinson, was published in 2 vols. 8vo. London, 1835. See also the review in the Athenæum Journal, for 1835.

PIOZZI, (HESTER LYNCH,) was the daughter and heiress of John Salusbury, Esq. of Bachegraig, near Denbigh, and was born at Bodvel, in Caernarvonshire, in 1739. Being a lady of lively talents, improved by education, as well as beauty, she early acquired distinction in the London world of fashion, which ended in her marriage, in 1763, to Mr. H. Thrale, an opulent brewer in Southwark, and then one of the members for that borough. About two years after her marriage, her acquaintance with Dr. Johnson commenced, and the way it was carried on for so many years to their mutual satisfaction, will ever give her a distinguished position in the annals of literature. When Mr. Thrale died in 1781, his widow retired with her four daughters to Bath, and there, having met with an Italian music-master of the name of Gabriel Piozzi, she fell in love with, and married him in 1784. That circumstance, from which her old friend earnestly endeavoured to dissuade her, produced a complete rupture between them a short time before Dr. Johnson's death. This nevertheless did not prevent Mrs. Piozzi from publishing in 1786, an 8vo. volume of gossip, entitled "Anecdotes of Dr. Samuel Johnson, during the last Twenty Years of his Life." Many things in this publication gave great offence to Boswell and Johnson's other friends, who professed to regard it, as having been prompted mainly by feminine spite and revenge; but although they might not be far wrong in this conclusion, there was also ground for some retaliation from the other side, and the view, which a large portion of the public took of the feud between the parties, may be seen in Dr. Wolcot's (Peter Pindar's) humorous poem entitled "Bozzy and Piozzi." Meanwhile Mrs. Piozzi followed up her first book by another, in 1788, entitled "Letters to and from Dr. Samuel Johnson," in two volumes 8vo. But before this she had gone with her husband to Florence, and there in conjunction with three gentlemen, named Merry, Greathead, and Parsons, the once famous, but now almost forgotten, founders of the Della Crusca school of poetry, she printed, but did not publish, in 1786, a collection of pieces in prose and verse, under the title of "The Florentine Miscellany." Her other works are, "Observations and Reflections made in the course of a journey through France, Italy, and Germany," two volumes 8vo. 1789. "British Synonymy, or an Attempt at regulating the Choice of Words in Familiar Conversation;" two volumes 8vo. 1794: and "Retrospection, or a Review of the most striking and important Events, Characters, Situations, and their Consequences, which the last Eighteen Hundred Years have presented to the view of Mankind;" two volumes 4to. 1801. She is said also to have contributed many anonymous pieces both in prose and verse to the periodical publications of her day; but it has generally been admitted that nothing written by her at a later date is so good as some poems, which she contributed so early as in 1765, to the volume of "Miscellanies," published by Anna Maria Williams, particularly one called "The Three Warnings." Mrs. Piozzi survived her second husband, who died in

1809, and she died at a very advanced age at Clifton near Bristol, on the second of May, 1821.

PLENNYDD, is recorded in the Triads as one of the three, who reduced into a system the privileges and institutes of bardism. The other two were Alon and Gwron. (Myv. Arch. ii. 67.) In the "Englynion y Gorugiau," it is said that the achievement of Plennydd, the son of Hu the Bold, was the framing of records, by knots of equal metre, characters of memory placed on the wooden bar. (Iolo Morganwg's Welsh MSS. 671.)

POWEL, (DAVID, D.D.) a learned divine, and eminent antiquary, and said by his contemporaries to be "in omni literarum genere maxime versatus," was the son of Howel ab David ab Griffith ab Ithel, and lineally descended from Llywelyn Aurdorchog. He was born in Denbighshire, about the year 1552, and when about sixteen years of age, he was sent to complete his education at Oxford. It does not appear into what college he was first admitted, but in 1571, he removed into Jesus college, which had been newly founded, and took his degree of B.A. in 1572, and that of M.A. in 1576. Having entered into holy orders, he was made vicar of Ruabon in his native country in 1570, and prebendary of St. Asaph, and in the following year he obtained the rectory of Llanvyllin, which latter he resigned on being preferred to the vicarage of Meivod in 1579. The sinecure rectory of Llansaintfraid in Mechain was added to his preferments in 1588. He was now grown eminent for his learning, and took the degree of B.D. in 1582, and that of D.D. in 1583. In 1584, he became chaplain to Sir Henry Sidney, Lord President of the Marches of Wales, who had in his possession the unfinished translation of Caradawg's History of Wales, by the eminent antiquary Humphrey Llwyd. At his lordship's solicitation Dr. Powel completed the translation, and enriched the work with many valuable additions. This was printed in 1584, in 4to. His next work was "Annotationes in Itinerarium Cambriæ, scriptum per Sil. Giraldum Cambrensem." The same volume also contains "Annotationes in Cambriæ descriptionem per S. Giraldum," and "De Britannica Historia recte intelligenda Epistola." It was first printed in London, in 1585, 8vo. with a dedication to Sir Philip Sidney, and it was reprinted by Camden in the "Anglica, Normannica, Hibernica, Cambrica," &c. folio, Frankfort, 1603. Another edition was published by the eminent antiquary Sir Richard Hoare, Bart, in 1806. Dr. Powel also published in the year 1585, "Historia Britannica," or the British History, written by Ponticus Virunius, in six books, London, 8vo. This is an epitome of Geoffrey of Monmouth, and is reprinted among "Rerum Britannicarum Scriptores Vetustiores," &c. Lugduni, 1587, folio. Dr. Powel also rendered essential assistance to Dr. Morgan in the translation of the Holy Scriptures into Welsh, which was completed and published in 1588. He left behind him some manuscripts fit for the press, which were never published, and he was engaged in

compiling a Welsh Dictionary, when his labours were terminated by his decease, which occurred in 1598. He was buried in his church at Ruabon. He had six sons, whose names were Daniel, Samuel, Gabriel, Raphael, Michael, and John, and six daughters. His son Samuel succeeded him in the vicarage of Ruabon, and Gabriel was an eminent scholar.

POWEL, (EDWARD, D.D.) was a native of Wales, and educated at Oxford, where in 1495, he was fellow of Oriel college. After he had taken his degrees in Arts, he gave himself up solely to divinity, in which faculty he became a noted disputant, and took his degrees. In 1501, he was preferred to the rectory of Bledon, in the diocese of Wells, and in 1508, he was collated to a prebend in the cathedral of Salisbury. This Dr. Edward Powel was the person, who for his great learning and undaunted courage was retained as an advocate by Queen Katherine, when King Henry VIII. sought cause for a divorce from her, and the same before had distinguished himself by his zeal in disputing and writing against Luther and his doctrine. His book is entitled "*Propugnaculum summi sacerdotii Evangelici ac septenarii sacramentorum adversus Mart. Lutherum fratrem fumosum & Wiclefistum insignem*," 4to. London, 1523. He was held in the highest esteem by the university of Oxford, and when they wrote to king Henry, to certify him of certain Doctors of Divinity of their own body, that had lately written each of them a book against M. Luther, they make this especial mention of Dr. Powel and his work. "*Editionem tamen Doctoris Povelii, tanquam præcipuam, et lucidam quandam gemmam visum est nobis seligere; is siquidem, ut est vir summâ gravitate et eruditione, præter immensos labores, frequentiaque ejus itinera, tantam in hac re exhibuit vigilantiam, ut nisi eum eximiâ effereamus laude, videamur plane injurii aut potius inhumani.*" His other work is entitled "*Tractatus de non dissolvendo Henrici Regis cum Catherinâ matrimonio.*" He was a very zealous preacher up of the pope's supremacy, and at length for his denial of the King's supremacy over the church of England, whereby he displeased him far more, that he had pleased him before by writing against Luther, and also for refusing the oath of succession, he was committed to prison, and having received sentence of death, he was executed at Smithfield, July 30, 1540. (Wood's Athen. Oxon.)

POWEL, (GABRIEL,) an eminent scholar, was the third son of Dr. David Powel, and was born at Ruabon, in Denbighshire, in 1575. He entered Jesus college, Oxford, in 1592, and took his degree of B.A. and then left the university for a time. He afterwards returned to Oxford, and became a member of St. Mary's Hall, and during his residence he published several works, which made him eminent, and recommended him to his countryman Dr. Richard Vaughan, bishop of London. The latter took him into his family, and made him his domestic chaplain, and would have done much for him, had he lived,

but the bishop and his chaplain both died in the same year, a short time only intervening, in 1607. Gabriel Powel was esteemed a prodigy of learning in his time, being only a little above thirty years of age at his death, and the highest expectations were entertained of him. His works are, 1, "The resolved Christian, exhorting to resolution," &c. third edition, 8vo. London, 1602. 2, "Prodromus, A Logical resolution of the first chapter of the Epistle of St. Paul to the Romans;" 8vo. London, 1600, and Oxford, 1602, and again in Latin, 8vo. Oxon. 1615. 3, "The Catholics supplication to the king for toleration of Catholic Religion, with notes and observations;" 4to. London, 1603. 4, "A consideration of Papists reasons of state and religion, for a toleration of Popery in England, intimated in their supplication to the King's majesty, and the state of the present Parliament," 4to. London, 1604. 5, "The unlawfulness and danger of Toleration of divers religions, and connivance to contrary worship in one monarch or kingdom, 4to. 1605. 6, "Refutation of an Epistle Apologetical, written by a Puritan-Papist to persuade the permission of the promiscuous use and profession of all sorts of Heresies," &c. 4to. London, 1605. 7, "Consideration of the deprived and silenced Ministers arguments for their restitution to the use and liberty of their ministry, exhibited in their late supplication to this present Parliament." 4to. London, 1606. 8, "Disputationes Theologocæ de Antichristo et ejus Ecclesia." 8vo. London, 1606. 9, "De Adiaphoris theses Theologicæ et Scholasticæ;" &c. London, 1606; and translated into English by T. J. of Oxon. 4to. London, 1607. 10, "Rejoinder unto the mild defence, justifying the consideration of the silenced Ministers supplication to the Parliament." 11, "A Comment on the Decalogue;" 8vo. besides some other works. (Wood's Athen. Oxon.)

POWEL, (GRIFFITH,) was a younger son of Thomas Powel, Esq. of Llansawel, in Caermarthenshire, where he was born in 1561. At the age of twenty he was entered at Jesus college, Oxford, and afterwards, was elected a fellow of his college. Having taken his degrees in Arts, and one in Civil Law, he was at length elected principal of his college in 1613, being then accounted by all an eminent philosopher and disputant, and a skilful tutor. He published in 1594, "Analysis Analyticorum posteriorum, seu librorum Aristotelis de Demonstratione, cum Scholiis;" 8vo. Oxon. And "Analysis libri Aristotelis de Sophisticis Elenchis;" 8vo. Oxon. 1594, and 1664. He died in June, 1620, and was buried in St. Michael's church, Oxford, in Jesus college aisle. By his will he left all his estate to his college, amounting to £648. 17s. 2d. with which, and other money, lands were purchased for the maintenance of one fellow of Jesus college. (Wood's Athen. Oxon.)

POWEL, (THOMAS, D.D.) a learned divine, was the son of the Rev. John Powel, rector of Cantrev, in Breconsire, where he was born in 1608. He was entered at Jesus college, Oxford, in 1625, and elected

a scholar of that society in 1627, and having taken his degrees in arts, he obtained a fellowship. He then entered holy orders, and in 1635, was instituted to the rectory of his native parish, on the presentation of his elder brother. During the civil war, he suffered much for the royal cause, and was deprived of his preferment by the Propagators of the Gospel in Wales, for adhering to the King, and reading the Book of Common Prayer. After his ejection, Powel retired to the continent, where he remained until the restoration, and on his return he was restored to his preferment, and having taken his degree of Doctor of Divinity, he was appointed Canon of Llandaff, and according to Browne Willis, was nominated by Charles II. to the bishopric of Bristol, but he died December 31, 1660, before he was elected, and was buried in St. Dunstan's in the West. Wood says of him, that "he was a most ingenious and polite person, well versed in several sorts of learning, was an able philosopher, a curious critic, was well versed in various languages, and not to be contemned for his knowledge in divinity." He is the author of "*Elementa Opticæ; novâ, facili, et compendiosâ methodo explicata*," 8vo. London, 1651. "*Quadrige Salutis; or the four general heads of Christian Religion surveyed and explained*," 8vo, London, 1657; at the end of which are some annotations of the same author in Welsh. He also published *The Catechism, Lord's Prayer, and Ten Commandments*, in Welsh and English, with comments and explanations. "*Human Industry, or a history of most manual arts*," 8vo. London, 1661. Besides some translations from Latin, Italian, and French. His most interesting work was left in manuscript, and is now supposed to be lost, this was entitled "*Fragmenta de Rebus Britannicis; a short account of the Lives, Manners, and Religion of the British Druids and Bards*." His son Thomas Powel was also rector of Cantrev. (Wood's *Athen. Oxon.* Walker's *Sufferings of the Clergy.* Jones's *Breconshire.*)

POWEL, (VAVASOR,) a very celebrated character of his time, was born in Radnorshire, in 1617. He claimed descent from the ancient family of Powel of Knwclas, in that county, and his mother was descended from the Vavasors, a family which originally came from Yorkshire, and settled in Wales. He received a liberal education, and was entered at Jesus College, Oxford, where however he does not seem to have taken a degree. He first settled at Clun, in Shropshire, as a schoolmaster, and he also officiated as curate to his uncle Erasmus Powel, though his enemies assert that he was never ordained, and that he was indicted at Radnor for using false letters of orders. It was not long however before he joined the puritans, and he distinguished himself by his fanatical zeal against episcopacy. He now became an itinerant preacher in the principality, but the circumstance of his belonging to the unpopular sect of baptists exposed him to much persecution, insomuch that he determined to leave his native country, and he accordingly removed to London in August, 1642. He resided some time

in the metropolis, and afterwards at Dartford in Kent, where his fervid preaching brought crowds to hear him. When Wales was reduced under the power of the Parliament, he returned in 1646, with ample testimonials from the Assembly of Divines, and a full determination to overthrow the established church in the principality. By virtue of the "Act for the Propagation of the Gospel in Wales," in which he was named commissioner, he was the cause of a great number of the clergy being ejected from their livings, and reduced with their families to the greatest distress, while the religious teaching of the country was confined to himself, and a few other itinerant preachers. He exerted himself diligently and unweariedly as a preacher, and he visited the most obscure and unfrequented parts of the country, where he drew together large congregations. But that he was the great and disinterested character, described by his admirers, will scarcely be allowed by the impartial enquirer, for he not only received a stipend of a hundred pounds a year from the sequestered benefices, but enormous sums from the same sources were paid to him and his assistants. The power he was intrusted with was exerted to the utmost, and his oppression of the ejected clergy was little creditable to his Christian charity. In political principles he was a staunch republican, and when Cromwell assumed the protectorship, he preached against him, and wrote some spirited letters of remonstrance to him, for which he was imprisoned. Before this he had been much in favour with Cromwell, but henceforward he was a marked man, a continual object of distrust, and closely watched, as is evident from different parts of Thurloe's State Papers, and other documents. These suspicions and prejudices however do not appear to have damped his courage, or cooled his zeal, for he persevered in his usual course, until the Restoration, and he was known to be a fifth monarchy man. He was committed to prison in April, 1660, and was discharged after a confinement of nine weeks. He was however soon committed again, and upon his refusing to take the oaths of allegiance and supremacy, he was removed to the Fleet prison, where he remained two years, and afterwards, in 1662, to Southsea castle, near Portsmouth, where he was closely confined five years. At the end of this period he was released, but scarcely ten months had elapsed, when he was committed to Cardiff gaol, and in October, 1669, he was removed again to the Fleet, where he died October 27, 1670, and was buried in Bunhill Fields. He was the author of several works, which are all written in English, except one in Welsh, entitled "Canwyll Crist;" and a list of them is given in Wood's *Athenæ Oxonienses*. (See also Walker's *Sufferings of the Clergy*. Neal's *History of the Puritans*. *Strena Vavasoriensis*. *Mercurius Cambro-Britannicus*.)

POWEL, (WATKIN,) a poet who was admitted into the Glamorgan Gorsedd in 1560, and was president in 1620.

POWEL, (WILLIAM,) of Castell Madog, a poet who flourished between 1580 and 1620. Some of his compositions are preserved in manuscript.

POWYS, (LEWIS,) a poet who flourished between 1580 and 1620.

PRICE, (EDMUND,) a learned divine, and eminent poet, was born about 1541, at Gerddi Bluog, in the parish of Llandecwyn, Merionethshire. He was educated at St. John's College, Cambridge, where he took his degree of M.A. Having taken holy orders, he was instituted to the rectory of Festiniog, Merionethshire, 1572, which he held with the rectory of Llanddwywe, in the same county, which latter he obtained in 1580. He was appointed archdeacon of Merioneth in 1576, and a canon of St. Asaph in 1602. He resided at Tyddyn Du, in the parish of Maentwrog, a chapelry belonging to Festiniog. He was one of the most illustrious Welsh poets of his time, and a great many of his compositions are preserved, mostly in manuscript. Among them are fifty four controversial poems between him and William Cynwal. It is said that the latter fell a victim to the poignancy of the archdeacon's satire. The last poem of the series is a most pathetic Elegy composed by the archdeacon, when the news was brought to him of the death of his rival. He is also the author of the Welsh metrical version of the Psalms, which is still in use, and bishop Morgan in his preface expresses his obligation to him for his assistance, when translating the Bible into Welsh. Prefixed to Dr. John Davies's Welsh Grammar, which is dedicated to the archdeacon, is a copy of elegant Latin verses, in commendation of the work, where he mentions that he was then eighty years of age. These verses are dated 1621. He died in 1624, and was buried in Maentwrog church.

PRICE, (ELLIS, LL.D.) was the second son of Robert ab Rice, M.A. of Plas Iolyn, in Denbighshire. He was educated at Cambridge, where he took his degrees, and he was one of the members of Cambridge, who disputed with Throgmorton, and others from Oxford and Cambridge, in 1532, and when, according to Caius, in the first book of the Antiquities of Cambridge, he got the best of it. He represented the county of Merioneth in the parliament of Queen Mary, and the first and second parliaments of Queen Elizabeth, and he was seven times sheriff for Merionethshire, once for Caernarvonshire, twice for Anglesey, and several times for Denbighshire. Pennant says of him that "he was a creature of the Earl of Leicester, and devoted to all his bad designs. He was the greatest of our knaves in the period in which he lived; the most dreaded oppressor in his neighbourhood, and a true sycophant." A portrait of him is preserved at Bodysgallen, near Aberconwy, dated 1605.

PRICE, (HUGH, D.C.L.) the patriotic founder of Jesus College, Oxford, was a native of Brecon, and received his university education at Oxford, where he took his doctor's degree in 1525. He was constituted one of the first prebendaries of Rochester about the year 1542, and likewise treasurer of St. David's. When far advanced in life, he meditated the establishment of a college which should extend the benefits of learning to the natives of Wales, an advantage which, previ-

ous to his time, had not been provided for at Oxford. With this intention, he petitioned Queen Elizabeth that she would be pleased to found a college on which he might bestow a certain property. Her Majesty accordingly granted a charter of foundation, dated June 27, 1573, prescribing that the college should be erected by the name of "Jesus College, within the City and University of Oxford, of Queen Elizabeth's foundation;" the Society to consist of a principal, eight fellows, and eight scholars; and for their maintenance Dr. Price was permitted to settle estates to the yearly value of £160. To this the queen added a quantity of timber from the forests of Shotover and Stow. The founder's estates, which he conveyed June 30, lay in Breconshire, and he bestowed upwards of £1500. upon the building, leaving besides some money, which was suffered to accumulate, and which in the beginning of the seventeenth century, amounted to £700. Dr. Hugh Price died in August, 1574.

PRICE, (SIR JOHN, LL.D.) an eminent antiquary, was a native of Breconshire, being the son of Rhys ab Gwilym Gwyn, who represented one of the oldest families in the county. He was educated at Broadgate's Hall, or Pembroke College, Oxford, where he was admitted Bachelor of Civil Law in 1534, and he proceeded to his Doctor's degree in both laws. He was patronised and encouraged in his studies by William, Earl of Pembroke, and made great progress therein, especially in the history and antiquities of his native country. He became a student in one of the Inns of Court, and having been called to the bar, was soon noticed by King Henry VIII. by whom he was appointed one of the Council in the Court of the Marches. He married Joan, the daughter of John Williams, of Southwark, Esq, who was the son of William Evan, or William Morgan, of Whitchurch, and elder brother of Morgan Williams, who married a daughter of Walter Cromwell of Putney, from whom descended Oliver Cromwell the Protector. Sir John Price took a very active part in the union of Wales with England, and was supposed to be the author of the petition to Henry VIII. a composition which does him great honour, and which will probably outlive all his other works. During the whole of this reign he was a favourite in the English court, and upon the dissolution of religious houses, he with others, among whom were Sir Edward Carne of Eweny, and John Arnold of Llantoni, was appointed a commissioner for their suppression, and empowered to seize their possessions for the use of the crown. This duty, in the county of Brecon, fell to the lot of Sir John Price, and having obtained grants from the king, he applied the produce to charitable purposes, retaining for himself the whole or greatest part of the lands and tithes lately belonging to the Priory of Brecon, and some other religious houses in this county. He was knighted by the king, and served the office of sheriff of Breconshire, in 1541, and of Herefordshire in 1553. He first published a translation of the Lord's Prayer, Creed, and Ten Com-

mandments, which was printed in 1555. His *Historiæ Britannicæ Defensio*, written in answer to Polydore Virgil, was not printed until about twenty years after his death in 1573, by his son Sir Richard Price. He was also the author of "A Description of Wales," which was augmented by Humphrey Llwyd, and prefixed to the History of Wales, which was translated by Llwyd into English, and augmented and published by Dr. Powel in 1584. Sir John Price also wrote a treatise in Latin on the Eucharist, and assisted his friend Leland in his *Assertio Arthuri*. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same. Jones's Breconshire.)

PRICE, (JOHN,) was born of Welsh parents in London, in the year 1600. He was educated at Westminster school, and Christ Church, Oxford. He resided some years in Paris, where he published some works, but left it in disgust in 1646, when he returned to England. After having travelled many years, he retired to Florence, where he became a Roman Catholic, and he was there admitted Doctor of Civil Law. He held the appointment of keeper of the ducal cabinet of medals and antiquities, and subsequently he became professor of Greek at Pisa. He was a very ingenious and learned critic, as is testified by his "Commentaries on the New Testament," and "Notes on Apuleius." The former was published at Paris in 1635, 4to. and the latter at Tergou, in 1656, 8vo. He died in a convent at Rome, in 1676.

PRICE, (OWEN,) was a native of Montgomeryshire. In 1648, he was made a scholar of Jesus College, Oxford, by the Parliament Visitors, where he remained four years, and then he was appointed master of a public school in Wales, where he took pains to imbue his pupils with presbyterian principles. In 1655, he returned to Oxford, and was made a student of Christ Church. Having taken his degrees in Arts, he became master of the Free School, near Magdalen College, whither his acknowledged skill in teaching brought a great number of pupils. On the king's restoration, he was ejected for nonconformity, and kept school with great success in Devonshire, and afterwards in Berkshire, and other places. He is the author of "The Vocal Organ; or a new art of teaching Orthography," &c. 8vo. Oxon. 1665. Another work on Orthography was published by him, in 8vo. Oxon. 1670. He died at Oxford, in 1671. (Wood's Athen. Oxon.)

PRICE, (RICHARD, D.D.) the eminent political writer, was born at Tynton, near Bridgend, in Glamorgan, in 1723. His father Rice Price was a rigid Calvinistic minister, and he spared no pains to imbue his son with the same principles. On the death of the father, Richard at the age of eighteen proceeded to London, where he was admitted into a dissenting academy, through the interest of a paternal uncle, and where he pursued his studies in mathematics, philosophy, and theology. In 1743, he engaged himself as chaplain and companion to the family of Mr. Streathfield of Stoke Newington, where he continued to reside during the next thirteen years. At the end of this period, Mr.

Streathfield died, and left him some small property, which was increased by the death of his uncle about the same time. He was also appointed morning preacher at Newington Green chapel. His first publication was a "Review of the principal Questions and Difficulties in Morals," 8vo. London, 1758, and 1787, a work which established his reputation as a metaphysician and moralist. In 1767, he was applied to by a committee of gentlemen, connected with the legal profession, for his opinion of a plan which they had in contemplation for securing an annuity to their surviving widows. This drew his attention to the defective character of the principles upon which many similar societies had been already instituted, and induced him to write his "Treatise on Reversionary Payments," 8vo. London, 1769, the publication of which was the almost immediate cause of the dissolution of several of these societies, and the beneficial modification of others. It has since passed through five editions, the last being edited by Wm. Morgan, in two volumes 8vo. London, 1803. In 1776, appeared his "Observations on Civil Liberty and the Justice and Policy of the War with America," which was so highly thought of by the advocates of American independence, that they requested the author to allow a cheap edition to be printed, of which nearly 60,000 copies were sold in a few months. The corporation of London also presented him with a gold box enclosing the freedom of the city, and the American Congress in 1778, invited him to give his assistance in regulating their finances, assuring him in the event of his removing with his family to America, that his services should be liberally requited. This offer however he thought fit to decline. The honorary degree of Doctor of Divinity was conferred on him in 1769, by the university of Glasgow, and he was also a Fellow of the Royal Society, having been elected in 1764. Dr. Price died in London in 1791. Besides the works already mentioned, the following were produced by his prolific pen. 1, "Four Dissertations on Providence, Prayer, the state of Virtuous Men after Death, and Christianity," 8vo. 1766, and 1768. 2, "The Nature and Dignity of the Human Soul," 8vo. 1766. 3, "An Appeal to the Public on the subject of the National Debt," 8vo. 1772, and 1774. 4, "An Essay on the Present State of the Population of England and Wales, with Morgan on Annuities," 8vo. 1779. 5, "The Vanity, Misery, and Infamy of Knowledge without suitable Practice," 8vo. 1770. 6, "An Essay on the Population of England from the Revolution to the present time," 8vo. 1780. 7, "The State of the Public Debts and Finances assigning the Preliminary Articles of Peace in January," 8vo. 1783. 8, "Postscript to the same," 8vo. 1784. 9, "Observations on the Importance of the American Revolution and the Means of making it useful to the World," 8vo. 1784. 10, "A Discourse on the Love of our Country," 8vo. 1789, 1790. 11, "Britain's Happiness and its full Possession of Civil and Religious Liberty briefly stated and proved," 8vo. 1791. 12, Sermons, viz. "Fast Sermons," 1759, 1779, 1781, &c. "Sermons on

Various Subjects," 8vo. 1786, 1816; Sermons on the Christian Doctrine," 1787. 13, "On the Expectations of Lives, the increase of Mankind," &c. in the Philosophical Transactions, 1769. Besides numerous other papers which are printed in the same work. (Memoirs of the Life of Richard Price, D.D. by William Morgan, F.R.S. 8vo. London, 1815.)

PRICE, (ROBERT,) "the patriot of his native country," was born at Gilar, in the parish of Cerrig y drudion, Denbighshire, January 14, 1653. He was the eldest son of Thomas Price, Esq. of Gilar, by Margaret Wynne, daughter and heiress of Thomas Wynne, Esq. of Bwlch-y-beudy. He was educated at the Grammar School of Wrexham, and from thence sent to Cambridge, where he was admitted a member of St. John's College. He entered himself a student of Lincoln's Inn, in about the twentieth year of his age, and in a short time afterwards set out upon his travels, and made the grand tour of France and Italy, being absent from England about two years. In 1679, he married Lucy, eldest daughter, and one of the coheiresses of Robert Rodd, Esq. of Foxley, in Herefordshire, with whom he obtained a considerable fortune. In 1682, he was made Attorney General for South Wales, and elected an alderman of the city of Hereford, and in the following year chosen recorder of Radnor. His integrity and judgment in the laws of England gained him so great a reputation, that, upon the death of King Charles II. he was made steward to the Queen Dowager, in 1684, also town clerk of the city of Gloucester, in 1685, and King's Counsel at Ludlow, in 1686. But on the arrival of King William, at the revolution, in 1688, he was removed from two of his offices, viz. the Attorney-Generalship of Glamorgan, and the town-clerkship of Gloucester. The new monarch was remarkable for the promotions and exorbitant grants bestowed upon his foreign favourites. William Bentinck, after being raised to the earldom of Portland, had a grant from the king of the lordships of Denbigh, Bromfield, and Yale, in the county of Denbigh, to him and his heirs for ever. It was on this occasion that Robert Price gained the title of the patriot of his native country, by opposing this exorbitant grant, in 1695, and his speeches are as admirable for their knowledge as their spirit. "The submitting of 1500 freeholders, to the will of a Dutch Lord," as he sarcastically declared, "was putting them in a worse posture than their former estate, when under William the conqueror, and his Norman lords. England must not be tributary to strangers, we must like patriots stand by our country, otherwise when God shall send us a prince of Wales, he may have such a present of a crown made him as a Pope did to king John, who was named *sansterre*, and was by his father made lord of Ireland, which grant was confirmed by the Pope, who sent him a crown of peacock's feathers, in derogation of his power, and the poverty of his country." Robert Price asserted that the king could not by the Bill of Rights, alien or give away the inheritance of a Prince of Wales without the consent of Parliament, and he concluded

a copious and patriotic speech by proposing that an address be presented to the king, to put an immediate stop to the grant now passing to the earl of Portland for those Lordships. This speech produced such an effect that the address was carried unanimously, and the king, though he highly resented the speech of Robert Price, sent a civil message to the Commons, declaring that he should not have given lord Portland those lands, had he imagined the House of Commons would have been concerned. "I will therefore recall the grant." On receiving the royal message, Robert Price drew up a resolution to which the House assented, that to "procure or pass exorbitant grants by any member of the privy council, &c. was a high crime and misdemeanor." The speech of Robert Price contained truths too numerous and too bold to suffer the light during that reign; but this speech against foreigners was printed in the year after king William's death, with this title "*GLORIA CAMBRIÆ*" or the speech of a bold Briton in Parliament against a Dutch Prince of Wales," with this just motto *Opposuit et Vicit*. Such was the character of Robert Price, that in 1700, he was made a Welsh Judge by the very sovereign whose favourite plans he had so patriotically thwarted. He had been twenty years member of parliament for Weobly, from 1682 to 1702, when he resigned the representation of that borough to his son Thomas, in which year he was likewise made Serjeant at Law, in order to qualify him for the honour which Queen Anne, immediately on her accession to the throne, had conferred, of making him one of the Barons of the Court of Exchequer. Though this post at that time was looked upon as a certain step to further preferment, his unbending integrity caused him to be left by ministers in that court, for about twenty-five years, and when the prime minister told him, that he should have any thing he had in his power to give, the Baron replied, that "he would accept of no place, under any restrictions, or on any terms whatever, except such as the nature of his office might require of him, and such as were consistent with the duty he owed to his country." In 1726, he was made a Justice of the Court of Common Pleas. A contemporary says of him, that "in these several stations he approved himself master of all that learning and knowledge which those places required, and was indeed so excellent a judge, and so exact and strict an observer of justice, that to mention his integrity and his inflexible abhorrence of any thing that might but seem to look towards corruption and partiality, would be an injury to that fair fame and reputation he lived and died possessed of." He died February 2, 1732, in the seventy-ninth year of his age, and was buried in the church of Yazor, in Herefordshire. His issue were two sons and a daughter, the elder son Thomas, died when on his travels at Genoa, in 1706, it is supposed by unfair means, and the second Uvedale Tomkyns succeeded to his father's estates. (*The Life of Robert Price, Esq.* 8vo. London, 1734.)

PRICE, (ROBERT, LL.D.) an eminent prelate, was the fourth son

of John Price, Esq. of Rhiwlas, in Merionethshire, where he was born in 1607. He was educated at Westminster school, and from thence elected a student of Christ Church, Oxford, in 1625. He took one degree in Arts, and then entered upon the study of Law, in which faculty he was admitted a Bachelor in 1632. He was ordained deacon at Bangor, June 1, 1634, and soon after was made vicar of Towyn, in Merionethshire, and in 1635, he was made chancellor of Bangor cathedral, which office he resigned in 1636. Having been appointed chaplain to the earl of Strafford, Lord-lieutenant of Ireland, he was by him presented to the deanery of Connor, in that kingdom, at which time he was esteemed well versed in the Ecclesiastical laws. On the 30th of April, 1639, he was admitted Doctor of the Laws of the university of Dublin, and going soon after to England, he was incorporated Doctor of that faculty at Oxford. In the time of the rebellion in Ireland, he lost all there, and suffered much for the royal cause, but being restored to what he had lost after his majesty's return, he was consecrated bishop of Ferns and Leighlin, January 27, 1660. On the death of Dr. William Roberts, he was nominated to the bishopric of Bangor, but before his election could be completed, he died March 26, 1666, and was buried in the cathedral of St. Patrick in Dublin, without any inscription or monument. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same. Willis's Survey of Bangor.)

PRICE, (THEODORE, D.D.) was born at Bron y Voel, in the parish of Llanenndwyn, in Dyffryn Ardudwy, Merionethshire. He was the son of Rhys ab Tudor ab William Vaughan of Cilgeran, descended paternally from Osborn Wyddel, and of Margery Stanley, daughter of Edward Stanley, Esq. constable of Harlech castle, his wife. He was educated at Oxford, where he became fellow of Jesus College, and afterwards in 1604, principal of Hart Hall. Having taken his degree in Arts, he obtained preferment in his native country, being instituted to the rectory of Llanvair, near Harlech, in 1581, and he was also rector of the valuable sinecure of Llanrhaiadr yn Nghimmerch, near Denbigh. In 1596, he was installed prebendary of Winchester, and in 1623, of Westminster. He died December 15, 1631, and was buried at Westminster. Wood states that on this event, Dr. John Williams, then dean of Westminster, called together the prebendaries, and took great pains to make the world suspect that he died a Roman Catholic, only to raise a scandal on his enemy bishop Laud, who had recommended him to the king for a bishopric in Wales, in opposition to the earl of Pembroke, and his chaplain Griffith Williams. William Prynne also says in his "Canterbury's Doom," printed in 1646, that Price lived a professed, unpreaching epicure and Arminian, and died a reconciled papist to the Church of Rome, having received extreme unction from a popish priest. Fuller, however, in his Church History, tells us that Dean Williams made great endeavours to make him archbishop of Armagh, but was prevented by the Duke of Buckingham. (Wood's

Athen. Oxon. Bishop Humphreys's Additions to the same. Le Neve's Fasti.)

PRICE, (THOMAS,) a celebrated poet, was the eldest son of Dr. Ellis Price, of Plas Iolyn in Denbighshire, and succeeded to the estates on the death of his father. He married Margaret the daughter of William Griffith, of Caernarvon, who was the son of Sir William Griffith of Penrhyn. Being possessed of large property, he fitted out a privateer, in which he cruised against the Spaniards, and in one engagement he met with so bold a resistance, and was so roughly handled, that he was obliged to bear away. The history of this affair, he relates very curiously in a poem, wherein he introduces a number of English sea-terms, exactly the same as are now in the mouths of sailors. It appears also from one of his poems, that he was afterwards an officer in the land service, and was present at Tilbury, when Queen Elizabeth reviewed the army then assembled there. He also states that he, and captain William Myddelton, and captain Thomas Koet, were the first who smoked tobacco in London, which he and his companions found in a ship, which they took between the Canary isles and Africa, though he mentions that some had been brought before into England by Sir F. Drake, and Sir W. Raleigh. The poems of captain Thomas Price are preserved in manuscript, written in his own hand, and containing about a thousand pages. They form a quarto volume, which has been transferred from the Welsh School Library to the British Museum.

PRICE, (THOMAS,) so well known by his assumed designation of *Carnhuanawc*, was born in the parish of Llanvihangel Bryn Pabuan, near Builth, in the county of Brecon, in the year 1788, and was the youngest of two sons of the Rev. Rice Price, vicar of Llanwrthwl, in that district. His elder brother was of Wadham College, Oxford, received holy orders, and died in early life. Thomas was educated at the college grammar school at Brecon, and about 1812, he was ordained deacon, when he became curate of the parishes of Llanyre and Llanvihangel Helygen, near Llandrindod Wells, in the county of Radnor. He remained here about three years, when he became curate of Llangenney, near Crickhowel, at which town, and in the neighbourhood, he passed the remainder of his life. After having performed the duties of a curate with diligence and ability for about thirteen years, he succeeded to the vicarage of Cwmdru in 1825, in addition to which he lately became incumbent minister of the adjoining perpetual curacy of Tretower, the income of both benefices being considered not to be much more than £200. per annum. Mr. Price in early life discovered a taste and ability for drawing, which, whilst he was at school at Brecon, became known to Theophilus Jones, the historian of Breconshire, who resided in that town, and who employed him to make drawings for his work; and in the second volume of the History of Breconshire, the name of T. Price may be seen at the corner of the plates. This volume was published in 1809, when Mr. Price was only twenty-one

years of age. He had likewise afforded important assistance to the author in arranging the links of the pedigrees, with which the work abounds. In the year 1829, he made a pedestrian tour through Brittany, and particulars of his proceedings, and a description of the country with observations on the manners and customs of the inhabitants, were subsequently published, in the second and the succeeding volumes of the *Cambrian Quarterly Magazine*. He was also instrumental in causing the New Testament to be translated and published in the Breton language. Mr. Price carved in wood, modelled in cork and wax, and etched beautifully, and the engravings in the publications of the Welsh MSS. Society were executed from his performances, and most of the facsimiles of old manuscripts, contained in them, were done from the work of his hands. He could play any air on the Welsh harp by ear, perfectly understood the construction of that instrument, and made one with his own hands. Although not a botanist, he was acquainted with every aboriginal plant and tree in Wales, and used to cultivate the Welsh willow, to which he was partial, as well as the bitter Welsh turnip, which he feared would become extinct. It was observed of Mr. Price, that he was an eminent living example of what the human mind can accomplish, unaided by any great advantages of education, without rank or connexions, and without income more than sufficient to procure him what are generally considered the bare necessities of life. Through the means of his talents and application he acquired extensive knowledge, and a literary fame in Wales, which will remain as long as its literature will last. In 1829, he published "*An Essay on the Physiognomy and Physiology of the present inhabitants of Britain, with reference to their origin as Goths and Celts*," 8vo. In 1842, appeared his chief work, entitled "*Hanes Cymru*;" a history of Wales in the Welsh language, giving an account of the country and its inhabitants, from the earliest ages to the death of prince Llywelyn ab Gruffydd, with a few particulars of the times subsequent, 8vo. Of this admirable performance, it may be observed that it is the only one deserving to be called a History of Wales. In 1846, he published "*The Geographical Progress of Empire and Civilization*," 8vo. He gained several premiums for prize compositions on Welsh literature, from the Cambrian literary societies, and he contributed numerous communications to various periodical publications on the history, antiquities, and music of Wales. He died November 7, 1848. (See the *Gentleman's Magazine*, for February, 1849.)

PRICE, (WILLIAM,) was educated at Christ Church, Oxford, where he took his degree of M.A. in 1619. He was the first Moral Philosophy Reader, after the lecture had been founded by Dr. Thomas White, and he published "*Oratio funebris habita Oxoniæ, 22 Apr. 1624, in Laudem Doctoris White lecturæ moralis Philosophiæ apud Oxonienses fundatoris*." Oxon. 1624, 4to. William Price was instituted to the rectory of Dolgelley, in Merionethshire, in February, 1631, where he

afterwards resided, and married Margaret, the daughter of Robert Vaughan, of Hengwrt, the eminent antiquary. He died at Dolgelley, in 1646, and was buried in his church. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same.)

PRICHARD, (EVAN,) better known by his bardic appellation of *Ieuan Lleyn*, was born at Tymawr, in the parish of Bryncroes, in Lleyn, Caernarvonshire, in 1770. He lived many years in different parts of England, as an excise officer, but latterly he returned to his native place, where he died August 14, 1832, and was buried in Bryncroes churchyard. He was a superior poet and antiquary. He was the editor of the "*Greal, neu Eurgrawn, sef Trysorfa Gwybodaeth*," a magazine published at Caernarvon, in 1800, to which he contributed some articles. Many of his productions are published in different periodicals, and many still remain in manuscript. His translation of Burns's "*Cotter's Saturday Night*," printed in the *Gwyliedydd*, is a very happy performance.

PRICHARD, (MICHAEL,) a poet of considerable talent, was born in the parish of Llanllyvni, in Caernarvonshire, about the year 1710. He died at the early age of twenty-one, in 1731, leaving several compositions of great promise, which are preserved in manuscript.

PRICHARD, (REES,) an eminent poet, and the author of the well-known *Canwyll y Cymry*, was born at Llanymddyvri, or Llandovery, Caermarthenshire, about the year 1579. His father was possessed of considerable property in that neighbourhood, and of several sons Rees was the eldest. Having received his early education in his native country, he was sent to Jesus College, Oxford, in 1597, and he took his degree of B.A. in June, 1602. He had previously been ordained priest on the 25th of April, in the same year, at Wytham in Essex, by John, suffragan bishop of Colchester, and in the following August, he was presented to the vicarage of Llandingad, his native parish, in which the town of Llandovery is situated, and whence he was generally called the Vicar of Llandovery. He was appointed chaplain to Robert earl of Essex, which enabled him to hold the rectory of Llanedi, in Caermarthenshire, to which he was presented by king James I. in 1613. Being distinguished for his zeal as a christian minister, and many exemplary virtues, he was made a prebendary of the collegiate church of Brecon in 1614, by the bishop of St. David's, and in 1626, he was made chancellor of St. David's, having taken his degree of M.A. at the request of Dr. Laud, his then diocesan. He died at Llandovery in 1644, but it is not known where he was buried, for the pious bishop Bull was so charmed with his character, and the unspeakable good done in Wales by his poems, that he was desirous of being buried near him at Llandovery, and the only circumstance which prevented it, is said to have been the impossibility of ascertaining the precise spot in which his remains were deposited. As a preacher he stood pre-eminent, and such was his popularity, and so impressive his man-

ner, that once when he came to keep residence at St. David's, he was obliged to have a moveable pulpit placed in the churchyard, the nave of that cathedral, spacious as it is, not being large enough for his overflowing congregation. Though he was libelled for this in the spiritual court, the circumstance did not deter him from pursuing his plan when occasion required it, and when he resided at St. Cenox near Llawhaden, a demesne attached to the chancellorship of St. David's, he often preached upon the rocky eminence near the house, to an audience which no church could contain. Perceiving the people to be ignorant, and also much addicted to singing, he turned the substance of his sermons into verse, which he gave to his parishioners, and thus originated most of those compositions, which had so great an influence over his countrymen. They were first collected by Stephen Hughes, and published in two parts, in London, in 1646, and were followed by a third part in 1670. A second edition, with a fourth part added, was published in 1672. The work was no sooner printed than it appeared in almost every hand, and was heard from almost every mouth throughout the principality, and it is scarcely credible, with what uncommon avidity and pleasure it was received, read, and repeated by the people; and these compositions are said to have had a most beneficial influence on the morals and behaviour of the whole country. About fifteen editions have been published, the last, by much the fullest and most correct, and in every way eminently deserving of a place in every Welshman's library, is that by Professor Rees, who has prefixed an interesting memoir of the author. This was printed at the Llandovery Press in 1841, 12mo. A poetical version in English by the Rev. William Evans, Vicar of Llawhaden, was published in 1771, 8vo.

PROTH, a poet who flourished between 1300 and 1350.

PRYDAIN, a distinguished character in early British history, was the son of Aedd Mawr, and many notices are preserved of him in the Triads. He is therein represented as the one who first consolidated the several states of Britain into a general union, which elected a supreme head, and for this reason he was ranked with Hu Gadarn and Dyvnwal Moelmud, as the three "post cenedl," or national pillars of the Isle of Britain. Before this, there was no justice, but what was obtained by courtesy, nor law, but that of the stronger tyrannizing over the weak. In another Triad, Prydain and Brân and Dyvnwal are called the three "bancewyddion teyrnedd," or system-makers of monarchy. In another, he is joined to Caradawg ab Brân, and Owain ab Maxen Wledig, to form a Triad of the three conventional princes, or "unben dygynnull," for when he prevailed on the Cymry to form a regulated monarchy over Britain and its adjoining isles, it was done by the convention of the states. Prydain, Dyvnwal, and Hywel Dda, were also distinguished by the title of the three good princes, because they formed and improved the social system of the nation. In another Triad, Prydain is joined to Hu Gadarn and Rhitta, under the appel-

lation of the three “gwrthrym ardwy,” or opposing energies against tyranny, because he first brought the Cymry under a common government and law. He was also distinguished with Caradawg and Rhitta, under the title of the three “madoreilitiwr,” or praise-worthy opposers, because he put an end to the anarchy and depredation that prevailed in the island. We also learn from the same documents, that the Isle of Britain was called Ynys Prydain, in honour of him, its former appellations being *Clas Merddyn*, or the Sea-girt Isle, and afterwards *Y Vel Ynys*, or Honey Isle. (Myv. Arch. ii. 57, 63, 67. Iolo Morganwg’s Welsh MSS. 333, 430, 669.)

PRYDERI, the son of Dolor, chief of the people of Deivyr and Brynaich, is recorded in the Triads as one of the three “gwrdd vaglawg,” or strong cripples of the Isle of Britain. The other two were Rhineri the son of Tangwn, and Tynwedd. He lived near the close of the sixth century. (Myv. Arch. ii. 5.)

PRYDERI, the son of Pwyll Pen Annwn, a chieftain of Dyved, and a celebrated character in Welsh romance. One notice is preserved of him in the Triads, where he is called one of the three “gwrddveichiaid,” or strong swineherds of the Isle of Britain. The other two were Trystan and Coll. Pryderi kept the swine of his foster-father Pendaran, in the Vale of Cuch in Emlyn. In the Mabinogion, Pryderi is also called Gwri Gwallt Euryn, and some particulars of his early life are given in the Mabinogi of Pwyll Pendevig Dyved, and of Kilhwch and Olwen. The adventures of his more mature years are detailed in the Mabinogi of Manawyddan, with whom his name is coupled in a passage of the *Cerdd am Veib Llyr*, attributed to Taliesin. In the Mabinogi of Math ab Mathonwy, it is related that Pryderi was deprived of life by Gwydion ab Don, who was enabled by magical arts to overcome him in single combat, after having by similar means defrauded him of some swine, which had been sent him from Annwn, and which were highly prized by him and his people. The encounter took place near Melenydd, a ford on the Cynvael, a river in Merionethshire. The same authority places his grave at Maen Tyriawg near Festiniog, but a different locality is assigned to it in *Englynion y Beddau*;—“In Abergemoli is the grave of Pryderi, where the waves beat against the shore.” Pryderi is frequently mentioned by the bards, and Dyved is called by Lewis Glyn Cothi, “Gwlad Pryderi,” and by Davydd ab Gwilym, “Pryderi dir,” and sometimes “Gwlad yr Hud,” or the Land of Enchantment. (Myv. Arch. ii. 6. Guest’s Mabinogion, iii. 77.)

PRYDYDD (BREUAN,) a poet who flourished between 1380 and 1420. Some of his compositions are preserved in manuscript.

PRYDYDD (BYCHAN,) an eminent poet of South Wales, who flourished from 1210 to 1260. Twenty-one of his poems are printed in the first volume of the Myvyrian Archæology. Five are addressed to Meredydd ab Owain, upon whom he wrote an Elegy. The other poems are chiefly elegies upon the eminent characters and princes of his day.

PRYS, (Fowc,) a poet who flourished between 1600 and 1640. He was the son of Edmund Price, archdeacon of Merioneth, and resided at Tyddyn Du in the parish of Maentwrog. He was also vicar of Clynog in Caernarvonshire. Some of his compositions are preserved in manuscript.

PRYS, (RHYS,) of Tynton in Glamorgan, a poet who was admitted a disciple of the Gorsedd Morganwg in 1730. He was the father of the celebrated Dr. Richard Price.

PRYS, (ROWLAND,) a poet who flourished between 1630 and 1660.

PUGHE, (WILLIAM OWEN, D.C.L.) the great Welsh lexicographer, was born at Tyn y Bryn, in the parish of Llanvihangel y Pennant, Merionethshire, August 7, 1759. Soon after his birth, his family removed to Egryn, in Ardudwy, and there he passed his youthful days until he was sent to school at Altringham, near Manchester; and when he arrived at seventeen years of age, he settled in London. Here he became intimate with Owen Jones, and others, members of the Gwyneddigion Society, who were ardent lovers of their native language. In 1789, in conjunction with Owen Jones, he edited the works of Davydd ab Gwilym, and in 1792, he published the Poems of Llywarch Hên, with a translation, London, 8vo. He laid the foundation of his great work, the Welsh and English Dictionary, as early as the year 1785, and he laboured at intervals upon this arduous undertaking for the space of eighteen years, during which he read all the printed books and manuscripts he could procure, to furnish materials to incorporate in this thesaurus of the Welsh language. The result of this ardent and disinterested love for the language of his native country, is a work unrivalled in the annals of lexicography, whether we consider the number of words collected, or the correctness of their definition. It was completed, and published in two vols. 4to. and 8vo. London, 1803, with a copious grammar prefixed. Some idea of its extent, and of the copiousness of the Welsh language may be formed, when we observe that Johnson's English Dictionary, as enlarged by Todd, contains about 58,000 words, and Webster's English Dictionary about 70,000; while the first edition of Dr. Pughe's Welsh Dictionary contains above 100,000 words, with 12,000 quotations. A second edition was published at Denbigh in 1832, in two vols. 8vo. in which many thousand words have been added. Another great work in which he was engaged was the transcribing and editing of the three volumes of the Myvyrian Archæology of Wales, in conjunction with Owen Jones, and Edward Williams, which were published in 1801—7. His excellent "Cambrian Biography, or Historical Notices of celebrated men among the Ancient Britons," appeared in 1803. He also wrote an agricultural treatise, entitled "Trin Tir," which was published by Colonel Johnes of Havod. He was also the editor of the Cambrian Register, and of the Greal, which were published in London; and many important communications furnished to Rees's Cyclopædia, Warrington's History of

Wales, Campbell's Books on Wales, Gunn's Nennius, Meyrick's Cardigan-shire, Coxe's publications, Chalmer's Caledonia, and others, were the fruit of his studies and indefatigable perseverance at this period. In the year 1806, an estate near Denbigh devolved to him, where, after intervals spent in London, he finally settled. During this retirement, having assumed the name of Pughe in addition to his former surname of Owen, he translated Milton's *Paradise Lost* into Welsh, which was published with the title of "*Coll Gwynva*," in 1819. He also translated Heber's "*Palestine*," and many of Mrs. Hemans's poetical pieces into Welsh, and some of the *Mabinogion* into English, and he wrote several original articles of great merit. He had been elected a Fellow of the Society of Antiquaries, some time before the completion of his Dictionary, and in 1826, the University of Oxford, as a testimony of its estimation of his arduous labours and literary eminence, conferred on him the degree of D.C.L. The erudite and amiable William Owen Pughe closed his life at Dolydd y Cae, a house at the base of Cadair Idris, where he had spent a few days, in the same tranquil manner as had distinguished him through life, on the 4th of June, 1835, in his 76th year; thus closing a life useful to his country, and endeared to his family and friends, at the foot of the same mountain which had witnessed his birth. He married, in 1790, Sarah Elizabeth Harper, who died in 1816; by her he had one son and two daughters. The former, an eminent Welsh scholar, Aneurin Owen, Esq. is the editor of the "*Ancient Laws and Institutes of Wales*," published by the Record Commission, in 1841.

PWYLL (PEN ANNWN,) otherwise called Pwyll Pendevig Dyved, was the son of Meirig, prince of Dyved, who was the son of Argoel, or Aircol Law Hir, the son of Pyr y Dwyrain, and flourished in the seventh century. He is a distinguished character in Welsh Mythology and Romance, and his adventures form one of the series of *Mabinogion*, lately published with a translation and notes, by Lady Charlotte Guest. (See Davies's *Mythology of the Druids*, and Guest's *Mabinogion*, vol. iii.)

PYLL, one of the sons of Llywarch Hên, is celebrated for his war-like deeds by his father, in his *Elegy on Old Age*. (See the *Heroic Elegies of Llywarch Hên*, published by William Owen, page 137.)

PYR, according to the Welsh Bruts, succeeded Sawl Benuchel as king of Britain. Nothing further is recorded of him. He was followed by Capoir. (*Myv. Arch.* ii. 165.)

RAF (AB ROBERT,) a poet who flourished, according to Moses Williams, about the year 1530. Some of his compositions are preserved in manuscript.

RECORDE, (ROBERT,) a very eminent mathematician, was born at Tenby, in Pembrokeshire. He was the son of Thomas Recorde, Esq. of that place, by Rose, daughter of Thomas Jones of Machynlleth, in Montgomeryshire. He entered at Oxford about the year 1525, and

was elected Fellow of All Souls, in 1531, being then Bachelor of Arts. Applying himself to the study of physic, he went to Cambridge, where he took the degree of Doctor in that faculty in 1545, honoured by all that knew him for his great knowledge in several arts and sciences. According to Wood, "It is said that while he was of All Souls College, and afterwards when he retired from Cambridge to this university, he publicly taught arithmetic, and the grounds of mathematica, with the art of true accompting. All which he rendered so clear and obvious to capacities, that none ever did the like before him in the memory of man. The truth is, he was endowed with rare knowledge in arithmetical and geometrical proportions touching the statute of coinage, and the standard thereof; and for natural philosophy, astrology, cosmography, &c. and other polite and unusual learning of that time, most authors give him great commendations." Robert Recorde was the first original writer on arithmetic in English; the first on geometry; the first person who introduced the knowledge of algebra into England; the first writer on astronomy in English; the first person in this country who adopted the Copernican system; the inventor of the present method of extracting the square root; the inventor of the sign of equality(=); the inventor of the method of extracting the square root of multinomial algebraic quantities. He was resident in London in 1547, and followed his profession as a physician. Having fallen into pecuniary difficulties, he was imprisoned in the King's Bench, where he died in 1558, not long after making his will which is dated June 28. His publications are the following; 1 "The Grounde of Arts, teachinge the worke and practise of Arithmetike, both in whole numbers and fractions." This was first published probably in 1540, and afterwards augmented by Dr. Dee in 1573. It was many times republished, and remained in common use till some time after the publication of "Cocker's Arithmetic," in 1677; the last edition being printed in 1699. 2, "The Pathway to Knowledge, containing the first principles of Geometrie, as they may moste aptly be applied unto practise, both for use of Instrumentes Geometricall and Astronomicall, and also for projection of plattes in everye kinde, and therefore much necessary for all sortes of men," 4to. London, 1551. 3, "The Castle of Knowledge, containing the explication of the Sphere, both celestial and material, and divers other things incident thereunto," &c. fol. London, 1556, and 4to. 1596. 4, "The Whetstone of Witte, which is the seconde parte of Arithmetike; containyng the extraction of Rootes. The Cossike practise, with the rule of equation; and the workes of Surde Numbers," 4to. London, 1557. 5, "The Urinal of Physic, of the Judicial of Urines;" of which the second edition was printed in London, 1582, in 8vo. He wrote many other works, among which are treatises on the Eucharist, on Auricular Confession, on Anatomy, and "The Image of a true Commonwealth." (Wood's Athen. Oxon. Cambrian Quarterly Magazine, v. 116. Halliwell's Connexion of Wales with the early science of England, 8vo. 1840.)

REES, (ABRAHAM, D.D.) was the son of a dissenting minister, and was born near Montgomery, in North Wales, in 1743. He received the rudiments of education at a grammar school in Caermarthen, and was afterwards placed at the Hoxton Academy, where his progress was such, that long before he had completed the probationary term allotted to the students, he was appointed mathematical teacher to the seminary, and he discharged the duties of that office in so exemplary a manner, that in a short time he was chosen to be resident tutor and acting director of the Institution. Under his able superintendence, the seminary flourished in an uncommon degree for more than twenty-three years, during the course of which time the talents of some of the brightest ornaments of the dissenting body were brought to maturity. Though gifted in every respect for the pulpit, he was for many years only an occasional preacher; but in 1768, he became pastor of a presbyterian congregation at St. Thomas's Southwark, where he officiated until 1783, when he was chosen minister of a congregation in the Old Jewry. In this situation, which he held until his death, his labours were eminently successful, the members of this congregation being almost quadrupled, and increased in respectability as well as in number. He also lectured for some time at Salter's Hall; and, on the establishment of that ephemeral institution, Hackney College, he was nominated Hebrew tutor. It is, however, as an author that the name of Dr. Rees is so well known, being no less distinguished in the literary than in the scientific world. In 1781, he commenced publishing Chambers's Cyclopædia, in parts, with additions, and completed the work, in four folio volumes, in 1786. More than half the matter was new, and furnished by himself, and the whole was arranged with such a masterly hand, that all the learned men of the day concurred in bearing testimony to its merits. He was soon after elected a fellow of the Royal Society; and the University of Edinburgh, at the express desire of Dr. Robertson the historian, created him a Doctor of Divinity. He was also elected a fellow of the Linnæan Society, and of the Royal Society of Literature; and many foreign literary and scientific bodies paid him the compliment of enrolling him among their members. His love of science however by no means led him to neglect his ministerial character; a variety of Sermons, published at the express desire of his congregation, showed his devotional ardour, and afford a favourable specimen of his talents as a preacher. He now contemplated, and had the satisfaction to see completed, a new Cyclopædia under his name; a work of stupendous magnitude and variety, for which the longest life appears too short, and the most indefatigable diligence inadequate. The first volume appeared in 1802, it was continued at intervals of six months, until the whole was finished in forty-five volumes, 4to. In this gigantic undertaking he had many able assistants; but a large proportion of the articles was written by himself, and the plan and arrangement of the whole were entirely his own. Of the learning and

diligence displayed in this extensive work, too much cannot be said in praise. His other works are, *Economy Illustrated and Recommended*; *Antidote to the Alarm of Invasion*; *The Principles of Protestant Dissenters stated and vindicated*, besides a variety of occasional discourses. He died on the 9th of June, 1825, aged 82 years, in the full possession of his faculties, and was buried in Bunhill Fields.

REES, (RICE,) was the son of Mr. David Rees, by his wife Sarah, second daughter of Mr. Rice Rees of Llandovery, in the county of Caermarthen; and was born at his father's house, Tonn, in the parish of Llandingad, in the neighbourhood of that town, March 31, 1804. His education having been commenced in such schools as his native district afforded, he removed in February, 1819, to the licensed grammar school of Lampeter, in Cardiganshire, then under the care of the Rev. Eliezer Williams, vicar of the parish. His master dying before he had been long under his tuition, the Rev. John Williams, now archdeacon of Cardigan, and warden of the Welsh Educational Institution at Llandovery, succeeded to the school, and from both he received high encomiums for his diligence and exemplary conduct. He was entered at Jesus College, Oxford, in May, 1822, and was elected a scholar of that society in December, 1825, and a fellow in December, 1828. He took his degree of B.A. in 1826, of M.A. in 1828, and of B.D. in 1837. He was ordained deacon at Oxford, in 1827, and priest in 1828. When St. David's College, Lampeter, was about to be opened, it was necessary that one of those, who would be engaged in the tuition of the students, should be a proficient in the Welsh, as well as in the classical languages. And when enquiry was made for one with proper qualifications for such an appointment, his correct conduct, literary diligence, and acknowledged competency at Oxford, caused him to be selected to the important offices of Professor of Welsh, Classical Tutor, and Librarian of the Institution. He accordingly commenced his official duties at the opening of the College, Mar. 1, 1827. In performing the several duties of his department, his attention to business, his anxiety for the improvement of the students, and the able manner in which he communicated instruction, together with his courteous manners, and conciliating conduct, not only gained him the approbation of his senior colleagues in office, but also the veneration and affectionate regard of those who attended his lectures. Shortly after commencing his college duties, Professor Rees was appointed by his diocesan, one of the Welsh Examiners, whose office was to ascertain the competency of those who were to officiate in parishes, where the Welsh language was spoken, and at length he gained the confidence of the bishop so far, that for the last two years of his life, an important part of the general examination, as well as of that in the Welsh language, of candidates for holy orders, was committed to his care, and in October, 1838, he received the formal appointment of domestic chaplain to his lordship. The committee of the Cambrian Society in South Wales

having, among other premiums, offered one for "The best Essay on the Notices of the primitive Christians, by whom the Welsh churches were founded, and to whom dedicated;" he was induced to become a competitor, and in the adjudication of the compositions at the Cardiff Eisteddvod, in 1835, his Essay was declared to be the successful one, with an accompanying recommendation that it should be published. After an interval of some months, during which the Essay was enlarged, and received considerable improvement, it was published about the end of 1836, with the title of "An Essay on the Welsh Saints, or the Primitive Christians usually considered to have been the Founders of churches in Wales," Llandovery, 8vo. The general opinion was that it was an able and important work on an obscure portion of Welsh history, and the authority which has been considered to belong to it by eminent authors, and the quotations and references to it in various subsequent respectable publications, prove that the first opinions of its merits and importance were correct. On account of his acquirements in Welsh literature, he was selected by the Bishop of St. David's to be associated with the three others, similarly appointed by the bishops of the other Welsh dioceses, to revise the Welsh translation of the Book of Common Prayer, and the ability which he shewed in the proceedings on that occasion gained him the respect and esteem of his colleagues, though much more advanced in age than himself. This revision was nearly completed at the time of his decease. One of his literary engagements at the same time, was the editing of the Welsh poems of the Rev. Rees Prichard, formerly vicar of Llandovery, called *Canwyll y Cymry*. He had proceeded with this work to the hundredth page, when he was suddenly arrested by death, and the particulars of his decease are there recorded. This work, with a memoir of its pious author, was published in 1841, and is in every respect the best edition that has appeared. The same favourable sentiments of his character and literary ability, as induced his being appointed to be one of the revisers of the Welsh Common Prayer Book, caused the Welsh MSS. Society to apply to him to become editor of the *Liber Landavensis*, and though overburdened with official duties, and other literary engagements, his anxious desire to promote the literature of Wales induced him to accede to the application. He had commenced a correspondence, and was proceeding with the undertaking, when he was seized with illness while travelling on horseback, and immediately expired on the public road, near Newbridge on the Wye, in Brecknockshire, on the 20th day of May, 1839, when he was in his thirty-sixth year. Besides editing the *Liber Landavensis*, it was his intention to write a History of Britain in its earliest ages, and to publish a Grammar of the Welsh language, but the stroke of death, when he was in the prime of life, deprived the literary public of the benefit of his intended labours. A marble tablet has been erected to his memory in Llandingad church at Llandovery.

REINALLT, (HYWEL,) a poet who flourished from 1460 to 1490. Some of his compositions are preserved in manuscript.

REUTER, (ADAM,) a learned and ingenious writer, was born in the county of Denbigh. In 1608, he retired to Oxford for the purpose of study, being then a licentiate in both the Laws. He remained in the university for many years, having been matriculated a commoner of Exeter College. "He was very well read in substantial authors, and had a quick command of his Latin pen, but then withal he was a severe Calvinist, which was not, in his time, displeasing to many of the sages and heads of the University." He entitles himself in some of his books, *Cotbusius L. Silesius*, and he is the author of the following works:—1, *Questiones juris controversi* 12. Ex. L. ut vim. 3. just. and jure. Oxon. 1609, 4to. 2, *Oratio quam, Papam esse bestiam, quæ non est, et tamen est, apud Johan. Apoc. 17. ver. 18, &c.* London, 1610, 4to. This oration was delivered in public before the members of the university. 3, *Libertatis Anglicæ defensio, seu demonstratio: Regnum Anglicæ non esse feudum pontificis: In Acad. Oxon. publice opposita Martino Becano Societatis Jesu Theologo.* Lond. 1613, 4to. 4, *Eadgarus in Jacobo redivivus; seu pietatis Anglicanæ defensio, &c. contra Ross-Weydum,* Lond. 1614, 4to. 5, *Tractatus de concilio, Theophilo Suffolciæ Comiti dedicat.* Oxon. 1626, 4to. besides some other works. (Wood's *Athen. Oxon.*)

RHAIN, surnamed *Dremrudd*, one of the sons of *Brychan Brycheiniawg*, who flourished in the fifth century. He embraced a military life, and succeeded to the eastern part of his father's possessions, which he transmitted to his descendants; and according to the *Cognacio*, as explained by *Theophilus Jones*, he was buried at *Llandevaelog Vach* near *Brecon*. He is said in *Achau y/Saint*, to have been slain by the pagan Saxons. (See also *Rees's Welsh Saints*. *Jones's Breconshire*.)

RHAWIN, a saint who flourished in the fifth century. He was the son of *Brychan Brycheiniawg*, and is called by *Llywelyn Offeiriad Rhwvan*, who states that he settled in the Isle of Man, where there was a church dedicated to him. He afterwards returned to Wales, and with a brother of the name of *Rhun*, was slain on a bridge, called *Penrhun* at *Merthyr Tydvyl*, while defending it against the Saxons. (*Iolo Morganwg's Welsh MSS.* 518.)

RHEDIW, a saint, whose date is not known. He was buried at *Llanllyvni* in *Caernarvonshire*, of which church he is the founder. There were also shewn there his well, his seat, the print of his horse's foot, and the mark of his thumb on a stone. He was commemorated November 11. (*Bonedd y Saint. Myv. Arch.* ii. 51.)

RHEIDDUN (ARWY,) one of the heroes of the *Mabinogion*.

RHELEMON, the daughter of *Cai*, one of the heroines of the *Mabinogion*.

RHIADAV, one of the chieftains, who fell in the fatal battle of *Cattraeth*, mentioned by *Aneurin* in the *Gododin*.

RHIALLU, the son of Tudwalch Carnau, prince of Cornwall, occurs in the lists of Welsh Saints, but no church is known to have been founded by him. His mother was Dyvanwedd daughter of Am-lawdd Wledig, a chieftain who lived about the beginning of the sixth century. (Iolo Morganwg's Welsh MSS. 503.)

RHIAN, a saint of whom nothing further is known, than that he founded the church of Llanrhian, in Pembrokeshire, and was commemorated March 8.

RHIANON, the daughter of Heveydd Hên, a celebrated character in Welsh Romance, was first married to Pwyll, king of Dyved, and the circumstances relating to her espousals are detailed at length in the Mabinogi of Pwyll Pendevig Dyved. After the death of Pwyll, Rhianon was bestowed in marriage, by her son Pryderi, upon Manawydan, the son of Llyr, and her subsequent history is detailed in the Mabinogi that bears his name. Her marvellous birds, whose notes were so sweet that warriors remained spell-bound for eighty years together listening to them, are a frequent theme with the poets. They are also alluded to in the following Triad: "Three things that are not often heard; the song of the birds of Rhianon, a song of wisdom from the mouth of a Saxon, and an invitation to a feast from a miser." (Myv. Arch. iii. 245. Guest's Mabinogion, vol. iii.)

RHIDIAN, a saint whose date is uncertain. He was a member of the college of Cennydd, at Llangennydd, in Gower, Glamorgan, and the founder of the church of Llanrhidian, in that county. (Achau y Saint. Iolo Morganwg's Welsh MSS. 505.)

RHIEINGAR, a saint who flourished in the fifth century. She was one of the daughters of Brychan Brycheiniawg, and is said to have been a saint at Llech in Maelienydd, and to have been the mother of Cynidr, a saint of Maelienydd. This is the ancient name of a district in Radnorshire, a subdivision of which, or of the adjoining district of Elvael, was once called Llech Ddyvnog; and though the situation of the latter is uncertain, the statement on record that Cynidr was buried at Glasbury, may assist in determining it. Llangynidr and Aberyscir, two churches in Breconshire, of which Cynidr may have been the founder, are dedicated to him jointly with the Virgin Mary; and under the former of them was once a chapel called Eglwys Vesei. (Myv. Arch. ii. 51. 609. Jones's Breconshire. Rees's Welsh Saints.)

RHINERI, the son of Tangwn, a chieftain who lived near the close of the sixth century. He is recorded in the Triads, as one of the three "gwrdd vaglawg," or strong cripples of the Isle of Britain. The other two were Tynwedd and Pryderi. (Myv. Arch. ii. 5.)

RHINON (RHIN BARNOD,) a character in Welsh Romance.

RHIRYD, one of the illegitimate sons of Prince Owain Gwynedd. He was lord of Clochran in Ireland, and he assisted his brother Hywel, in endeavouring to secure to him the usurped sovereignty of North Wales. He was present at the battle in 1170, in which Hywel was

mortally wounded, and afterwards taken by Rhiryd over to Ireland. In 1172, he accompanied his brother Madog, to a land far to the westward, which Madog had discovered in a former voyage, and is with good reason supposed to have been the continent of America.

RHIRYD (VLAIDD,) took his surname of Blaidd, or the Wolf, from his maternal ancestor Blaidd Rhudd, or the Bloody Wolf, of Gest, near Penmorva. He was the son of Gwrgeneu ab Collwyn, by a daughter of Bleddyn, Prince of Powys. Rhiryd was lord of Penllyn, in Merionethshire, and resided at Rhiwaedog, near Bala. His possessions consisted of the five parishes of Penllyn, Lleyn and Eivionydd in Caernarvonshire, Pennant Melangell, and Glyn in Powys, and the Eleven Towns in Shropshire. He lived about the middle of the eleventh century. Many of the oldest families in North Wales trace their descent from him. His arms are, "vert, a chevron between three wolves' heads erased argent."

RHISIART (AB HYWEL AB DABEINION,) a poet who flourished between 1540 and 1570. He resided at Hengaer. Some of his compositions are preserved in manuscript.

RHISIART (AB IORWERTH VYNGLWYD,) a poet who flourished from 1460 to 1500. Some of his poems are preserved in manuscript.

RHISIART (AB RHYS,) of Llanharan, in Glamorgan, a poet who flourished from 1480 to 1520. He was the son of Rhys Llwyd or Rhys Brydydd, and lived at Merthyr Mawr. He was preceptor to Iorwerth Vynglwyd, and some of his poems are preserved in manuscript collections. He had two sons, one Llewelyn, who was called in North Wales, Lewis Morganwg, and the other Rhys, called Mab Rhisiart Brydydd o Wig. (Iolo Morganwg's Welsh MSS.)

RHISIART (GELE,) called also Y Prydydd Brith, a poet who flourished from 1560 to 1600. Some of his poems are preserved in manuscript.

RHISIART (IORWERTH,) a poet who flourished from 1470 to 1500. He was the son of Iorwerth Vynglwyd. Some of his poems are preserved in manuscript.

RHISIART (VYNGLWYD,) a poet who flourished from 1510 to 1540. Some of his poems are preserved in manuscript.

RHISIERDYN, an eminent poet of Anglesey, who flourished from 1290 to 1340. Two of his poems, of considerable length, addressed to Hywel ab Gruffydd, and Goronwy ab Tudur, are printed in the first volume of the Myvyrian Archaiology.

RHITTA (GAWR,) a celebrated tyrannicide, of whom the following account is given in the ancient Welsh records. In one Triad, he is called one of the three "gwrthrym ardwy," or opposing energies against tyranny; and he made a robe for himself from the beards of the kings, whom he made beardless, or slaves, on account of their tyranny and oppression. The other two were Hu Gadarn, and Pry-

dain ab Aedd Mawr. In another Triad he is joined to Prydain and Caradawg, under the appellation of one of the three "madoreilitiwr," or praiseworthy pursuers, on account of his persecuting the tyranny and injustice of the lawless princes. In the "Brut y Breninoedd," or Chronicle of the British Kings, Arthur speaks of a terrible encounter which he had with Rhitta Gawr, in the mountains of Snowdon for his robe. It is added that Rhitta had trimmed his robe with the beards of kings, and left the highest part vacant for the skin of the chin with the beard of Arthur, as he was the sovereign paramount. So he sent a message to Arthur, that he should either send him his beard with the skin, or come and fight him, upon condition that the conqueror should obtain the beard of the other. Arthur gained the robe, and overcame Rhitta. There is a hill near Towyn, in Merionethshire, called *Rhiw y Barau*, or the hill of the beards, where, according to tradition, king Arthur slew Rhitta Gawr, the giant, or the champion. (Myv. Arch. ii. 67, 337. Jones's Bardic Museum, 24.)

RHIWALLON, a celebrated physician of Myddvai, in Caermarthen-shire, who lived in the beginning of the thirteenth century. In conjunction with his three sons Cadwgan, Gruffydd, and Einion, he drew up a full account of the practice of physic, as then known to them; and the original manuscript, which he wrote, seems to be the one lately transferred from the library of the Welsh Charity School, in London, to the British Museum, and of this there are several old copies. It is worthy of notice that the descendants of Rhiwallon continued without intermission as practitioners in medicine at Myddvai, until the middle of the last century. (Owen's Cambrian Biography.)

RHIWALLON, the son of Cunedda, according to the Welsh Bruts, succeeded his father on the throne of Britain. Being young and of a mild disposition, he had a peaceable reign. In his time it rained blood for three days, which was followed by a great mortality, caused by the stings of the venomous insects, bred by the rain. According to some authorities, he reigned forty-six years, and was buried at York. (Myv. Arch. ii. 136.)

RHIWALLON, the son of Cynvyn, on the death of Prince Gruffydd ab Llywelyn, in 1062, was invested with the sovereignty of Gwynedd and Powys, forming the present division of North Wales, jointly with his brother Bleddyn. This was accomplished by the aid of Edward the Confessor, to whom these princes took an oath of fealty, and were obliged to pay the full tribute, which had been ever paid to any of his predecessors. In 1066, Rhiwallon and Bleddyn, during the absence of king William in Normandy, joined Edric earl of Mercia, in a desultory incursion upon the borders, and laid waste the county of Hereford as far as Wyebridge. In 1068, Meredydd and Ithel, the sons of Gruffydd ab Llywelyn, raised an army to recover possession of the sovereignty of North Wales from the reigning princes, and a severe battle was fought at Mechain, in Montgomeryshire, where one of the

rival princes on each side, Rhiwallon and Ithel, was slain. (*Brut y Tywysogion*. Myv. Arch. ii. 517.)

RHIWALLON, the son of Urien, is recorded in the Triads as the chief of one of the three “hueilogion deulu,” or banded tribes of the Isle of Britain. The other two tribes were those of Caswallawn Law Hir, and Belyn of Lleyn. They were so called from binding themselves together with the fetters of their horses, to sustain the attacks of their enemies; consequently they were exempted from acknowledging any sovereignty in their own territory except the common and national law. Rhiwallon lived in the early part of the sixth century, and was fighting against the Saxons, when this event occurred. (Myv. Arch. ii. 12, 16, 62.)

RHIWALLON (WALLT BANADLEN,) or with Broom Hair, a chieftain who lived in the sixth century. He is recorded in the Triads as one of the three “deivnogion,” or scientific ones of the Isle of Britain, to whom there was nothing of which the elements and material essence were unknown. The other two were Gwalchmai ab Gwyar, and Llechau ab Arthur. In another Triad, he is joined to Rhun ab Maelgwn and Cadwaladr, under the appellation of the three “aurhualogion,” or golden-banded ones of the Isle of Britain, because they wore bands of gold around their arms, knees, and necks, as marks of royal privilege. But according to some copies of the Triads, they were so called, because they were too tall to ride in the common way, and used pans of gold to support their knees, while their feet were kept up behind by bands crossing the cruppers of their horses. (Myv. Arch. ii. 3, 5, 17, 62, 69.)

RHOBERT, (HUW IEUAN,) a poet who flourished between 1600 and 1630. He is called by Moses Williams, Sir Huw Roberts Len. Some of his compositions are preserved in manuscript.

RHODRI, the youngest son of Idwal Voel, prince of North Wales, was killed in the year 966, by the Irish in Anglesey. His death was avenged by his brother Iago, who attacked the Irish, who had settled in great numbers along the entire coast of North Wales, so vigorously that he cut them almost all off, and a settlement was never afterwards effected in Wales by the same race. (*Brut y Tywysogion*. Myv. Arch. ii. 492.)

RHODRI, the son of Morgan Mawr, king of Glamorgan, who was made bishop of Llandaff in the year 961, against the will of the pope, because he was a married man, and he was soon after poisoned. The attempt to impose celibacy on the clergy was met with such opposition and tumult in South Wales, that it was deemed prudent to give way, and they were allowed to marry as aforetime. (*Brut y Tywysogion*. Myv. Arch. ii. 491.)

RHODRI, the son of Owain Gwynedd, Prince of North Wales, by his second wife Crisiant, the daughter of Gronw ab Owain ab Ednywain. In 1174, Rhodri was put in prison by his brother Prince

Davydd, and kept there until 1177, when he made his escape, and got possession of the isle of Anglesey. He was still in possession in 1188, when Giraldus Cambrensis accompanied Archbishop Baldwin in his journey through Wales, and when they crossed over the straits of Menai, they were met by Rhodri and his sons, and almost all the inhabitants of the island. Although the archbishop particularly exhorted the sons to take the cross, he failed in persuading them, to which circumstance Giraldus attributes the death of some of them soon after, and the expulsion of Rhodri, which also soon followed.

RHODRI (MAWR,) a celebrated warrior and prince of Wales, was the son of Mervyn Vrych, upon whose death, A.D. 843, he became sovereign of the Isle of Man. His mother was Essyllt the only daughter of Cynan Tindaethwy, in whose right he succeeded to the sovereignty of Gwynedd and Powys; and of South Wales in right of his wife Angharad, the daughter of Meuryg ab Dyvnwal ab Arthen Sitsyllt, king of Ceredigion. In the year of his succession, his territories were invaded by Berthred, king of Mercia, whom at length he defeated with great loss, aided by Meuryg ab Hywel, king of Glamorgan, who was slain in the battle. In 855, he defeated a large body of Danes, and slew their leader Gormund. In 872, he twice overthrew the Danes, with great slaughter, in Anglesey, at the battles of Bangolau and Manegid. In 877, the English invaded Anglesey with a formidable army, and were opposed by Rhodri with his usual gallantry of spirit, who at length fell gloriously fighting in defence of his country. His brother Gwriad, and Gweirydd the son of Owain Morganwg, were slain in the same battle. Rhodri Mawr left three sons, Anarawd, Cadell, and Mervyn, between whom he divided his dominions. Anarawd had Gwynedd, with his royal residence at Aberffraw in Anglesey, whither it had been transferred by Rhodri from Caer Seiont, near Caernarvon; the original seat of government for Gwynedd having been at Dyganwy, on the Conwy. Cadell had the principality of South Wales with the palace of Dinevawr, and Mervyn that of Powys, with the palace of Mathraval. These three princes were called *Y tri thywysog taleithiog*, or diademed princes, from wearing diadems of gold, set with precious stones, but Anarawd, as the eldest son, had the title of *Brenin Cymru oll*, or king of all Wales, and received a yearly tribute from the princes of South Wales, and Powys.

RHODRI (MOLWYNOG,) a brave and warlike prince, was the son of Idwal Iwrch, the son of Cadwaladr. On the death of Ivor ab Alan, in A.D. 720, he succeeded to the sovereignty of the western part of Britain, and he had no sooner taken possession than he had to defend his territories against the Saxons under Adelred, who invaded Devonshire, and were proceeding to ravage Cornwall, when they were defeated by the Britons under Rhodri, and obliged to retreat. In the same year Rhodri defeated the Saxons in North Wales, and again in Glamorgan. In 728, he destroyed a large army of Saxons at the bat-

tle of Carno, near Crughywel, and again another at the battle of Hereford in 735. He was engaged in constant hostilities with the Saxons until near the close of his life, and he died in 755, leaving two sons, Cynan Tindaethwy and Hywel, the elder of whom succeeded to the throne of Wales, to which boundaries Rhodri Molwynog had been confined by the continued pressure of the Saxons.

RHORE (VAWR,) the daughter of Usber Galed, is recorded in the Triads as one of the three "gwrvorwyn," or viragoes of the Isle of Britain. The other two were Llewai the daughter of Seithwedd Seidi, and Mederai Badellvawr. (Myv. Arch. ii, 12, 15.)

RHUDDLAD, a saint who lived in the seventh century. She was the daughter of a king of Leinster in Ireland, and founded the church of Llanrhuddlad, in Anglesey. She was commemorated September 4. (Rowland's *Mona Antiqua*.)

RHUDDLWM (GAWR,) a mythological character. He is recorded in the Triads, with Math ab Mathonwy and Menw, as the three who excelled in the art of illusion and phantasy, which he was taught by Eiddilig Cor. (Myv. Arch. ii. 7, 12.)

RHUDDWYN (GAWR,) an early British hero, of whom tradition has preserved a few memorials. He gave the name of *Caer Rhuddwyn* to a fortification on the summit of Pentregaer hill, in the parish of Oswestry, immediately below which is a pool of considerable dimensions, called *Llyn Rhuddwyn*. Mention is made in the Welsh romances of three giants who were brothers, *Cawr Myvyr*, *Cawr Rhuddwyn*, and *Cawr Berwyn*. (See *Greal*, page 240. *Cambro Briton*, i. 342.)

RHUN, the son of Beli ab Rhun ab Maelgwn, a prince who lived in the early part of the seventh century. He is recorded in the Triads as one of the three "rhuddvaawg," or bloodstained warriors of the Isle of Britain. The other two were Llew Llawgyffes, and Morgan Mwynvawr. (Myv. Arch. ii. 5, 13.)

RHUN, the son of Brychan Brycheiniawg, a saint who lived in the fifth century, near Mara, or Llangors pool, in Breconshire. He was slain, together with his brother Rhawin, by the pagan Saxons on Pont Rhun, near Merthyr Tydvyl, when he was defending the bridge against them. He was the father of Nevydd and Andras, who were also saints. (Iolo Morganwg's Welsh MSS. 518.)

RHUN, the son of Einion, a chieftain who lived near the close of the fifth century. He is recorded in the Triads, as one of the three "trahaawg," or haughty chiefs of the Isle of Britain. The other two were Sawl Benuchel, and Pasgen ab Urien. (Myv. Arch. ii. 6.)

RHUN, the son of Euryn y Coed Aur, who was the son of Caw of Twr Celyn. According to *Achau y Saint*, Rhun ab Euryn was a saint at Ystumllwynarth. He flourished in the sixth century. (Iolo Morganwg's Welsh MSS. 543.)

RHUN, the son of Maelgwn Gwynedd, a warlike prince who succeeded his father as king of the Britons, A.D. 560. He had a long and

bloody war with the northern princes, who had made an irruption into Caernarvonshire, and burnt all before them; to avenge which Rhun led an army from North Wales, and as a recompence to the men of Arvon, for their great bravery, and having been detained so long from their families, he gave them fourteen privileges, which are called "Breiniau Gwyr Arvon," and are preserved in the Code of Welsh Laws. There are some notices of Rhun ab Maelgwn preserved in the Triads, in one he is called one of the three "Gwyndeyrn," or blessed princes of the Isle of Britain. The other two being Rhuvawn Bevr, and Owain ab Urien. In another Triad he is joined to Rhiwallon Wallt Banadlen and Cadwaladr Vendigaid, to form the three "Aurhualogion," or golden-banded ones, who were so called from wearing bands of gold round their arms, knees, and necks, as insignia of supreme power in every province of Britain. Rhun's chief residence was the Roman Conovium, on the western bank of the river Conwy, which from him obtained its subsequent name of *Caer Rhun*. He died in A.D. 586, and was succeeded by his son Beli. (Myv. Arch. ii. 3, 5, 6, 17. Ancient Laws and Institutes of Wales, i. 104.)

RHUN, the son of Peredur, according to the Welsh Bruts, was restored to the sovereignty of Britain, on the death of Idwal; the assumed date of which is placed in the fifth century B.C. (Myv. Arch. ii. 164.)

RHUN (BALADR BRAS,) or with the thick shaft, according to the Welsh Bruts, was the ninth king of Britain, and succeeded his father Lleon Gawr. He reigned forty-one years, during which the troubles of the kingdom were suppressed, and tranquillity restored. He also built Canterbury and Winchester, and the city on the mount of the Shaft, called in English Shaftsbury, where the eagle prophesied the fate of Britain, while the city was building. "About this time Solomon finished the building of the Temple of Jerusalem." (Myv. Arch. ii. 124.)

RHUVAWN, one of the sons of Cunedda Wledig, who fought together with his brothers in the expulsion of the Gwyddelians from North Wales. He had for his reward a cantrev in Denbighshire, called from him Rhuvoniog. He is called Rhuvawn Rhuvoniog, and also Rhuvawn Hael, or the Generous, because he was the most generous man in Wales, in his time. (Iolo Morganwg's Welsh MSS. 522.)

RHUVAWN (BEVR,) or the Fair, according to some authorities was the son of Gwyddno Garanhir, while others make him the son of Dewrath Wledig. He lived in the sixth century, and was one of the heroes who fought at the battle of Catteraeth, and Aneurin thus speaks of him;—"The chieftain would penetrate through the host, five battalions fell before his blade. He gave gold to the altar, and gifts and precious jewels to the minstrel." He was slain in battle, and its weight in gold was given for his body, whence he is styled in the Triads, one of the three "eurgelain," or golden-corpses of the Isle of Britain.

one of the three blessed kings of Britain, and another ranks him among the three "trahaawg," or imperious ones. Other versions, however, of the same Triad, read Rhun mab Einion, in the place of Rhuvawn Bevr. Mention is made of his grave in a poem composed by Hywel the son of Prince Owain Gwynedd, about 1160, and which is printed in the *Myvyrian Archaiology*. "The White wave mantled with foam, bedews the grave, the resting place of Rhuvawn Bevyr, chief of kings." Upwards of a century after this, we also find the grave of Rhuvawn mentioned by the bard Gwilym Ddu, in a manner that makes it evident that its locality was then well known. (*Myv. Arch.* i. 12, 277, 411; ii. 3, 6, 15, 16, 62, 69. *Guest's Mabinogion*, ii. 259.)

RHWYDRYS, a saint who lived in the seventh century. He was the son of Rhwydrim or Rhodrem, king of Connaught, and founded the church of Llanrhwydrys in Anglesey, where he was commemorated November 1. (*Bonedd y Saint. Myv. Arch.* ii. 51.)

RHYCHWYN, a saint who lived in the middle of the sixth century. He was one of the twelve sons of Helig ab Glanawg, who devoted themselves to religion, when their father's territories were destroyed by an inundation of the sea. He founded the church of Llanrhychwyn, in Caernarvonshire. (*Achau y Saint.*)

RHYDION, according to the Welsh Bruts, succeeded Eidol as king of Britain about the middle of the second century B.C. Nothing further is recorded of him than that he was followed by Rhydderch. (*Myv. Arch.* ii. 165.)

RHYDDERCH, a bishop of St. David's, who died in the year 961. (*Brut y Tywysogion. Myv. Arch.* ii. 491.)

RHYDDERCH, a king of Dyved, in South Wales, who died in the year 804. (*Brut y Tywysogion. Myv. Arch.* ii. 474.)

RHYDDERCH, a king of Britain, according to the Welsh Bruts, who succeeded Rhydion, in the second century B.C. (*Myv. Arch.* ii. 165.)

RHYDDERCH, the son of Caradawg ab Iestyn, succeeded to the sovereignty of Glamorgan, in 1070, on the death of his cousin Caradawg ab Rhydderch ab Iestyn. In 1071, he defeated with great slaughter an army of Normans who invaded South Wales. On the death of Bleddyn ab Cynvyn in 1072, he obtained the sovereignty of South Wales in conjunction with Rhys ab Owain, which however he did not long enjoy, as he was treacherously slain by his cousin Meirion ab Rhydderch, in 1074. (*Brut y Tywysogion. Myv. Arch.* ii. 517.)

RHYDDERCH, the eldest son of Iestyn, king of Glamorgan, was lord of Gwynllwg, and had the royal residence of Caerlleon upon Usk, but in 1021, on the death of Llywelyn ab Sitsyllt, he got possession of the sovereignty of South Wales, which he kept by force of arms for ten years. In 1031, Hywel and Meredydd, the sons of Edwyn, who had increased their forces by hiring a body of Irish, attacked

and slew him in battle. (*Brut y Tywysogion*. Myv. Arch. ii. 506. Iolo Morganwg's Welsh MSS.)

RHYDDERCH (AB RHISIART,) a poet who flourished from 1580 to 1620. He was a gentleman of property, and resided at Myvyrian in Anglesey. Some of his compositions are preserved in manuscript.

RHYDDERCH (AB SION,) a poet who flourished from 1560 to 1590. Some of his poems are preserved in manuscript.

RHYDDERCH (HAEL,) or the Generous, was the son of Tudwal Tudglud ab Cedig ab Dyvnwal Hên ab Ednyved ab Maxen Wledig. He was king of the Strathclyde Britons, and resided at Aelclwyd, the present Dunbarton, about the year 560. He was also king of the Isle of Man. He was esteemed the most liberal, and one of the greatest warriors of his time; he fought the famous battle of Arderydd, in A.D. 577, against Aeddan Vradawg, and Gwenddolau ab Ceidio, in which Rhydderch gained the victory, and Gwenddolau was slain, with a great number of his followers. In the Triads Rhydderch is ranked with Nudd Hael, and Mordav Hael, under the honourable epithet of the three generous princes of the Isle of Britain. Among the thirteen "vrenindlysau," or royal ornaments of Britain, were two belonging to Rhydderch Hael; one was his sword which was called *Dyrnwyn*, or white handled, and whenever any one drew it out of the scabbard, besides the owner, it would appear a gleaming flame of fire in his hand; the other was his table cloth, or according to some readings, his dish, on which would be instantly produced any meat that might be desired. Among *Chweddeu y Doethion*, we read,—“Hast thou heard the saying of Rhydderch, the third generous one, throned and amiable? Frequent is seen extreme hatred after extreme love.” Rhydderch Hael lived to the age of eighty-five, and died in the year 601, and was buried at Abererch in Caernarvonshire. (Myv. Arch. ii. 3, 14. Jones's Bardic Museum, 48. Iolo Morganwg's Welsh MSS. 503, 542, 657.)

RHYDDERCH, (JOHN,) a poet who flourished from 1700 to 1730. He was a printer by trade, and resided at Shrewsbury for many years, where he printed many Welsh books. In 1718, he published a small Welsh grammar with the following title, “Gramadeg Cymraeg o gasgliad, myfyrdod, ac argraffiad J. R. ac ar werth gantho ef yn y Mwythig.” He also compiled an English and Welsh Dictionary, which he published at Shrewsbury, in 1725. He was probably deceased before 1731, in which year another English and Welsh Dictionary was printed at Shrewsbury by Thos. Durston, which is stated on the title page to have been commenced by John Rhydderch, and augmented and completed by the Rev. J. Williams, rector of Willey, in Shropshire.

RHYDDMARCH, the son of Sulien, bishop of St. David's, succeeded his father in that see, in the year 1088. He is described by Caradawg to have been like his father unequalled for wisdom and

learning, and upon his death, there was an end of instruction for disciples at St. David's. He and many others had been educated by his father. He died in 1098. A valuable manuscript written by him is preserved among the Cottonian collection in the British Museum, *Vespasian A. XIV.* and contains chiefly lives of Welsh Saints. (*Myv. Arch. ii. 533.*)

RHYELL, one of the daughters of Llywarch Hên.

RHYOD (**AIL MORGANT**), a chieftain who lived in the early part of the sixth century. He is recorded in the Triads as one of the three irregular Bards of the Isle of Britain, the other two being Arthur, and Cadwallawn the son of Cadvan. He is also ranked with Trystan, and Dalldav mab Cynin Cov, as one of the three compeers of Arthur's court. We also learn from another Triad the name of his horse, which was Rhuddvrych. (*Myv. Arch. ii. 4, 7, 9, 19, 20.*)

RHYS, the son of Caradawg ab Iestyn, a nobleman of Glamorgan, who was slain by the Normans, A.D. 1099, in Gower, when they seized possession of that district under the command of Henry Beaumont. (*Myv. Arch. ii. 533.*)

RHYS, the son of Cynvrig Goch, called also Rhys Goch Glyndwrdu, a poet who flourished from about 1400 to 1430. He was instructed by Iolo Goch, who was his father's brother. Some of his compositions are preserved in manuscript.

RHYS, the son of Gorvyniawn, according to the Welsh Bruts, succeeded his uncle Elidr War on the throne of Britain, and imitated his wise and prudent government. For he abhorred tyranny, and practised justice and mildness towards the people, nor did he ever swerve from the rule of equity and truth. (*Myv. Arch. ii. 164.*)

RHYS, the son of Gruffydd ab Rhys, succeeded his father as prince of South Wales in 1136. In the earlier part of his reign, he was engaged in constant hostilities with the English under Henry II. and he recovered possession of all the English conquests in South Wales, and destroyed or retained the castles that were built by them. In 1164, he was obliged to submit to the English king, and he did homage to him at Woodstock, giving hostages for his future fidelity. He could not however long submit to the insults offered to him, and in 1165, he joined the other Welsh princes in a general war against the king. Having maintained his independence by force of arms for many years, he made an honourable peace with Henry in 1172, and received him on a visit at one of his palaces, Ty Gwyn in Caermarthenshire. King Henry added extensive territories to his dominions, and his politic and courteous conduct obtained from Rhys, what he could not by force of arms, the surrender of his independence. Rhys from this time was a vassal to the English king, and condescended to accept of the title and office of chief justice of South Wales. He was the last prince of South Wales, and is commonly called the Lord Rhys. In 1195, he again revolted and succeeded in obtaining many castles from the English forces, but

his success was interrupted by his death which occurred in 1196. He was buried in the cathedral of St. David's, where his monumental effigy still remains in a good state of preservation. Notwithstanding the submission of Rhys ab Gruffydd to the king of England, the historian Caradawg calls him the bravest, the wisest, the most generous and illustrious of the princes of South Wales. He married Gwenllian, the daughter of Madog ab Meredydd, Lord of Bromfield, by whom he had many sons and daughters, Gruffydd who succeeded his father, Cadwallawn, Maelgwn, Meredydd, and Rhys; and of the daughters, Gwenllian was married to Ednyved Vychan.

RHYS, the son of Owain ab Edwyn, a conspicuous character in the history of Wales. Having been obliged to flee for refuge to the Isle of Man, he returned from thence in 1072, and having raised an army of the men of Ystrad Towi and Breconshire, he fought a battle with Bleddyn ab Cynvyn, king of Wales, in which the latter was slain. Upon this success he led his forces into South Wales against Rhydderch ab Caradawg; but instead of an engagement, it was amicably agreed that they should jointly rule in the principality of South Wales. Rhys ab Owain did not long enjoy his power, for he was slain by Trahaearn ab Caradawg, in 1074. (*Brut y Tywysogion*, Myv. Arch. ii. 521.)

RHYS (AB DAVYDD AB EINION,) a poet who flourished between 1460 and 1490. Some of his compositions are preserved in manuscript.

RHYS (AB DAVYDD LLWYD AB LLYWELYN LLYGLIW,) a poet who flourished between 1550 and 1590. Some of his poems are preserved in manuscript.

RHYS (AB EDNYVED,) a poet who flourished from about 1560 to 1600.

RHYS (AB EINION,) a poet who flourished from about 1540 to 1580.

RHYS (AB GWILYM AB THOMAS,) a poet who flourished between 1520 and 1550.

RHYS (AB HYWEL LEN,) a poet who flourished between 1500 and 1540.

RHYS (AB IEUAN AB MEREDYDD DDU,) a poet who flourished between 1440 and 1480. Some of his compositions are preserved in manuscript.

RHYS (AB IVAN AB LLYWELYN AB HYWEL,) a poet who flourished from about 1490 to 1530.

RHYS (AB LLYWELYN AB GRUFFYDD AB RHYS,) a poet who flourished from about 1480 to 1520.

RHYS (AB TEWDWR MAWR,) one of the most celebrated princes of South Wales, and direct descendant from Hywel Dda. His father Tewdwr was the son of Einion ab Owain ab Hywel Dda ab Cadell ab Rhodri Mawr ab Mervyn Vrych ab Gwriad ab Elidr ab

Sandde ab Alser ab Tegid ab Gwyar ab Dwywg ab Llywarch Hên ab Elidr Lydanwyn ab Meirchion Gul ab Grwst Ledlwm ab Ceneu ab Coel Godebog. He spent many years of his life in Armorica, where he sought refuge from the princes of Glamorgan, who had obtained possession of the sovereignty of South Wales. He returned from exile in 1077, and laid claim to the throne, when he was elected prince of South Wales by the unanimous voice of the people. In 1080, he formed an alliance with Gruffydd ab Cynan, and their combined forces defeated the army of Trahaearn ab Caradawg in the battle of Carno, where that prince was slain, and his death confirmed Rhys ab Tewdwr and Gruffydd ab Cynan on the thrones of their ancestors. In the same year, Rhys ab Tewdwr invaded the territories of Iestyn ab Gwrgant, and destroyed the castles of Denis Powys, Llanilltyd, and Dindryvan, and Iestyn retaliated by devastating Ystrad Towy and Brecheiniawg, from whence he returned home with great spoil. In 1087, Cadwgan, Madog, and Rhiryd, the three sons of Bleddyn ab Cynvyn, planned an insurrection against Rhys, who not being prepared to meet them, was obliged to flee to Ireland, but he soon returned to South Wales, with a powerful fleet, and was joined by many of his subjects. In the battle which ensued at Llechryd in Radnorshire, Madog and Rhiryd were slain, and Cadwgan escaped by a precipitate flight, leaving to Rhys a complete victory, who then liberally rewarded and dismissed his Irish auxiliaries. In 1088, Llewelyn and Einion, the sons of Collwyn, Lord of Pembroke, rose in rebellion against Rhys, and were joined by Gruffydd ab Meredydd, another chieftain of the country. They were however defeated with great loss at Llandudoch in Pembrokeshire, and Gruffydd was taken prisoner, and put to death as a traitor, the two others having saved themselves by flight. Einion betook himself to Iestyn ab Gwrgant, who was then in arms against Rhys, and to enable them to carry on the war with the best means of success, Einion was sent to the English court to obtain the aid of a mercenary force. Robert Fitzhamon agreed to join Iestyn with a body of Norman troops, and in 1089, Iestyn with this assistance marched against Rhys ab Tewdwr, and defeated him in a bloody battle at a place called Hirwaen Wrgant, in Breconshire. The aged and gallant prince was pursued and taken in Glyn Rhoddnai, and beheaded at a place, called from that circumstance *Pen Rhys*, being then upwards of ninety-two years of age. By his wife, who was the daughter of Rhiwallon ab Cynvyn, he had two sons, Gronwy who was slain in the same battle which proved so fatal to his father, and Gruffydd, who was then very young, and afterwards succeeded him. Rhys ab Tewdwr Mawr was the head of one of the five Royal Tribes, whose arms are, "Gules, a lion rampant or, within a bordure indented." (*Brut y Tywysogion*, Myv. Arch. ii. 524.)

RHYS (BRYDYDD,) a poet who flourished from 1450 to 1490. His proper name was Rhys Llwyd, and he resided at Llanharan, in

Glamorgan, in a house called Blaen Cynllan. He was the father of Rhisiart Brydydd, and Ievan ab Rhys, who was a monk in the monastery of Margam. Rhys Brydydd is variously styled Rhys Llwyd Brydydd, or Rhys Llwyd ab Rhys ab Rhicart, and also Yr Hen Vardd Llwyd o Vorganwg. Some of his compositions are preserved in manuscript. (Iolo Morganwg's Welsh MSS. 613.)

RHYS, (EVAN THOMAS,) a poet of merit, was born at Llwyn Davydd, in the parish of Llandysilio Gogo, Cardiganshire, about the beginning of the last century, but as he resided for the most part of his life at Llanarth, about four miles from the place of his birth, he is generally known by the name of "Evan Thomas Rhys o Lanarth." Like Hans Sachs, he was a shoemaker by trade, but he appears to have received a good education. His poems, of which some were collected from oral tradition, through the exertions of W. Hughes Griffiths, were published in 1842, in a 12mo. volume, of which they fill the first ninety pages, the remainder being made up of the compositions of a few of his contemporaries, and reprinted chiefly from "Blodau Dyved."

RHYS (GOCH ERYRI,) or Rhys Goch ab Davydd, a very eminent poet, who flourished from A.D. 1330 to 1420. He was a gentleman of property, and resided at Havod Garregog, being the proprietor of that mansion and manor, situated in the county of Merioneth, though forming a part of the parish of Beddgelert. His seat is still shewn on a hill near the house, consisting of large stones placed in the form of a chair. He died about 1420, and was buried at Beddgelert, having arrived at a very advanced age, as may be gathered from his writings, and supposed to be about one hundred years old, or upwards. About thirty of his poems on various subjects are preserved in manuscript.

RHYS (GOCH AB RHICART AB EINION AB COLLWYN,) an eminent poet of Coetty in Glamorgan, who flourished from 1140 to 1170. He was the grandson of Einion ab Collwyn, who is well known as the introducer of the Normans into Glamorgan. Some of his poems are preserved in manuscript.

RHYS, (GRUFFYDD,) a poet who flourished between 1590 and 1630.

RHYS (GRYG,) was the son of Rhys ab Gruffydd, prince of South Wales. In 1219, he married the daughter of the Earl of Clare. He died at Llandeilo Vawr in 1233, and was honourably buried in the cathedral of St. David's, where his monumental effigy, as well as that of his father, still remain in a good state of preservation. Rhys Gryg was a distinguished warrior, and fought with various success in the wars which were carried on in Wales, almost without intermission during his life. Several odes are preserved in the first volume of the Myvyrian Archæology, which were addressed to him by the poets, Llywarch ab Llywelyn, Phylip Brydydd, and Dewi Mynyw, the two latter of whom also wrote Elegies upon him.

RHYS, (JOHN DAVID,) an eminent grammarian and poet, was the son of David Rhys, who was in the service of Sir William Griffith of Llanvaethlu, in Anglesey. Here he was born in the year 1534. Some accounts state that his mother had been waiting-woman to Jane Stradling of St. Donat's, who about this period became the wife of Sir W. Griffith. At the age of eighteen, he was entered at Christ Church, Oxford, of which he became a student, but after a residence of about three years, he left the university without taking a degree, and went abroad, in December, 1555. He settled for some time at Sienna in Tuscany, where there was a celebrated university, and where, as his inclination led him to the study of Medicine, the degree of Doctor of Physic was conferred upon him, and he acquired a profound knowledge of the Italian language. He was afterwards appointed public moderator of the school of Pistoia, another city of Tuscany. He wrote in Italian, "Rules for the obtaining of the Latin Tongue," which was printed at Venice; and in Latin, "*De Italicae Linguae pronuntiatione*," printed at Padua. Both these works were held, in their time, in great estimation by the Italians, and the latter especially by strangers who travelled into Italy. Having returned to England, he practised his profession with considerable success, and in the decline of his life he settled in Breconshire, in a small tenement at the foot of the Beacons, which he had purchased. While here he wrote his chief work, entitled "*Cambrobrytannicae Cymraecae Linguae Institutiones et Rudimenta, accurate et (quantum fieri potuit) succincte et compendiose conscriptae:—ad intelligenda Biblia sacra, nuper in Cambrobrytannicum sermonem et caste et eleganter versa, non minus necessaria quam utilia. Cum exacta carmina Cymraeca condendi ratione, et Cambrobrytannicorum Poematum generibus aliisque rebus nonnullis eodem spectantibus, iisdemque pariter non minus necessariis quam utilibus.*" This was published in London, 1592, folio, and is dedicated to Sir Edward Stradling, of St. Donat's castle, in Glamorgan, at whose expense the work was printed. We also learn from Sir Edward's will, dated tenth of May, 1610, that the whole impression consisted of twelve hundred and fifty copies. This book is a work of deep learning, and is written in Latin and Welsh; it shews not only great labour, but a thorough knowledge of the language of which it treats, not merely of its grammatical rules, but the Welsh metres and their concatenations, which he has taken astonishing trouble to explain and illustrate. He has also given us the anatomy, as he expresses it, of some Italian stanzas resembling the Welsh, but he adds that they are not nearly so beautiful. Dr. John David Rhys, or, as he sometimes wrote his name, John Davys, wrote also in Welsh a Compendium of Aristotle's Metaphysics. This was never printed, and the manuscript was at one time in Jesus College library, though now not to be found. In this work it was stated by the author, that the Welsh language is as copious in expressing congruous terms, as the Greek, or any other language whatsoever.

He wrote some other works, which are now lost. Wood states that he died, as he had lived, a Roman Catholic, at or near Brecknock, about 1609, but it is difficult to believe this statement, for in the preface to his grammar, which was written by Humphrey Prichard, a protestant clergyman, it is said that the chief design of his grammar, was to promote the better understanding of that excellent translation of the Bible into Welsh, and also for the sake of ministers, and to make the Scripture more intelligible to them and the people. It is also said there that he was "*sinceræ religionis propagandæ avidissimus*," by which Prichard must have meant the Protestant religion. He had a son of the name of Walter Davids, who was vicar of Brecon, from 1576 to 1621. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same. Jones's History of Breconshire. Stradling Correspondence.)

RHYS (O GARNNO,) who is also called Sir Rhys o Drewen, and Sir Rhys ab Hywel Dyrnor, a clergyman, and eminent poet, who flourished from 1440 to 1470. Some of his poems are preserved in manuscript.

RHYS (THOMAS DAVYDD AB HYWEL,) a poet who flourished from about 1560 to 1600.

RHYS (WYN AB CADWALADR,) a poet who flourished from about 1580 to 1640. Some of his compositions are preserved in manuscript.

RHYSTUD, a saint who lived in the early part of the sixth century. He was the son of Hywel Vychan ab Emyr Llydaw, or according to some manuscripts, the son of Hywel Vychan, the son of Hywel Vaig, the son of Emyr Llydaw. He was a brother of Sulien and Cristiolus, and was one of those who accompanied St. Cadvan, from Armorica to Wales. Rhystud was bishop of Caerlleon upon Usk, and the founder of the church of Llanrhystud, in Cardiganshire. He was commemorated on the Tuesday preceding Christmas.

RICE (AB THOMAS,) Sir, one of the most eminent characters of his age, was the son of Thomas ab Gruffydd, who was the son of Gruffydd ab Nicholas, the celebrated patron of the Welsh bards, and was born in 1451. He received his military education at the court of Burgundy, where he resided for some time with his father. On the death of his elder brothers, he succeeded to the extensive estates of the family, which were greatly augmented by his marriage with Eva, the daughter of Henry ab Gwilym, the powerful and wealthy proprietor of Court Henry in Caermarthenshire. Sir Rice ab Thomas from his ancient lineage and vast property possessed an influence in South Wales, not unlike that enjoyed by the former princes of that country. He had above eighteen hundred tenants, and among his demesnes were the castles of Carew, Narberth, Emlyn, Abermarlais, Whibley, and several others. His courteous manners, and liberal behaviour, made him so popular, that he was said to be able to bring into the field at a very short notice four or five thousand horse, fully equipped and

ready to follow wherever he should lead. In 1485, he arranged the disembarkation of the Earl of Richmond at Milford, whom he accompanied with two thousand horse, and fought for at the battle of Bosworth. The gallant conduct of Sir Rice, which contributed most importantly to the success of the day, was duly appreciated by Henry VII. who immediately made him governor of all Wales, constable and lieutenant of Brecknock, chamberlain of Caernarthen and Cardigan, and seneschal of Builth. Sir Rice was also present at the battle of Stoke, in 1487, in which the partisans of Lambert Simnel were defeated, and his extraordinary courage and activity contributed in a great measure to the success of the king's troops. In 1492, he accompanied the king to France with a body of Welsh forces, whose exploits are highly extolled by Lord Verulam, in his life of Henry VII. He also was present in 1497, with one thousand five hundred horse, at the battle of Blackheath, where the Cornish rebels under Lord Audley were defeated, and Sir Rice on his famous horse *Llwyd y Bagaau*, after a fierce encounter took their leader prisoner, and presented him to the king, who rewarded him with the goods of that Lord, and created him Banneret in the field. Sir Rice with five hundred of his horse pursued Perkin Warbeck, when he fled for sanctuary to the monastery of Beaulieu, in the New Forest, which was then invested by him. The king further honoured Sir Rice with the order of the Garter, and the lordship of Narberth, in 1506, and continued him in the government of Wales, and it is said that the earldom of Pembroke, or of Essex, was also offered to him, which he declined. In 1507, he held a magnificent tournament in Carew castle, which was attended by vast numbers of visitors, who were sumptuously entertained. Sir Rice attended Henry VIII. in his expedition to France in 1513, though above sixty years of age, and gained great glory by his gallant deeds; and at the battle of Spurs, he was the cause of the Duke of Longueville being taken prisoner. On his return to England he was further rewarded with the offices of seneschal of Haverfordwest and Rowse. He spent the latter years of his life at his favourite residence of Carew castle in Pembrokeshire, and closed a life full of honours and years, in 1527, being then seventy six years of age. He was buried first at the Priory in Caermarthen, but afterwards reinterred in St. Peter's church in that town, where his remains, with those of his wife, were placed under a then stately monument, which has now become a shapeless mass, and barely sufficient to distinguish the sex of the recumbent figures thereon. Sir Rice ab Thomas was succeeded in his vast possessions by his grandson, a youth of nineteen, who four years after was beheaded by the ungrateful king Henry VIII. on a groundless charge of treason. Besides his son Sir Griffith ab Rice, who died before him, he had numerous illegitimate children who were amply provided for, and some of them were founders of flourishing families. There is a copious and very interesting life of Sir Rice ab Thomas, written in

the reign of James I. and published in the first volume of the Cambrian Register.

RICHARD, (EDWARD,) an excellent Welsh poet and critic, was born in the parish of Ystradmeurig, Cardiganshire, in 1714. His parents were of humble condition, his father, Thomas Richard, being a tailor, and he also kept a public house. The eldest son was named Abraham, and he was educated at the college school at Hereford, and afterwards at the grammar school of Caermarthen, and from thence he was sent to Oxford, where he was entered at Jesus College. He employed himself during the vacations in teaching a school, which he collected in the church of Ystradmeurig, and here his brother Edward laid the foundation of his subsequent knowledge of the Latin and Greek languages. He afterwards attended the grammar school at Caermarthen, which then flourished under the very able direction of the Rev. Mr. Maddox, and after this he put himself under the tuition of Mr. Pugh, of Llanarth, an elderly clergyman, who had a high character for learning, and particularly for his superior knowledge of Greek. About the year 1734, he opened a school on his own account at Ystradmeurig, which soon acquired considerable reputation, and was attended by numerous pupils. While thus successfully engaged, he adopted a resolution which nothing but a strict sense of honour could have dictated, and nothing but a superior understanding could have induced him to effect. He suddenly dismissed all his scholars, with an unreserved declaration, that his own knowledge was not such as qualified him to render them justice, and that before he attempted to teach them more, he must diligently instruct himself. With this view he applied himself, with indefatigable industry, to the acquisition of a more perfect knowledge of the Latin and Greek classics. Two years he devoted to these studies. The place in which he pursued them was the church, and had been his school, near his own house, and during the whole of this period, he was to be found there at four o'clock in the morning, whether winter or summer, and without any other companion than the Rev. Evan Evans, the eminent bard and antiquary, who had been his brother's pupil, and who continued with him until he went to Oxford. Edward Richard invariably began his studies in the church by appropriating some time to prayer. He reopened his school in 1746, and it was attended by numerous pupils, who flocked to him from all parts of the principality. He was appointed master of a newly endowed free-school, in the adjoining parish of Lledrod, a situation which he filled with the greatest credit to himself, and advantage to his pupils. He now gained some addition to his income, and by the frugal conduct of his mother, who managed his household concerns, he was enabled to save some property. Being unmarried, he formed a resolution of founding a grammar school at Ystradmeurig, for instruction in Latin, and in the principles of the established church, and in 1757, he settled a farm for this purpose

which he had purchased. He also founded a library for the use of this school in 1759. The death of his mother, about the year 1764, had a strong effect on his feelings, and gave birth to a poem in the Welsh language, which for the tenderness of its sentiments, the moral and religious doctrines it inculcates, and the melody of its style, has few equals among the productions of Welsh poetry. It is on the plan of the ancient pastorals, containing a dialogue between two shepherds, one lamenting the death of his mother, the other administering consolation. It was first printed in 1766. Some years afterwards, he produced another and larger poem in the same form of pastoral dialogue. He was also well versed in the history and antiquities of his native country, and was in habits of close correspondence with Lewis Morris, Dr. Phillips, and other learned men of the time. Many of these letters are published in the *Cambrian Register*. In 1771, he settled several additional farms on the grammar school of Ystradmeurig, and in 1774, he made a new deed, and added new regulations for its management. For twenty years he had this philanthropic object always in his mind; and on his death bed, as appears from his will, he was most anxious for its success. The school flourished in a remarkable degree for many years, under the rule of very able masters, until it was in a great measure superseded, by the opening of St. David's College, at Lampeter, in 1827. Edward Richard ended a life of active and lasting benevolence, February 28, 1777, and was buried in the church of Ystradmeurig. (*Yr Eos; sef Gwaith Prydyddawl Mr. Edward Richard, o Ystradmeurig, gyda hanes ei fywyd*, 8vo. London, 1811. *Meyrick's Cardiganshire*.)

RICHARDS, (DAVID,) whose bardic appellation was Davydd Ionawr, was born at Glanmorva, in the parish of Towyn, Merionethshire, in the year 1752. He was the son of John Richards and Catherine David, both of whom inherited freehold property from their ancestors. Of his mother's piety, affection, and attention to his education and morals, he always spoke in the highest terms. His father, following company above his station, was a thoughtless man, and neglected much his family and domestic affairs. He concerned himself but little about his son, further than sending him to a village school, to learn a little English and writing. As David grew in strength, he was made to do what he could on the farm, but when about fourteen years of age, he was noticed by the eminent Welsh scholar and poet, the Rev. Evan Evans, the curate of the parish, who soon discerned and appreciated the rising talents of his young friend. A strong attachment grew between them, which proved of great advantage to David Richards, who derived from him much instruction and encouragement in the cultivation of his mind, and some considerable knowledge of the English and Latin languages. Then it was that he discovered his taste and genius for Welsh poetry, which also determined the course of his future life. The toils of the farm were now become odious, and as nothing else

could be made of him, his father with much reluctance yielded to send him to Ystradmeurig school, under the care of that good man and scholar Edward Richard. Here he profited much, and became an excellent scholar, and made considerable progress in Greek and mathematics. For his master he ever retained a most grateful remembrance, and almost his first effort in poetry was an Elegy of great beauty and feeling on his death. He was for some time also in a school at Wrexham under Mr. Tisdale, either as an assistant or pupil, or probably both. In due time when about nineteen years of age, on account of his promising abilities, he was sent to Jesus College, Oxford, but he did not remain long enough to graduate, the reason for which he always assigned to be his great dislike to the place, on account of its then dissolute character; the deficiency of its tutors, and even its discouragement of all learning and merit. Disgusted with Oxford, he sought for a situation, and engaged himself as a teacher of the lower classes and arithmetic, under his former master Mr. Tisdale, who had been preferred to the head mastership of the grammar school at Oswestry. Tisdale, an Irishman by birth, had represented himself, and officiated for many years, as a clergyman, but when offered a living in his old age by Bishop Horsley, he could not produce his Letters of Orders, and was discovered never to have been ordained. From Oswestry David Richards migrated to Caermarthen, where he became an assistant to the Rev. Mr. Barker, the schoolmaster and vicar of that parish. Amidst all his toils he was a diligent student, and particularly read Milton, with all the best English poets. Welsh poetry however was his main pursuit, his principal favourite and pattern being the eminent Goronwy Owen. At Caermarthen he commenced his great divine poem, *Cywydd y Drindod*, which with his other daily occupations must have required many years to complete. Both for his talents and conversation, in which he excelled, he was sought and esteemed, and among others by the Rev. John Walters, the author of the great English and Welsh Dictionary. Acquainted with his talents and fitness, Mr. Walters gave him a title for ordination, but to this title Dr. Watson, then Bishop of Llandaff objected, as the salary was stated to be only £15 per annum, and in consequence, he gave up the church as a profession. Having finished his poem, he returned to North Wales, to solicit his father for means to publish it, as he had earned nothing by his labours as a schoolmaster besides a bare subsistence. Welsh literature was then as at present unpatronized, and always unproductive of any pecuniary advantages, and the publication expensive. The poet's father was deaf to his solicitation, and the necessary aid was afforded by Mr. Thomas Jones, then of Dolgelley, and subsequently of Ynysvaig, which he gratefully acknowledges in the preface. The work was well received by the public, and the author distinguished by the regard and esteem of his countrymen, among whom the late Chief Baron Richards was first, and ever ready to promote the subsequent

efforts of the bard. *Cywydd y Drindod* was printed at Wrexham, in 1793, with a very scanty list of subscribers. His pecuniary funds being thus completely exhausted, he was compelled for his maintenance to resume the drudgery of school-keeping, first at Towyn, and afterwards at Dolgelley. But his mind, ill adapted for such employment, was occupied on poetry, and during this period, he published, in 1809, his poem of Joseph, in seven books, and another on the Millennium, both of which were well received and deservedly admired. His father having now died, he was enabled to retire from the toil of school-keeping, in which he had been labouring for the space of nearly forty years. From that time he took up his abode with his friend and relative Mr. Thomas Jones of Ynysvaig, where at length he enjoyed that leisure and peace he so well merited. There it was, at the foot of Cadair Idris, and along the shores of the bay of Cardigan, he meditated and composed his last beautiful pieces, which he denominated *Barddoniaeth Cristianogol*, or Christian Poetry. For the few remaining years of his life, after the death of Mr. Jones in 1819, he made his home with Mr. Griffith Jones, the son of the latter, at Bryntirion, near Dolgelley, where he died on the 11th of May, 1827, in the most tranquil manner, being found dead in his bed without any previous illness. Notwithstanding the disadvantages of his early life, and the many troubles he encountered almost at every period thereof, David Richards was generally happy, and supremely blessed in his muse. He was temperate in his habits, irreproachable in conduct, an ardent student, very independent in spirit, and unambitious of wealth. Notwithstanding the repulse he met with in his attempt to obtain ordination, he was an attached member of the church of England. His great and chief object was to consecrate his talents to the service of God through Christian poetry, and to raise the minds of his brother bards, and countrymen in general, from low and trifling subjects, in which last it must be confessed the result has been in a very great degree successful.

RICHARDS, (SIR RICHARD,) an eminent lawyer, was born in the parish of Dolgelley, in the county of Merioneth, November 5, 1752. He received his early education at Ruthin school, whence he proceeded to the university of Oxford, and was eventually elected to a Michel fellowship at Queen's College. He was called to the Bar as a member of the Honourable Society of the Inner Temple, and in the year 1813, was appointed Chief Justice of Chester; in 1814, one of the Barons of the Exchequer; and in 1817, on the demise of Sir Alexander Thompson, Lord chief Baron of the same court. "In the whole circle of his profession," it is said in a contemporary obituary, "no man stood higher in private estimation, or in public respect, than Sir Richard Richards. The peculiar urbanity and benevolence, which pervaded every action of his life, gained for him the affectionate attachment of all who had the happiness to share his acquaintance; his whole life

was spent, when free from the cares of his judicial duties, in the exercise of philanthropy and the offices of social life." As a lawyer and a judge his decisions were sound. He fully enjoyed the friendship and confidence of Lord Eldon, for whom on several occasions he presided as Speaker of the House of Lords. In 1785, Sir Richard married Catherine, the daughter and heiress of Robert Vaughan Humphreys, Esq. of Caerynwch, near Dolgelley, by whom he had a family of eight sons and two daughters, and of them one daughter and four sons now survive. He died in London, November 11, 1823, and was buried in the vault of the Temple church. He was succeeded in his estates by his eldest son, Richard Richards, Esq. one of the Masters in Ordinary of the High Court of Chancery, and member of parliament for the county of Merioneth. There are two portraits of the late Lord Chief Baron in the possession of his family ; the one by Mr. Copley, the father of Lord Lyndhurst, the other by Mr. Jackson, formerly president of the Royal Academy. Sir Richard was Lord Chief Baron at the period of his decease. During his last illness, he tendered his resignation of that high office, but Lord Chancellor Eldon refused to accept it.

RICHARDS, (WILLIAM, LL.D.) was born in the parish of Penrhydd, in Pembrokeshire, in the year 1749. His father was a respectable farmer, and when his son was nine years of age, removed to St. Clear's in Caermarthenshire. Though he was only one year at school, his thirst for knowledge was insatiable, and such was his diligence and perseverance that by the time he was of age, he was not only master of his Bible, but was acquainted with the best authors in the English language. He also studied with great attention his native language, in which he was considered an excellent critic. In 1773, he placed himself in the Baptist Academy at Bristol, where he continued two years, at the end of which period he became assistant to Dr. John Ash, the minister of a congregation of Baptists at Pershore, in Worcestershire. In 1776, he accepted an invitation from the Baptists of Lynn, in Norfolk, to become their minister, and he accordingly arrived there in July. Some years after, he received an invitation to settle at Norwich, which however he declined, and his disinterestedness was rewarded by a legacy from an old lady, who was much attached to his ministry. This small but comfortable independency made him happy through life, and enabled him to indulge in acts of kindness towards his relatives, and fellow-ministers. Besides many controversial and political treatises, Dr. Richards was the author of the "History of Lynn," in two large 8vo. volumes, embellished with engravings, which was published in 1812. This is an elaborate work, and replete with information and entertainment. His other historical publication has also no small merit, it is entitled "A Review of the Memoirs of the House of Cromwell, by the Rev. M. Noble." Dr. Richards contributed some papers to the Cambrian Register, the introduction to the third volume being his final communication. His Dictionary of Welsh

and English was first published in 1798. He was passionately fond of his native language, which he wrote with great accuracy, and during his frequent visits to the principality, he constantly preached in Welsh. His Welsh Non-conformists' Memorial was published after his decease by Dr. Evans, in 1820, London, 8vo. In 1818, the honorary degree of LL.D. was conferred upon him by the Baptist College of Rhode Island. After a residence of forty-two years, he died at Lynn, on the 13th of September, 1818, in the sixty-ninth year of his age. (Memoir of Dr. Richards, by John Evans, A.M. 8vo. Chiswick, 1819.)

ROBERT (AB DAVYDD LLWYD,) a poet who flourished from about 1550 to 1590. Moses Williams, in his *Index Poematum Walli-corum*, gives his name thus, Robert ab Davydd Llwyd ab Rhys ab Gwilym ab Ieuan Llwyd ab Gruffydd ab Gronw. Some of his poems are preserved in manuscript.

ROBERT (AB GRUFFYDD AB IVAN,) a poet who flourished from 1590 to 1640.

ROBERT (AB ITHEL AB LLYWELYN,) a poet who flourished between 1570 and 1610.

ROBERT (AB MEREDYDD AB HWLCYN,) a poet who flourished from about 1600 to 1640.

ROBERT (DYVI,) a poet who flourished from about 1590 to 1630. Some of his poems are preserved in manuscript.

ROBERT (LEIAV,) a genealogist and poet, who flourished between 1450 and 1490. Several of his compositions are preserved in manuscript.

ROBERT (WYN AB CADWALADR,) a poet who flourished from about 1600 to 1640. He was a gentleman of family and property, and resided at Voelas, in Denbighshire.

ROBERTS, (GRIFFITH,) a learned grammarian, of whom nothing further is known than that he was educated at the university of Siena in Italy, under the patronage of William Herbert, Earl of Pembroke. He wrote the first Welsh grammar that ever was printed. It is entitled "Dosparth byrr ar y rhan gyntaf i Ramadeg Cymraeg, lle cair llawer o byngcian anhepcor i un a chwennychau na doedyd y Cymraeg yn ddilediaith, na'i sgrifenu yn iawn." This was published at Milan in Italy, in 1567, 8vo. and is dedicated to his patron. This was followed by a second part, "Etymologia," which extends to 112 pages, and a third part containing 72 pages. The fourth part relates to "Prosodia, Dosparth ar fessurau cerdd dafod," 56 pages, and a fifth part contains select specimens of early Welsh poetry, also comprising 56 pages. This grammar is of extreme rarity, and only two copies of the whole five parts quite perfect are known to exist, one which was lately transferred from the Welsh School Library to the British Museum, and another in the Wynnstay Library.

ROBERTS, (SIR HUW,) a poet, was educated at Christ Church, Oxford, where he took his degree of B.A. in 1577. Having entered

holy orders, he became curate of Aberffraw, in Anglesey, and was admitted M.A. in 1585. He is the author of "Six Lectures upon the latter part of the third Chapter of the Epistle to the Hebrews," London, 1600, 4to. Many of his Welsh poems are preserved in manuscript. (Wood's Athen. Oxon. Greal, 310, 319.)

ROBERTS, (PETER,) an eminent divine, and writer on British History, was born at Ruabon, Denbighshire, in 1760. He was sent at an early age to the grammar school at Wrexham, where he remained until the age of fifteen, when he removed to the grammar school, at St. Asaph, and, as is generally understood, in the double character of pupil and assistant. This school was at that period in a very flourishing state, under the superintendence of the Rev. Peter Williams, afterwards vicar of Bettws Abergele, and besides a great number of pupils from the neighbouring counties, was attended by several from Ireland. To some of these latter Peter Roberts was engaged as private tutor, and this circumstance is supposed to have been the means of introducing him to Dr. Usher, then a Fellow of Trinity College, Dublin, who resided for several months in North Wales. He was strongly encouraged by Dr. Usher, who highly appreciated his character and talents, to transfer his studies, under his auspices, to the university of Dublin, and with this proposal he readily complied. Entering as a sizar that celebrated seat of learning, he very soon attracted the notice, and secured the permanent esteem of his superiors in the college. It is understood, that his old pupils from St. Asaph, as they successively entered the university, availed themselves of his private tuition. Astronomy and the oriental languages were at this time his favourable studies, and such was his proficiency in the former, that his patron Dr. Usher considered him as well qualified to succeed him in the professorship. Peter Roberts himself had also looked to the astronomical chair as the great object of his ambition, and it is believed that his disappointment, in not obtaining it, was very painful to him. About the commencement of the French Revolution, he travelled in the south-west of France for the benefit of his health, and remained for some time at the waters of Barrege, near the Pyrenees. On his return to Ireland, he was employed as private tutor in several families, and he was afterwards engaged to superintend the education of Lord Lanesborough and his cousin, Mr. Latouche. He eventually accompanied them to Eton, where his character became more generally known, and he had an opportunity of acquiring many valuable friends, among whom he used to enumerate particularly Bishop Douglas, Mr. Bryant, and Dr. Heath. By these, and other friends, he was encouraged to publish his "Harmony of the Epistles," the preparation of which had occupied many years of his life; and through their recommendation, the University of Cambridge printed it at their own expense, in 1800, in one volume, 4to. The high character of this work fully justifies the liberal patronage of the University, and places the author in a high rank as an

eminent scholar and divine. When the education of his pupils was completed, he retired to his native country, subsisting upon two annuities which he received from his former pupils, Lords Lanesborough and Bolton. The illustration of his native language, and of the ancient history of the Welsh, became now his favourite pursuits. He was presented to Llanarmon Dyffryn Ceiriog, in Denbighshire, in 1810, but he was prevented by the delicate state of his health from residing on his living for more than a few months in the summer, his regular home being in the town of Oswestry, where he was generally respected for his literary talents, and private worth. About the year 1814, Lord Crewe gave him the living of Madely, in Shropshire, and at a later period, that distinguished patron of learning, Bishop Burgess, offered him preferment, which was respectfully declined, within the diocese of St. David's. In December, 1818, he received, in exchange for Llanarmon, the rectory of Halkin, in Flintshire, whither he removed in February following, but his health was so much impaired, that he survived no longer than May the 21st, 1819. Besides the Harmony, he was the author of the following works; 1, *Christianity Vindicated*, in answer to Volney on Ruins, 8vo. 1800. 2, *Sketch of the Early History of the Cymry, or Ancient Britons*, 8vo. 1803. 3, *Chronicle of the Kings of Britain*, translated from the Welsh of Tysilio, 4to. 1811. 4, *The Cambrian Popular Antiquities*, 8vo. 1815. 5, *An Essay on the Origin of Constellations*. 6, *The Art of Universal Correspondence*. 7, *Review of the Policy and peculiar Doctrines of the modern Church of Rome*. 8, *Manual of Prophecy*. 9, *Letter to Dr. Milner, on the supposed miracle of Winefred's Well*. 10, *A Translation of the "Triads of the Social State," ascribed to Dyvnwal Moelmud*. This last is printed among the Transactions of the Cymrodorion. He also wrote the "*History of Oswestry*," which was published without his name, in 1815, 8vo. His friends at Oswestry published an engraved portrait of him by subscription, which is considered an admirable likeness. (*Cambro-Briton*, i. 62. *Parry's Cambrian Plutarch*.)

ROBERTS, (WILLIAM, D.D.) was a native of Denbighshire, where he was born in 1585. He was educated at Queen's College, Cambridge, of which he became a Fellow, and he was also Proctor of that university, and in 1629, he was made sub-dean of Wells. He also was preferred to the rectory of Llandyrnog, and the sinecure rectory of Llanrhaiadr yn Nghimmerch, both in Denbighshire. These, together with the archdeaconries of Bangor and Anglesey, he held in commendam with his bishopric, as his successors did after him. He was promoted to the bishopric of Bangor, by the interest of Archbishop Laud, according to Wood for his integrity in discovering church goods to the value of a thousand pounds, and was consecrated in September, 1637. During the great rebellion he suffered much for his loyalty, and he was ordered by the Commons to be sent for as a delinquent, and in 1649, his temporal estate was put under sequestration. The manor of Gogarth, in

Caernarvonshire, was sold July 18, 1630, to John Jones, Esq. for £322. 4s. 3d. He was restored to all that he had been deprived of, in 1660. He was a great benefactor to his cathedral, and bequeathed £100. towards beautifying the choir, with which money the organ was erected. He also gave £100. to Queen's College, Cambridge, to found an exhibition for a poor scholar from the diocese of Bangor, and the same sum to Jesus College, Oxford, and £200. to be distributed to the poor of St. Margaret's, and St. Martin's, in the city of Westminster, and St. Giles's in the suburbs of London, which were visited by the plague. He closed a life of distinguished piety and charity, August 12, 1665, at his parsonage at Llandyrnog, near Denbigh, in the chancel of which church he was interred, having attained his eightieth year. A portrait of the venerable prelate, in a close black cap, with beard and long hair, and in his robes, is preserved at the mansion of Pontriffith, near Denbigh. (Wood's Athen. Oxon. Walker's Sufferings of the Clergy. Le Neve's Fasti. Pennant's Tours in Wales. Willis's Survey of Bangor. Lloyd's Memorials.)

ROBIN (DDU O DDEHEUBARTH,) called by Moses Williams, in his *Index Poematum Wallicorum*, Rhobin Ddu ab Siancyn Bledrydd, a poet who flourished between 1470 and 1510. Some of his compositions are preserved in manuscript.

ROBIN (DDU O VON,) an eminent poet who flourished from 1430 to 1470. Several of his poems are preserved in manuscript, and among them is one written in 1450, from which we learn that he was returning from a pilgrimage to Rome, to Pope Nicholas V. in a ship with a cargo of wine, bound to Anglesey, his native country.

ROBINSON, (HUGH, D.D.) was the fifth son of Dr. Nicholas Robinson, bishop of Bangor, and was born in the parish of Llanvair, in Anglesey. He was educated at Winchester school, and admitted perpetual fellow of New College, Oxford, after he had served two years probation, in 1605. He took his degrees in Arts, that of Master being completed in 1611, and about three years after leaving his college, he became head master of Winchester school. In 1634, he was made archdeacon of Gloucester; he was also a canon of Wells, and rector of Dursley in that county. Upon the breaking out of the civil war, he was seized at his living of Dursley, set on horseback with his face towards the horse's tail, and thence, hurried to Gloucester gaol. He afterwards joined the parliamentary party, and took the Covenant, and wrote in defence of it. Having lost the profits of his canonry, and archdeaconry, during the war, he was rewarded with the rectory of Hinton, near Winchester, from which a loyalist had been ejected. He was an excellent linguist, an able divine, and very well read in ancient history. His other works are the following;—"Preces, written for the use of the children of Winchester School, in Latin and English."—"Grammaticalia quædam," in Latin and English.—"Antiquæ Historiæ Synopsis." All which were printed at Oxford, 1616, in a large

8vo. volume. "*Scholæ Wintoniensis Phrases Latinæ*. The Latin Phrases of Winchester school," &c. London, 1654—64, 8vo. published by Nicholas Robinson, his son. "*Annalium mundi universalium, &c. Tomus Unicus, lib. 14. absolutus*," &c. London, 1677, folio. This book coming into the hands of Dr. Thomas Pierce, dean of Salisbury, he by the king's command revised and improved it with considerable additions. Dr. Robinson died April 8, 1655, and was buried in the chancel of St. Giles's in the Fields, at that time in the suburbs of London. (Wood's *Athen. Oxon. Hist. and Antiq. Univ. Oxon.* Le Neve's *Fasti*. Walker's *Sufferings of the Clergy*.)

ROBINSON, (NICHOLAS, D.D.) an eminent prelate, was born in the town of Aberconwy, in Caernarvonshire. He was the second son of John Robinson, Esq. by Ellin, the daughter of William Brickdale, Esq. his wife. His family were settled at Aberconwy for several generations, and like many others came originally to that town as English colonists. His father was the son of Henry Robinson, who was the son of Robin Norris, a younger son of Sir William Norris of Speak, in Lancashire. Nicholas Robinson was educated at Queen's College, Cambridge, where he took his degree of B.A. in 1547, and in the following year was elected Fellow of his college. He was ordained first acolyth and subdeacon March 12, and then deacon by Bishop William Glyn, at Bangor, at a public ordination, in the cathedral, March 13, 1556, and the next day he was ordained priest, and all by virtue of a faculty from Cardinal Pole, dated at Greenwich "7 Kal. Mart. anno secundo Pontificatus Pauli 4ti." Having suffered calamities for the protestant cause in the reign of Queen Mary, he became, after her death, domestic chaplain to Dr. Parker, archbishop of Canterbury. On the 5th of August, 1562, he was instituted to the archdeaconry of Merioneth, in the diocese of Bangor, and on the 26th of the same month, to the sinecure rectory of Northop, in the diocese of St. Asaph. Upon the death of Bishop Meyrick, he was promoted to the bishopric of Bangor, and was consecrated October 20, 1566, in which year also he took his degree of D.D. He was also allowed to hold in commendam the rectory of Whitney, in Oxfordshire. He was a learned and diligent man, and an excellent governor of his diocese. In Parker's *Antiquities of the British Church*, it is said of him; "*Vir fuit prudens, et illis humanioribus literis atque Theologia non minus excultus, quam Latina patriaque lingua facundus*." He wrote several works, of which however none were published. Among them was a large collection of historical materials, relating to the church and state of the Britons and Welsh. These are comprised in a folio manuscript, and the original, in the bishop's own handwriting, is preserved in the Hengwrt library, as is also his *Life of Gruffydd ab Cynan*, king of Wales, translated by him from the original Welsh into Latin. After having sat at Bangor above eighteen years, he died February 13, 1584—5, and was buried in his cathedral church of Bangor, on the

south side of the high altar, where a flat stone, with an effigies, denotes his grave, the brass with which it was once ornamented having been torn off during the civil war. He married Jane, the daughter of Randle Brereton, Esq. by Mary daughter of Sir William Griffith of Penrhyn, Knight, Chamberlain of North Wales. By her he had issue William Robinson of Gwersyllt, near Wrexham, the father of Colonel John Robinson, a distinguished royalist, who on the death of Charles I. was obliged to fly the country, first to the Isle of Man and afterwards to France. His estate was confiscated and sold, but on the restoration he recovered it, and a fair house built on it by the usurpers. Colonel Robinson was elected member for Beaumaris in 1661, and continued until the dissolution in 1679. He was also vice-admiral of North Wales, "an honest, ingenious man, a true friend, a most loyal subject, and zealous son of the Church of England." He died in March, 1680, and was buried in Gresford church. The bishop's other sons were Humphrey, Herbert, Pierce, and Dr. Hugh Robinson, head master of Winchester school; he had also a daughter, Margaret, married to Edward Price, Esq. of Vaynor, in the county of Montgomery. (Wood's Athen. Oxon. Bishop Humphreys's additions to the same. Willis's Survey of Bangor. Pennant's Tours in Wales. Dwnn's Heraldic Visitations.)

ROGER (OFFEIRIAD,) Sir, a clegyman and poet, who flourished between 1560 and 1600.)

ROGERUS (CONWEY,) was born in the town of Aberconwy, in the county of Caernarvon. He was a Franciscan friar, and M.A. of Oxford. He was renowned for his learning, and wrote the following works; 1, *Contra Errores Armacani*. 2, *Determinationes Scholasticæ*. 3, *Questiones Theologicæ*. 4, *Lecturæ et Sermones*. He flourished in 1370, in the reign of Edward III.

ROWLAND, (DAVID,) was born in Anglesey, and educated at St. Mary's hall Oxford. He left the university without taking a degree, and became tutor to the son of the Earl of Lennox, with whom he travelled abroad, and availed himself of the opportunity of becoming acquainted with the continental languages. After his return he became a professed tutor of the Greek and Latin languages, and published for the use of his pupils, "A comfortable Aid for Scholars, full of variety of Sentences, gathered out of an Italian author," 8vo. London, 1578. He also wrote from the Spanish, "The pleasant History of Lazarillo de Tormes, a Spaniard, wherein is contained his marvellous Deeds and Life," 8vo. London, 1586. It afterwards came out in two parts, the latter of which was taken from the Chronicles of Toledo, by Juan de Luna, a Castilian. (Wood's Athen. Oxon.)

ROWLANDS, (DANIEL,) an eminent character in the religious history of Wales, was born at Pantybeudy, in the parish of Nantcwnlle, Cardiganshire, in 1713. He was the second son of the Rev. Daniel Rowlands, who was incumbent of Nantcwnlle and Llangeitho. He

was educated at the grammar-school in Hereford, where he made rapid progress, and became a good classical scholar. His attainments were such that he was thought fit for orders at an earlier age than usual, and he was ordained, when only twenty years of age. He served the churches of Nantcwnlle, and Llangeitho, for nearly thirty years, with the stipend of ten pounds a year, to which was added for some time the curacy of Llanddewi Brevi. From the year 1738, Daniel Rowlands stood pre-eminent as a zealous clergyman, and powerful preacher, and the most remarkable success attended his ministry. His largest church, that of Llanddewi Brevi, which is capable of holding three thousand people, used to be completely filled, and numbers resorted to hear him from the remotest parts of the principality, and on sacrament sundays, the communicants were from twelve to fifteen hundred. About the year 1763, the bishop deprived him of his churches for preaching in unconsecrated places, and travelling to preach about the country. In consequence of this proceeding, a large meeting house was built for him at Llangeitho, where he continued to reside, and preach, during the remainder of his life. Though after his deprivation, he was placed in close connexion with the Welsh Calvinistic Methodists, who at that time numbered among their ministers many ordained clergymen of the Church of England, yet from principle he was strongly attached to the established church, and it was not his wish to separate from it. Wales has produced many remarkable men, whose fervent zeal and eloquence have powerfully influenced the religious character of thousands of their fellow countrymen, but none have come near to Daniel Rowlands, and all contemporary notices agree in describing him, as the greatest and most wonderful preacher ever heard in Wales. He died October 16, 1790, having reached the age of seventy-seven years. His son Nathaniel succeeded him as minister of the chapel at Llangeitho, and being himself an eloquent preacher, large congregations continued to assemble there for twenty years after the decease of his father, and the regard entertained for the place where Rowlands laboured, continues to the present day. Eleven of his sermons were published in his life time, and an English translation of eight of them was published in 1774. A Memoir of the Rev. Daniel Rowlands was published in Welsh in 1840, by the Rev. John Owen, curate of Thrussington, Leicestershire, and another edition in English, in 1851.

ROWLANDS, (HENRY, D. D.) an eminent prelate, was born at Mellteyrn in Lleyrn, Caernarvonshire, in 1551. He was the son of most respectable parents, who had property in the place of his birth, and were members of two of the oldest families of the county. His father was Rolant ab Robert, Esq. of Mellteyrn, and his mother was Elizabeth, the daughter of Griffith ab Robert Vaughan, Esq. of Talhenbont. He was educated at the school of Penllech, and entered at Oxford in 1560, where, as a member of New College, he took his degree of

M.A. He was ordained deacon at Bangor, September 14, 1572, and on the following day, he was instituted to the rectory of his native parish of Mellteyrn. He subsequently obtained the rectory of Launton, in Oxfordshire, and having resigned Mellteyrn in 1581, he was made prebendary of Penmynydd in the cathedral church of Bangor in 1584, and was admitted rector of Aberdaron in 1588. He was instituted to the deanery of Bangor in 1593, and promoted to the bishopric of that diocese in 1598, being consecrated thereto November 12. He was created D.D. in 1605. The name of Bishop Rowlands will ever be held in the highest honour for his munificent charities. He new roofed the cathedral, and presented to it four bells. He founded a grammar school in his native parish, at Bottwnog, which he well endowed with lands, and this school remains to this day, and is calculated to afford great advantages to those who live in that part of Wales. The children are instructed in reading, writing, and arithmetic; and are also enabled to obtain such knowledge of the Greek and Latin languages, as may qualify them for college, and the ministry of the church. He also founded two fellowships at Jesus College, Oxford, and in his will left six pounds for the education of two poor boys at Bangor school, to be named Hutchins Scholars, in memory of his wife's brother, Mr. Hutchins, a Gloucestershire gentleman. He also left forty pounds per annum for the maintenance of six poor old men in his hospital near the cathedral at Bangor, who are provided with two rooms each, coal, clothes, and nine shillings weekly. Bishop Humphreys says of him, "he was a most excellent good man, very charitable, and conscientious, and much more careful of his see and successors than any that ever sat here, for aught that appears." Bishop Rowlands died on the 6th of July, 1616, aged sixty-five, and was buried in his cathedral. Bishop Humphrey Lloyd was buried in the same grave. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same. Willis's Survey of Bangor.)

ROWLANDS, (HENRY,) an eminent antiquary, was the son of William Rowlands, Esq. of Plas Gwyn, in the parish of Llanedwen, Anglesey, where he was born in the year 1655. His mother was Maud, the daughter of Edward Wynne, of Penhesgyn. William Rowlands's grandfather Henry, was the son of Edward Rowlands, and the nephew of Dr. Henry Rowlands, Bishop of Bangor; he married Martha, the daughter of Dr. Williamson, Physician to Queen Elizabeth, by whom he had Henry Rowlands, married to Jane, daughter of Dr. Edmund Griffith, Bishop of Bangor. Their grandson Henry, the subject of this memoir, received no greater advantages of education than were furnished by his native isle, and it is said that he never even travelled beyond Aberconwy; but it is certain that Shrewsbury was the utmost limit of his travels. That he was a man of great natural abilities, of deep learning, and an elegant Latin writer, is proved by his published works. Having entered holy orders, he was instituted to

the vicarage of Llannidan, in Anglesey, in 1696, to which his native parish is a chapelry. His chief work is entitled "Mona Antiqua Restaurata. An Archæological Discourse on the Antiquities, natural and historical, of the Isle of Anglesey, the ancient seat of the British Druids." This was published in 1723, 4to. but not before the decease of its author. Although he has not proved his favourite hypothesis, that Anglesey was the metropolitan seat of the Druids, the work is one of deep research, and contains much curious and interesting information. It is now generally allowed that the principal or national place of meeting of the Britons, both for religious and political purposes, was at Avebury in Wiltshire, or the Gorsedd Bryn Gwyddon. A second edition, corrected and improved, was published by Dr. Henry Owen, in 1766, 4to. Henry Rowlands also published a Treatise on Geology, before it was a science, and left in manuscript a portion of a parochial history of Anglesey, comprising the hundred of Menai. This valuable work is written in excellent Latin, and has been lately published with a translation in the *Archæologia Cambrensis*. Henry Rowlands married Elizabeth Nicholas of Plas Newydd, by whom he had four sons and two daughters. He died in November, 1723, at the age of sixty-eight, and was buried under a slab of black Anglesey marble in Llanedwen church. The inscription on his tomb was of his own composing, and is as follows; "M. S. Depositum Henrici Rowlands de Plas Gwyn, Clerici, hujus Ecclesiæ Vicarii; qui hinc cum hisce exuviis per Spiritum Iesu, animam interea refocillantem, in ultimo die se fore resuscitatum pia fide sperabat: ac inde, triumphante misericordia, in eternum cum Christo gaudium fore susceptum, quod maxime anhelabat; id est esse semper cum Domino. Obiit 21 die Novembris Anno Salutis 1723, ætatis suæ 68. Spiritus ubi vult spirat. Laus tota Tri-Uni. Omnia pro nihilo nisi quæ tribuebat egenis, Ista valent cum artes pereant et scripta fatiscant." (Pennant's *Tours in Wales*. Angharad Llwyd's *History of Anglesey*.)

RUMSEY, (WALTER,) was the son of a gentleman of landed property, and was born at Llanover, in Monmouthshire, in 1584. At the age of sixteen he entered the University of Oxford, as gentleman-commoner of Gloucester Hall, but leaving without taking a degree, he retired to Gray's Inn, where he studied the municipal law. He was made a barrister, bencher, and Lent-reader, and in 1635, he was appointed puisne judge upon the Brecon circuit, and in 1637, chief justice, from which office he was removed during the commonwealth, a short time before the usurpation of Cromwell. He was so eminent in his profession that he was usually called *the Picklock of the Law*. In 1640, he was elected one of the knights of Monmouthshire, to serve in the parliament which began at Westminster April 13, and might have been chosen again to serve in the Long Parliament, but he refused. Wood says of him, "he was an ingenious man, had a philosophical head, was a good musician, and most curious for grafting, inoculating,

and planting, and also for ordering of ponds. But that which he is to be most noted for, is, that he having been always much troubled with flegm, was the first that invented the Provang, or whalebone instrument to cleanse the throat and stomach; which hath not only been since used by noted physicians and virtuosi at home, but by those beyond the seas." He wrote a description of this instrument, and the manner of using it, in a book entitled "*Organon Salutis; An Instrument to cleanse the Stomach*," 8vo. London, 1657—9. To which he added "*Divers new Experiments of the virtue of Tobacco and Coffee*." He died in 1660, and was buried in the family vault in Llanover church. (Wood's *Athen. Oxon.* Jones's *Breconshire*.)

RYVEL, (GWILYM,) an eminent poet, who flourished from 1160 to 1220. Two of his poems addressed to Davydd ab Owain Gwynedd, Prince of North Wales, are printed in the first volume of the *Myvyrian Archaiology*.

SADWRN, a saint who founded the church of Henllan, in Denbighshire. According to *Achau y Saint*, he was a member of St. Asaph's college, and a confessor there. He is also mentioned as contemporary, in the Legend of St. Winefred. (Iolo Morganwg's Welsh MSS. 505.)

SADWRN (VARCHOG,) a saint who flourished about the commencement of the sixth century. He was the son of Bicanys of Armorica, and the brother of St. Illtyd, and nephew of Emyr Llydaw. His wife was Canna, the daughter of Tewdwr ab Emyr Llydaw. He accompanied St. Cadvan to Britain in his old age, and founded the churches of Llansadwrn in Anglesey, and Llansadwrn in Caermarthenshire. He was commemorated November 29. (*Achau y saint.* Iolo Morganwg's Welsh MSS. 537, 558.)

SADYRNIN, a saint who flourished in the sixth century. He founded the church of Llansadarnin, in Caermarthenshire. According to *Achau y Saint*, he was the son of Sadwrn Hên, the son of Gynyr of Caer Gawch. (Iolo Morganwg's Welsh MSS. 545.)

SADYRNIN, an archbishop of St. David's who died A.D. 832.

SAERAN, a saint who flourished in the sixth century. He was the son of Geraint Saer o Ywerddon, that is Geraint the Artisan of Ireland. He was buried at Llanynys in Denbighshire, from which circumstance the foundation of that church has been attributed to him, but the original founder, according to Llywarch Hên, was Mor ab Ceneu ab Coel. (*Bonedd y Saint.* Myv. Arch. ii. 51.)

SAFIN, also called Yr Hen Safin, a celebrated moralist and writer of aphorisms, who was a native of Glamorgan, and lived from about 1600 to 1700.

SALESBURY, (HENRY,) was born in 1561, at Dolbelider in Denbighshire, where was settled a branch of the ancient family of Salisbury of Lleweni. He received his university education at Oxford, where he became a commoner of St. Alban's Hall in 1581, and having taken one degree in Arts, he studied physic, which he afterwards prac-

tised in his native country, having settled at Denbigh. He was esteemed not only an eminent physician, but also very well skilled in the language and antiquities of Wales. In 1593, he published a Welsh grammar entitled "*Grammatica Britannica in usum linguae studiosorum succincta methodo et perspicuitate facili conscripta*," 8vo. London; dedicated to Henry, Earl of Pembroke. He also compiled a Welsh and Latin Dictionary which was never published. The manuscript with the last corrections was in the possession of Bishop Humphreys, and Salesbury had intended to print it with a new edition of his grammar, as we learn from the title which is as follows; "*Geirva Tavod Cymraec : hoc est, Vocabularium Linguae Gomeritanae, sive vocum antiquitus Britannicarum ferme omnium, una cum Latinis quibus explicantur, Commentariolum per Henricum Salesbury. Cui accessit ejusdem Linguae Grammatica ab eodem authore olim edita, jam denuo recognita, ad limam revocata, et pluribus locis adaucta, cum rerum et locorum insignium locupletissimo Indice*." This dictionary contained many words omitted by Dr. Davies in his own. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same.)

SALISBURY, (JOHN,) a member of the ancient family of Salisbury of Lleweni, was born in Denbighshire. He received his education at Oxford, where he took the degree of Bachelor of Canon Law, April 2, 1529. He became a monk of the order of St. Benedict, and was made prior of Horsham St. Faith in Norfolk, with other benefices and dignities in the church. In 1535, he was made Suffragan Bishop of Thetford in Norfolk, and in 1537, archdeacon of Anglesey. He was made dean of Norwich in 1539, but was deprived of all his preferments in 1554, on the accession of Queen Mary, on account of his being a married man. In December of the same year, he was installed chancellor of Lincoln cathedral, and in 1559, he was reinstated in the archdeaconry of Anglesey, as he was also in the deanery of Norwich in 1560, both of which he held until his decease. In 1571, he was made bishop of Sodor and Man, and he died in September, 1573, and was buried in Norwich cathedral. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same. Le Neve's Fasti. Willis's Survey of Bangor.)

SALESBURY, (THOMAS,) a poet and critic, who flourished from about 1580 to 1620. He resided in London, and in 1603, he published Captain William Myddelton's Metrical version of the Psalms, in a quarto volume. A letter from him addressed to Sir John Wynn of Gwydir, and dated June 22, 1611, is printed in the first volume of the Cambro-Briton. His poetical compositions are preserved in manuscript.

SALISBURY, (SIR THOMAS,) baronet, was the eldest son and heir of Sir Henry Salisbury, of Lleweni, in Denbighshire, the first baronet. He entered the university of Oxford, as gentleman-commoner of Jesus College, but he left without taking a degree, and retired to his native

country, after spending some time in London. He succeeded to the title and family estates, on the death of his father in 1632, and having "a natural geny to poetry and romance, exercised himself much in juvenile studies, and at length became a most noted poet of his time." His claim to this distinction partly rests on his "History of Joseph," in English verse, in thirteen chapters, printed in London, 1635, 4to. He represented the county of Denbigh in parliament, in the reign of king Charles I. and when the civil war broke out, he early took up arms for the royal cause. In 1642, waiting on the king at Oxford, he was created among several persons of quality Doctor of Civil Law. He died in 1643, and had issue by Hester, daughter of Sir Edward Tyril, Bart. of Thornton, in the county of Buckingham, John his son and heir. (Wood's Athen. Oxon. Pennant's Tours in Wales.)

SALESBURY, (WILLIAM,) one of the most honourable names in Welsh biography, was a member of an ancient family of the first respectability; being the second son of Foulk Salesbury, Esq. of Plasisav, Llanrwst, in the county of Denbigh, where he was born in the early part of the sixteenth century. His grandfather, Robert Salesbury, was the fourth son of Thomas Salesbury Hên, of Lleweni, as he is styled in Welsh pedigrees, the head of the family; and he obtained the Plasisav estate through his marriage with Gwenhwyvar, only daughter and heiress of Rhys ab Einion Vychan, of that place. Having received the rudiments of his education in his native country, William Salesbury was in due time removed to the university of Oxford, and entered either at St. Alban's, or Broadgate's hall, where he remained some years. Being intended for a learned profession, he thence removed to an Inn of Chancery in London, called Thavies' Inn, where he studied, and made sufficient progress in the common law; and it is supposed that he afterwards removed to Lincoln's Inn. From the preface of one of his works, entitled "Eglurn Fraethineb" (an Exemplar of Rhetoric) which was edited after his death by Henry Perry, we learn that he was well acquainted with nine languages besides Welsh and English; these were Hebrew, Chaldee, Syriac, Arabic, Greek, Latin, French, Italian, and Spanish. It is to his erudition and patriotism that the Welsh are indebted for one of the greatest blessings that they enjoy; as he was the first to publish a translation of the New Testament into the Welsh language. In the year 1563, it was enacted by parliament, that the Bible, consisting of the New Testament and the Old, should be translated into the British or Welsh tongue; and the bishops of St. Asaph, Bangor, St. David's, Llandaff, and Hereford, were enjoined under a penalty to provide that the translation should be printed and used in the churches by the first of March, 1566. The acknowledged abilities of Salesbury, his philological skill, and his zeal for the Protestant religion, made him peculiarly fit for the accomplishment of so important a task; and at the request of the Bishops he undertook the translation of the New Testament; which was printed in London

in 1567, in 4to. This volume contains 800 pages printed in black letter; and with the exception of the first epistle to Timothy, the epistle to the Hebrews, the epistles of St. James, and St. Peter, which were translated by Dr. Richard Davies, Bishop of St. David's; and the book of Revelation, translated by Thomas Huet, Precentor of St. David's, the whole was the work of William Salesbury. It may be observed that this translation, though considerably altered and improved by Bishops Morgan and Parry, is the one now used. We are also informed in the Biographical Memoirs by Sir John Wynn of Gwydir, that Salesbury was engaged on a translation of the Old Testament into Welsh, and had resided nearly two years with Bishop Richard Davies for that object, during which "he was very far onward, and had gone through with it, if variance had not happened between them, for the general sense and etymology of one word, which the Bishop would have to be one way, and William Salesbury another, to the great loss of the old British and mother tongue; for being together they drew Homilies, Books, and divers other tracts in the British tongue, and had done far more if that unlucky division had not happened, for the Bishop lived five or six years after, and William Salesbury about twenty-four, but gave over writing, more was the pity, for he was a rare scholar, and especially an hebrician, whereof there was not many in those days." On the death of his elder brother Robert without male issue, he succeeded to a great portion of his father's estates, and the mansion of Plasisav, but he resided for some time at Cae Du, in the parish of Llansannan, especially during the reign of Queen Mary, to whom his protestant zeal had rendered him particularly obnoxious, and a small chamber was curiously contrived for his concealment in that house, accessible only by climbing inside the chimney. The first of Salesbury's publications is a species of Almanack, and bears on the title-page a list of its contents;—"Yn y Llyvyr hwn y traethyr Gwyddor Cymraeg. Kalendyr. Y Gredo neu bynkeu yr ffydd Gatholig. Y Pader neu Weddi yr Arglwydd. Y Deng air Deddyf. Saith rinwedd yr Eglwys. Y Kampay arveradwy a'r gweddieu gocheladwy ac keingen," 4to. London, 1546. This is the first book ever printed in the Welsh language. In the following year he published, "A Dictionary in Englyshe and Welshe, moche necessary to all suche Welshe-men as will spedly learne the Englyshe tongue, thought unto the Kynges Majestie very mete to be sette forth to the use of his graces subjects in Wales: whereunto is prefixed a little treatyse of the englyshe pronunciacion of the letters," London, 4to. In 1550, he published "A brief and plain Introduction, teaching how to pronounce the Letters in the British Tongue, now commonly called Welsh," London, 4to. A new edition of this work, augmented by the author, appeared in 1567, 4to. He also published in 1550, "Battery of the Pope's bottereulx, commonly called the High Altar," London, 8vo. He also translated the Epistles and Gospels for the whole year, which volume was pub-

lished in 1551, London, 4to. with the title of “Kynniver llith a ban or ysgrythur lan ac a ddarllleir yr Eccleis pryd Commun, y Sulieu, a’r Gwiliu trwy’r vlwyddyn.” The year of the decease of this learned man has not been ascertained; it must have been some time previously to 1595, in which year Henry Perry published the “Egluryn Fraethineb,” or Exemplar of Rhetoric, which was written by Salesbury, though Sir John Wynn’s observation, as quoted above, would place it near 1599.

SAMLED, a saint who lived in the seventh century. He founded a church at Cilvai in Gorwennydd, known by the name of Llansamled, in Glamorgan. (*Achau y Saint*.)

SAMSON, a saint who lived in the sixth century. He was the son of Amwn Ddu king of Graweg in Armorica, the son of Emyr Llydaw, by Anna, daughter of Meurig ab Tewdrig. He was born in Glamorgan, and educated in the college of Illtyd, to the presidency of which he succeeded on the death of Peirio. He afterwards went to Armorica about the year 550, and was appointed bishop of Dole. We learn from the *Concilia Gallie*, quoted by Usher, that he attended and subscribed the Acts of the second council of Paris in 557. He afterwards returned from Armorica to the college of Illtyd, where he died, at the age of sixty-eight, in 592. In the churchyard of Llanilltyd, or Lantwit Major, two large stone crosses still remain, and one of them has three several inscriptions, the first purporting that it was the cross of Iltutus and Samson, the second that Samson erected the cross for his soul, and the third that one Samuel was the carver; the other cross has only one inscription, which states that it was prepared by Samson for his soul, and the souls of Juthael the king, and Arthmael. Samson founded the church of St. Samson in Guernsey. (*Achau y Saint*. *Iolo Morganwg’s Welsh MSS.* 501, 534. *Liber Landavensis*. Usher de *Primordiis*, 529. *Leland de Scriptor*. Brit. i. 69. *Donovan’s Excursions in South Wales*, i. 335.)

SAMSON, a saint who flourished in the early part of the sixth century. He was one of the sons of Caw, and was a member of the college of St. Illtyd. According to *Achau y Saint*, he had a church at *Caer Evrog*, or York. This person has been magnified by certain legendary writers into an archbishop of York; and they relate that when the Saxons took the city, and destroyed the cathedral, the prelate saved himself by flight, and carrying with him the ensigns of his dignity to Armorica, he was, by virtue of their possession, constituted archbishop of Dole, in that country, a see he continued to hold until his death, when he was succeeded by another of the same name, Samson the son of Amwn Ddu, who had arrived in the same country from Wales. The history of the two persons is frequently confounded, and the Welsh authorities say nothing of the archbishopric of Samson ab Caw, but merely that he retired from the advance of the Saxons, and like several of his brothers, passed the latter part of his life in the col-

lege of Iltyd. (Achau y Saint. Iolo Morganwg's Welsh MSS. Rees's Welsh Saints.)

SAMPSON, an archbishop of St. David's, who succeeded Arthmael. This prelate on account of a contagious sickness in his diocese, retired to Dole in Brittany, and taking his Pall with him, his successors, either for want of that, or for some other reasons, lost their title of archbishop, but notwithstanding this, all the Welsh bishops received their consecration from them until the time of Henry I. when bishop Bernard, a Norman, not chosen by the clergy of Wales, according to custom, was forced upon them by the king of England, who had filled almost the whole county of Pembroke with Flemings, and driven out the native Welsh. From that time an extorted submission was yielded to the see of Canterbury. Archbishop Sampson died at Dole, and was buried there, but his relics were afterwards translated to Middleton in Dorsetshire, where a magnificent abbey was built by king Athelstan, and dedicated to his honour. (Godwin de Præsulibus.)

SAMWELL, (**DAVID**), an elegant poet, was a native of Nantglyn in Denbighshire. He was the grandson of the Rev. Edward Samuel, an excellent Welsh poet, who was rector of Llangar, near Corwen, from 1720 to 1748. David Samwell wrote chiefly in English, and was brought up to the medical profession. He was appointed surgeon of the Discovery, commanded by Captain Cook, in which vessel he sailed to the North Seas, in 1776; and he was also in the expeditions undertaken to discover a southern continent. He was an eye witness of the death of that celebrated circumnavigator by the natives of the Sandwich Islands, and he wrote a circumstantial account of that lamented catastrophe in the Biographia Britannica, which was also published as a separate "Narrative," in 1786, 4to. Some of the curiosities he collected in his voyages he gave to Captain Cook, and they are now deposited in the library of Trinity College, Cambridge. He died in 1798, and was buried in the ground of St. Andrew's Holborn, near the Welsh School. His portrait was published in Paris, and some of his writings are inserted in the Cambrian Register.

SANDDE, a saint who lived in the fifth century. He was the son of Ceredig ab Cunedda, and married Non, the daughter of Gynyr of Caer Gawch, by whom he became the father of St. David.

SANDDE (**BRYD ANGEL**), the son of Llywarch Hên, a chieftain who lived in the early part of the sixth century. He is recorded in the Triads, with Glewlwyd Gavaelvawr and Morvran Ail Tegid, as the only three who escaped from the fatal battle of Camlan, and the circumstance was owing to the peculiarity of their persons. Sandde was so beautiful that a passage was opened for him, without a hostile hand being raised up, as every one thought that he was an angel. (Myv. Arch. ii. 18, 70.)

SANNAN, or, Senanus, was an Irish saint and bishop, and died in A.D. 544. He was intimately acquainted with St. David, and his re-

sidence in Wales is further proved by the circumstance of two churches being founded by him, or dedicated to him, Llansannan in Denbighshire, and Bedwellty in Monmouthshire. He was commemorated March 1, but according to some authorities, June 13. (Usher de Primordiis, 874. Iolo Morganwg's Welsh MSS.)

SAWYL (BENISEL,) according to the Welsh Bruts was the son of Rhydderch, whom he succeeded as king of Britain, in the second century B.C. In some copies he is called Sawyl Benuchel. (Myv. Arch. ii. 165.)

SAWYL (BENUCHEL,) a chieftain who lived in the sixth century. He was the son of Pabo Post Prydain, and he is distinguished in the Triads, with Pasgen and Rhun, under the appellation of the three "trahaawg," or overbearing princes of the Isle of Britain. The consequence of their haughtiness was anarchy, and the lawless party united with the Saxons, and became themselves Saxons at last. Sawyl having in this manner lost his territories and subjects, devoted the remainder of his days to religion, and retired to the monastery of Bangor Iscoed, which was presided over by his brother Dunawd. (Myv. Arch. ii. 6, 35, 69.)

SAWYL (VELYN,) a saint who lived in the eighth century. He was the son of Bledri Hir, the son of Meirig, king of Dyved, and founded the church of Llansawel, in Emlyn Uch Cuch, in Caermarthenshire. (Achau y Saint. Iolo Morganwg's Welsh MSS. 546.)

SEIRIOL, a saint who lived in the early part of the sixth century. He was the son of Owain Danwyn ab Einion Yrth ab Cunedda Wledig. He was at first a member of the college of Garmon, and afterwards when Einion king of Lleyrn founded a college at Penmon in Anglesey, he placed his nephew Seiriol over it as principal, and endowed it with much property and land. This college, which was afterwards called Cor Seiriol, became so famous that the men of Llychlyn, by which term we are to understand the Scandinavians, who were settled in the Isle of Man, and Scotland, resorted there in great numbers to acquire useful and religious knowledge. The colleges of Seiriol and Beuno were the most celebrated for learning of all the colleges in North Wales. Subordinate to Penmon was a cell in the island of Glanach, or Priestholm, off the coast adjacent, of which Seiriol has been deemed the patron saint. This island is now called Ynys Seiriol. (Achau y Saint, Iolo Morganwg's Welsh MSS. 498, 526.)

SEISYLLT (BRYVFWRCH,) an eminent poet who flourished from about 1160 to 1210. Three of his compositions are printed in the first volume of the Myvyrian Archaiology, two being Elegies on Iorwerth ab Owain, and Owain Gwynedd, and the third is addressed to the Lord Rhys.

SEITHENYN, called also Seithenyn Veddwn, was king of the plain of Gwyddno, and lived in the latter part of the fifth century. He was the son of Seithyn Hên, or Seithyn Seidi, the son of Plaws Hên, king

f Dyved, the son of Gwrtherin, a nobleman of Rome, who came to expel the Gwyddelians from Gower and Dyved. Seithenyn is recorded in the Triads, with Geraint and Gwrtheyrn, as the three "carnvedd-won," or arrant drunkards of the Isle of Britain. In a fit of intoxication, he let the sea through the dams, which secured Cantrev y Gwaelod, whereby the whole country was inundated. This district, which forms the present Cardigan Bay, contained sixteen cities, which excelled all the other towns belonging to the Cymry, excepting Caerlleon on Usk, and the inhabitants who survived the catastrophe fled into the mountainous parts of Merioneth and Snowdonia, and other places which were uninhabited. The inundation is supposed to have happened about A.D. 520, and the district had been divided between the two princes, Seithenyn king of Dyved, and Gwyddno Garanhir king of Ceredigion, whose children in consequence of the loss of their inheritance devoted themselves to religion. The sons of Seithenyn were Gwyndeg, Senewyr, Arwystli Gloff, Llibio, Tudglud, Merini, Gwynodl, Hoedloyw, Tudno, and Teneio, and they all became members of the college of Dunawd at Bangor Iscoed. The inundation of Cantrev y Gwaelod is frequently alluded to by the early Welsh poets, and one poem by Gwyddno is printed in the *Myvyrian Archaiology*, and in the stanzas recording the "Graves of the Warriors, it is said that the "Grave of Seithenyn, of feeble wit, is between Caer Cenedir and the shore; he that was of an illustrious tribe." (*Myv. Arch. i. 83, 165, ii. 64. Achau y Saint. Iolo Morganwg's Welsh MSS. 545.*)

SELYV, the son of Cynan Garwyn, the son of Brochwel Ysgythrog, a chieftain of Powys, who lived about the middle of the sixth century. He is distinguished in the Triads with Avaon and Gwallawg, as the three "aerveddawg," or grave slaughterers, because they avenged themselves on their foes from their graves. (*Myv. Arch. ii. 14, 69.*)

SELYV, the son of Geraint ab Erbin, a saint of the college of Garmon, who lived in the early part of the sixth century. He was the brother of Cyngar, Iestyn, and Caw, who were members of the same society. In the legendary accounts he is called Solomon, Duke of Cornwall.

SENEWYR, a saint who lived in the early part of the sixth century. He was one of the sons of Seithenyn, and after the destruction of their inheritance by the inundation, he and his brothers became members of the college of Dunawd, at Bangor Iscoed.

SENYLLT, the son of Cedig ab Dyvnwal Hên, a chieftain who lived near the end of the fifth century. He was the father of Nudd Hael.

SEVNYN, an eminent poet, who flourished between 1320 and 1370. He was a native of Llanbabo in Anglesey. Three of his poems are printed in the *Myvyrian Archaiology*.

SIAMS (AB HARRI,) a poet who flourished from about 1570 to 1600. He was a native of Euas, and some of his compositions are preserved in manuscript.

SIANCYN (AB EINION,) a poet who flourished between 1540 and 1580.

SIANCYN, (HYWEL,) a poet who flourished from about 1590 to 1630.

SIANCYN, (MORGAN,) a poet who flourished between 1580 and 1610.

SION (AB HUW CONWY,) a poet who flourished between 1570 and 1600. Some of his poems are preserved in manuscript.

SION (AB HYWEL AB LLYWELYN VYCHAN,) a poet who flourished between 1460 and 1490. Some of his poems are preserved in manuscript.

SION (AB HYWEL GWYN,) a poet who flourished between 1580 and 1620. Some of his compositions are preserved in manuscript.

SION (AB MEREDYDD AB HYWEL,) a poet who flourished between 1570 and 1600.

SION (AB RHOBERT AB RHYS AB HYWEL,) a poet who flourished between 1590 and 1630. Some of his poems are preserved in manuscript.

SION (AB RHYS AB MORYS,) a poet who flourished between 1580 and 1620. Some of his poems are preserved in manuscript.

SION (CAERAU HEN,) a poet who flourished between 1580 and 1620.

SION (DAVYDD LAS,) a poet and harper of Penllyn in Merioneth, who flourished from about 1650 to 1690. He was patronized by the family of Nannau, whence he was generally called *Bardd Nannau*. Some specimens of his muse will be found in the *Gwylledydd*, ii. 123.

SION (GETHIN,) a poet who flourished from about 1600 to 1640.

SION (GUTYN VYCHAN,) a poet who flourished between 1620 and 1650.

SION (HYWEL AB SION,) a poet of Llansawel in Caermarthen-shire, who flourished from about 1600 to 1640.

SION (LEIAV,) a poet and genealogist who flourished between 1460 and 1490. Some of his compositions are preserved in manuscript.

SION (TEG,) Sir, a poet and clergyman, who flourished between 1600 and 1640. According to Moses Williams in his *Index Poematum Wallicorum*, he lived much earlier, about 1520.

SITSYLLT, or Seissyllt, the first of that name was the son of Gwrwst, whom he succeeded as king of Britain, according to the Welsh Bruts, in the eighth century B.C. (*Myv. Arch.* ii. 137.)

SITSYLLT, or Seissyllt, the second, was the son of Cuhelyn. According to the Welsh Bruts, upon the death of his father, the sovereignty remained with his wife Marsia, and Sitsyllt, at that time under age, being only seven years old. The government was therefore vested

in both conjointly, because of the mother's wisdom, and at her death Sitsyllt became sole monarch. He was succeeded by his son Cynvarch. The date assigned is placed in the sixth century B.C. (Myv. Arch. ii. 158.)

SITSYLLT, or Seissyllt, the third, according to the Welsh Bruts was the son of Owain, whom he succeeded as king of Britain, in the third century B.C. Nothing further is recorded of him, than that he was succeeded by Blegwryd. (Myv. Arch. ii. 165.)

SPARK, (THOMAS, D.D.) was the son of the Rev. Archibald Spark, vicar of Northop in Flintshire, where he was born in 1655. He was educated at Westminster school, whence he was elected to a studentship at Christ Church, Oxford, in 1672, and having taken his degrees in arts, he entered holy orders. He was appointed chaplain to Sir George Jeffreys, who, when Lord Chancellor, bestowed upon him several preferments. He took his degree of D.D. in 1687. He is the author of "*Notæ in Libros sex Novæ Historiæ Zozini Comitiss;*" 8vo. Oxon. 1679. This is dedicated to his master, Dr. Richard Busby, and translated into English by another, 8vo. London, 1684. His next work was "*Lucii Coelii Lanctantii Firmiani opera quæ extant, ad fidem MSS. recognita, et commentariis illustrata,*" 8vo. Oxon. 1684. At the time of his decease, which occurred September 7, 1692, he was rector of Ewehurst near Guildford in Surrey, rector of Norton near Bosworth in Leicestershire, and prebendary of Lichfield and of Rochester. (Wood's Athen. Oxon.)

STEPNEY, (GEORGE,) an English poet and statesman, was a member of an ancient family long settled at Prendergast, in Pembrokeshire, and was born in 1663. He received his education at Westminster school, whence he removed to Trinity College, Cambridge, in 1682, and there, being of the same standing with George Montague, afterwards Earl of Halifax, a strict friendship grew up between them. After the revolution he was nominated to several embassies. In 1692, he went to the court of the Elector of Brandenburg, as envoy; in 1693, to the Imperial Court, in the same character; in 1694, to the Elector of Saxony; and two years after, to the Electors of Mentz, Cologne, and the congress at Frankfort. He was employed in several other embassies; and in 1706, Queen Anne sent him as envoy to the States General. He was very successful in his negotiations, which occasioned his being constantly employed in the most weighty affairs. He died at Chelsea, in 1707, and was buried at Westminster Abbey, where a fine monument was erected to his memory. At his leisure hours he wrote several poetical pieces, which have been published among the works of the minor poets, in two volumes, 12mo. and also in the general collection of the English poets. He likewise wrote some political pieces in prose, particularly, "An Essay on the present interest of England, in 1701; to which are added, The proceedings of the House of Commons in 1677, upon the French King's progress in Flanders."

This is reprinted in the collection of tracts, called Lord Somers's Collection.

STINAN, or Justinian, a saint who lived in the sixth century. He was born of noble parents in Armorica, which country he left, and came over to Wales. He founded the church of Llanstinan, in Pembrokeshire, and a chapel called Capel Stinan, which formerly existed in the parish of St. David's. His legendary life has been written by John of Teignmouth, the substance of which is also given by Cressy in his Church History. See also Rees's Welsh Saints.

STRADLING, (SIR EDWARD,) was the eldest son of Sir Thomas Stradling, knight, by Catherine daughter of Sir Thomas Gamage of Coetty, knight, and was lineally descended from the ancient family of Stradling, so long settled at St. Donat's castle, in Glamorgan, where he was born in 1529. He was educated at Oxford, but left the university without taking a degree, and after travelling about for some time on the continent, he spent some time at Rome. He was knighted in 1575. His father died in 1573, and having succeeded to the family estates, he became a very useful man in his own country, and it is said of him that he was at the charge of such Herculean works for the public good, that no man in his time went beyond him. He was eminently skilled in the language and antiquities of Wales, and a munificent patron of its literature. A lasting memorial of his encouragement of learning exists in the "*Institutiones Linguae Cymraecæ*," by Dr. John David Rhys, of which a large impression, amounting to twelve hundred and fifty copies, was printed in 1592, 4to. at the sole expense of Sir Edward, and in his will he directs that what remained of them should be given by his heir, Sir John Stradling, "To such gentlemen and others as he shall think fit, for the advancement of the British tongue." Dr. Rhys, in the dedication of his grammar to him, speaks of the large sums expended at St. Donat's, on the seawall, and other structures, and adds, "*Quid quantum virorum fortium satellitium, quàm generosos alas equos, memorem? Quid qualia memorem armamenta, quot belli tormentis armisque referta, domi habeas, quibus Principem patriamque tuearis; ut quos tibi comparem paucos, quos tibi præferam paucissimos, reperiam.*" Sir Edward made a valuable collection of Welsh manuscripts in the library of St. Donat's, and he wrote himself, "The winning of the Lordship of Glamorgan, or Morganwg, out of the Welshmen's hands," which was printed in Dr. Powel's History of Wales, in 1584. Sir Edward died in his eightieth year, May 15, 1609, without male issue, and was buried on the following day in the chapel of St. Mary, built by his father, adjoining to the parish church of St. Donat's. (Wood's Athen. Oxon. Stradling Correspondence, edited by the Rev. J. M. Traherne, M.A. 8vo. London, 1840.)

STRADLING, (GEORGE, D.D.) was the fourth son of Sir John Stradling, of St. Donat's castle, in Glamorgan, where he was born in 1621. He entered Jesus College, Oxford, at the age of fifteen, where

he took his degree of B.A. in 1641. Two years afterwards, he was chosen Fellow of All Souls, where he took his degree of M.A. "and kept his fellowship during the times of trouble and usurpation, being then accounted a rare lutinist, and much valued by Dr. Wilson, the Music Professor." After the king's restoration, he was made chaplain to Dr. Sheldon, Bishop of London, and created D.D. in 1661. He was installed a prebendary of Westminster in 1663, and chantor of the cathedral church of Chichester in 1671. He is the author of "Sermons and Discourses upon several occasions," 8vo. London, 1692. "Sermon on John xix. 15." 4to. London, 1675. He died April 19, 1688, and was buried in Westminster Abbey. (Wood's Athen. Oxon.)

STRADLING, (SIR JOHN,) was the son of Francis and grandson of Harry Stradling, who was great uncle to Sir Edward Stradling, of St. Donat's in Glamorgan, and was born in 1563. At the age of sixteen he was entered a commoner of Brasenose College, Oxford, and in 1583, he graduated, as a member of Magdalen Hall, "being then accounted a miracle for his forwardness in learning and pregnancy of parts." He then travelled on the continent, and after his return entered one of the Inns of Court. During his residence in London, he became intimate with Camden, Sir John Harrington, Dr. Th. Leyson, and Dr. John David Rhys. His first publication was "De vita et morte contemnenda," lib. 3. 8vo. Francofurti, 1597, addressed to his cousin Sir Edward Stradling. In 1607, he published "Epigrammatum libri quatuor," 8vo. London. These epigrams are principally addressed to his relatives and friends in Glamorganshire, and various historical notices of interest may be gleaned from them and the accompanying notes. The next was "Beati Pacifici; a Divine Poem, written to the king's most Excellent Majesty," 4to. London, 1623. This was perused by king James I. in manuscript, and was printed by authority. He afterwards published "Divine Poems, in seven several classes, written to king Charles I." 4to. London, 1625. He was knighted in 1608, and on the death of his cousin Sir Edward Stradling in 1609, Sir John succeeded to the family estates, and settled at St. Donat's castle. He was created a baronet May 22, 1611. In 1625, he was elected Knight of the Shire for Glamorgan. He died on the 11th of September, 1637, leaving by his wife Elizabeth, daughter of Edward Gage, Esq. of Sussex, his heir Sir Edward Stradling, Bart. and six other children. (Wood's Athen. Oxon. Traherne's Stradling Correspondence.)

SULIEN, called also, Silin, a saint who lived in the early part of the sixth century, was the son of Hywel ab Emyr Llydaw. He and his brothers, Rhystud and Cristiolus, accompanied St. Cadvan from Armorica to Wales, and became members of the college of Bardsey. He is the founder of the churches of Llansilin and Wrexham, in Denbighshire, and of Eglwys Sulien, in Cardiganshire. The chapels of Capel Silin under Wrexham, and Capel Sant Silin in the parish of

Llanvihangel Ystrad, Cardiganshire, both now in ruins, were also called after him. He was commemorated September 1, and in conjunction with Mael May 13. (Iolo Morganwg's Welsh MSS. 499, 558.)

SULIEN, the son of Rhyddmarch, an eminent divine, called by the historian Caradawg, "the foster son of the church of Llanbadarn Vawr, who was the wisest in council, the most learned divine in the diocese of St. David's, and one of the most unwearied during his life in opposing evil and violence." He died in 1145. (Myv. Arch. ii. 561.)

SULIEN (DDOETH,) or the Wise, an eminent prelate, who was elected bishop of St. David's, in the year 1070. He resigned his see in 1075, but on the murder of his successor Abraham by the Danes in 1079, at the entreaty of the people, he reassumed the bishopric, which he held until his decease in 1088, at the age of seventy-five. Caradawg calls him "the wisest, the most illustrious of all the bishops in Wales, the best in counsel, in learning, in religion, and the defender of peace and justice." Sulien or Sulgen, as his name is sometimes written, was succeeded by his son Rhyddmarch. (Myv. Arch. ii. 523.)

SWRDWAL, (HYWEL,) an eminent poet of Cydewain, in Montgomeryshire, who wrote from 1430 to 1460. He was a Master of Arta, and Pencerdd, or chief of song. He wrote the History of the Principalities of Wales, from Adam to the first king, in a fair Latin volume; and from Adam to the time of king Edward I.; he also wrote a Welsh Chronicle, which was in the possession of Owain Gwynedd, the eminent bard of Merionethshire. (Jones's Welsh Bards, 87.)

SYMMONS, (CHARLES, D.D.) was born in Cardigan, in the year 1749, which borough was represented by his father in three successive parliaments. He was educated at Westminster school, and the University of Glasgow, whence he subsequently removed to Clare Hall, Cambridge, and in 1776, he took the degree of Bachelor of Divinity at that university. Having given offence by declaring some whiggish principles in a sermon, which destroyed all his prospects of promotion, and fearing some obstacles would be offered when he proceeded to his doctor's degree, he removed to Jesus College, Oxford, where he took it in 1794. He was presented to the livings of Narberth, and Lampeter in his native country. As an author, the greater portion of his works consisted of poetry, and he published Milton's prose works with a biographical memoir. He died at Bath, in 1826.

SYPIN (CYVEILIAWG,) a poet who flourished from 1400 to 1450. Some of his compositions are preserved in manuscript. He subscribed his name in various forms, as Davydd Bach ab Madog Wladaidd, and Ieutyng Cyveiliawg, and Bach Buddygre, and Cnepyn Gwrthrynyon.

TALAI, (HUW,) a poet who flourished between 1550 and 1580. Some of his compositions are preserved in manuscript.

TALHAIARN, of Caerlleon upon Usk, a celebrated bard and eminent saint of the college of Cattwg, at the commencement of the sixth

century. He was the son of Garthwys ab Morydd ab Cenau ab Coel Godebog, and the father of Tangwn. He presided in the chair of Urien Rheged, at Caer Gwyroswydd, after the expulsion of the Irish from Gower, Carnwyllion, Cantrev Bychan, and the Cantrev of Iscennen. The said chair was established at Caer Gwyroswydd, or Ystum Llwynarth, where Urien Rheged was accustomed to hold his national and royal court. Talhaiarn composed a prayer which has always been the formula used in the Gorsedd Morganwg, or Bardic Session of Glamorgan. He was domestic chaplain to Emrys Wledig, but when that prince was slain, he became a hermit, and lived at a place in Rhuvoniog, where he founded a church, which bears his name, Llanvair Talhaiarn, in Denbighshire. (Achau y Saint. Iolo Morganwg's Welsh MSS. 466, 529, 660.)

TALIESIN, the most celebrated of the ancient British poets, and therefore styled Pen Beirdd, or Chief of the Bards. He flourished from A.D. 520 to 570, and many of his compositions are still extant, which with some of later date, wrongly attributed to him, are printed in the first volume of the Myvyrian Archæology. He was the son of St. Henwg, of Caerlleon upon Usk, the son of Flwch Lawdrwm, the son of Cynin, ab Cynvar, ab Clydawg, ab Gwynnar, ab Cadren, ab Cynan, ab Cyllin, ab Caradawg, ab Brân, ab Llyr Llediaith. He was partly educated at the college of Cattwg, at Llanveithin, in Glamorgan. He was invited to the court of Urien Rheged, at Aberllychwr, where he resided for some time, and many of his poems are addressed to that chieftain. It is said of him that being once fishing with Elffin, the son of Urien, at sea in a skin coracle, an Irish pirate ship seized him, and bore him away towards Ireland, but while his captors were at the height of their drunken mirth, Taliesin pushed his coracle into the sea, and got into it himself, with a shield in his hand, which he found in the ship, and with which he rowed the coracle until he approached the land. But losing his shield he was tossed about at the mercy of the waves, until at length the coracle stuck to the point of a pole in the weir of Gwyddno, Lord of Ceredigion, at Aberdyvi. He was rescued from this position by Elffin, the son of Gwyddno, who introduced him to his father, and obtained for him a favourable reception, and a grant of lands. For several successive years, he spent his time between the courts of Urien Rheged and Gwyddno Garanhir, but after the destruction of Cantrev y Gwaelod by the inundation of the sea, Taliesin was invited by the Emperor Arthur, to his court at Caerlleon upon Usk, where he became highly celebrated for his poetic genius, and profound learning. It was from this account that Thomas, the son of Einion Offeiriad, formed his romance of Taliesin. He is ranked in the Triads, with Merddin Emrys and Merddin ab Madog Morvryn, as the three "privardd bedydd," or baptismal bards of the Isle of Britain. Among other traditions preserved of this celebrated bard, is that he dwelt for some time on the banks of Llyn Geirionydd, in the

mountains of Caernarvonshire, and his place of sepulture has been delivered down to the present day, by the name of Bedd Taliesin, near Aberystwyth, to which neighbourhood he had retired after the death of Arthur, to the estate which had been given to him by Gwyddno. (Iolo Morganwg's Welsh MSS. 459, 467, 659. Jones's Bardic Museum, 19. Guest's Mabinogion, vol. iii. Myv. Arch. ii. 19.)

TANGLWST, a saint who lived in the fifth century. She was one of the daughters of Brychan Brycheiniawg, and was married to Cyngen the son of Cadell Deyrnllwg. She was the mother of Brochwael Ysgythrog, Maig, and Ieuav. (Iolo Morganwg's Welsh MSS. 521.)

TANGWN, the son of Caradawg Vreichvras, the son of Llyr Merini, king of the district between the Wye and the Severn, a saint who lived in the sixth century. The church of Llangoed in Anglesey is dedicated to him and his brother Cawrdav. (Achau y Saint. Ibid. 500.)

TANGWN, the son of Talhaiarn ab Garthwys, of Caerlleon upon Usk, a saint who lived in the sixth century. He founded a church in Somersetshire, called from him Tangynton, or Taunton. (Achau y Saint. Ibid. 529.)

TANWG, a saint who lived in the early part of the sixth century. He was one of the sons of Ithel Hael, and he accompanied St. Cadvan from Armorica to Wales. He was a member of the college of Bardsey, and he founded the church of Llandanwg in Ardudwy, Merionethshire, in which parish is situated the town of Harlech. He was the brother of Baglan, Trillo, Tegai, Twrog, Gredivel, Flewyn, and Llechid, and was commemorated October 10. (Achau y Saint. Ibid. 503, 558.)

TATHAN, a saint who lived in the early part of the sixth century. He was one of the sons of Amwn Ddu, king of Graweg, by Anna, the daughter of Meurig ab Tewdrig, and a member of the college of St. Iltyd. He afterwards settled in a place in Glamorgan, where he founded a church, since called after him Llandathan, or St. Athan's. He thence went to Caer Went, where he established a college, called after him Bangor Dathan, under the patronage of Ynyr Gwent, to whom, as well as to his son Caradawg, he was confessor. Having presided over this establishment for some years, he retired in his old age to the church which he had founded, and was buried there. In *Chwedlau y Doethion*, the name of Tathan is recorded, "Hast thou heard the saying of St. Tathan, after losing the whole? God will not portion out unjustly." The Life of Tathan, or St. Tathæus, as he is called in Latin, has been written by John of Teignmouth. (Achau y Saint. Iolo Morganwg's Welsh MSS. 506, 514, 534, 557, 636, 660.)

TECWYN, a saint who lived in the early part of the sixth century. He was the son of Ithel Hael, and came to Britain with St. Cadvan, in the time of Vortigern; "who procured wise men and divines from Gaul, now called France, to renovate Christianity in this Island, in consequence of the decay and failure that had befallen the faith in

Christ." St. Tecwyn founded the church of Llandecwyn in Merioneth, and was commemorated September 14. (*Achau y Saint*. Iolo Morganwg's Welsh MSS. 506.)

TEGAI, a saint who lived in the early part of the sixth century. He was one of the sons of Ithel Hael, and with his brother Tecwyn accompanied St. Cadvan from Armorica to Britain, and became a member of the college of Bardsey. He founded the church of Llandegai, in Caernarvonshire. In *Achau y Saint*, Tegai is called Tegai Glasog of Maelan. (Ibid. 500.)

TEGANWY, (RHYs,) a poet who flourished from about 1460 to 1490. Some of his compositions are preserved in manuscript.

TEGAU (EURVRON,) the daughter of Nudd Hael, and the wife of Caradawg Vreichvras, is celebrated in the ancient Welsh records for her chastity. In one Triad she is joined to Trywyl and Gwenvedon as the three "diweirverch," or chaste women of the Isle of Britain. In another, Tegau Eurvron, Dyvyr Wallt Euraid, and Enid, are called the three "rhiain ardderchawg," or noble ladies of the court of Arthur. In another Triad she is thus mentioned; There are three things, of which no one knows their colour, the feathers of the peacock's tail when expanded; the mantle of Tegau Eurvron; and the miser's pence. Her mantle formed one of the thirteen royal curiosities of the Isle of Britain, for no one could wear it, who had dishonoured marriage, nor a young damsel who had been guilty of incontinence, but it would cover a chaste woman down to the ground. The bards of the middle ages make frequent allusions to the mantle of Tegau Eurvron, as well as to her golden goblet and her knife. The story of her mantle is copied from the Welsh by the English minstrels, in the old English ballad of "The Boy and the Mantle," as well as that of the Knife and Cup. (Myv. Arch. ii. 13, 17, 73. Jones's Bardic Museum, 49.)

TEGID, the son of Baran, is said in the Welsh Bruts to have succeeded his father in the sovereignty of Wales, in the first century. He was a wise king and good bard. He enacted excellent regulations for literature; restored ancient learning, which had nearly become lost; and instituted a council of bards and druids, as of old. He continued at war with his enemies, but they took him at last, by treachery, and drowned him in the great lake called, from that circumstance, Llyn Tegid, near Bala, in Merionethshire. (Iolo Morganwg's Welsh MSS. 346.)

TEGID (VOEL,) a chieftain who lived in the fifth century. He was the son of Cadell Deyrnllwg, and was lord of Penllyn, a district in Merionethshire.

TEGIWG, the daughter of Ynyr Gwent, a saint who lived at the commencement of the sixth century. Her mother was Madryn, the daughter of Gwrthevyr Vendigaid. (Iolo Morganwg's Welsh MSS. 531.)

TEGONWY, the son of Teon, the son of Gwineu da ei Vreuddwyd, a saint who lived at the commencement of the sixth century. He was a member of the college of Illtyd, and he afterwards assisted Cadvan and Deiniol in establishing the college of Enlli, or Bardsey Island. (Ibid.)

TEGVAN, the son of Carcludwys ab Cyngu ab Ysbwys ab Cadrod Calchvynydd, a saint who lived in the sixth century. He was the brother of Gallgu Rhieddawg, and a confessor at the college of Cybi. He founded the church of Llandegvan, in Anglesey, in which parish the town of Beaumaris is situated. (Bonedd y Saint. Myv. Arch. ii. 53. Iolo Morganwg's Welsh MSS. 507.)

TEGVEDD, the daughter of Amwn Ddu ab Emyr Llydaw, a saint who lived in the early part of the sixth century. She settled with her brother Tydecho, in the district of Mawddwy, in Merionethshire, and according to the statements in his legend, she was forcibly carried away by a chief, named Cynon, who was compelled to restore her unhurt, and appease the anger of her brother by a grant of the lands of Garthbeibio. (Cambrian Register, ii. 375.)

TEGWEDD, a saint who lived in the fifth century. She was the daughter of Tegid Voel, and was married first to Cedig ab Ceredig ab Cunedda, by whom she became the mother of Avan Buallt, and secondly to Enlleu ab Hydwn Dwn ab Ceredig, by whom she had Teilo, bishop of Llandaff. She founded the church of Llandegwedd, in Monmouthshire, where she was killed by the pagan Saxons, at a place called Merthyr Tegwedd. (Achau y Saint. Iolo Morganwg's Welsh MSS. 525. Liber Landavensis, 452.)

TEGWY, a saint who lived at the close of the sixth century. He was the son of Dingad ab Nudd Hael, and founded the church of Llandegwy, or Llandygwydd, in Cardiganshire. (Achau y Saint. Iolo Morganwg's Welsh MSS. 499.)

TEILO, one of the most celebrated saints of the ancient British church, was the son of Enlleu ab Hydwn Dwn ab Ceredig ab Cunedda Wledig, by Tegwedd, daughter of Tegid Voel of Penllyn. He was born at a place called Eglwys Gunniau, near Tenby, in Pembrokeshire. It is stated that he studied first under Dyvrig, by whose assistance he attained to great proficiency in the knowledge of the Scriptures; his next instructor was Pawl Hên, under whom he pursued the same study, and in whose school he was the associate of St. David. Under the patronage of Dyvrig, he established a college at Llandaff, which from him was called Bangor Deilo, and when Dyvrig resigned the bishopric of Llandaff in A.D. 512, Teilo was appointed to succeed him. When the yellow plague, known by the name of the "Vad velen," desolated Wales in the reign of Maelgwn Gwynedd, Teilo with several others retired to Cornwall, and afterwards to Armorica, where he was honourably received by Samson, the bishop of Dole. After a residence of seven years and seven months, in Armorica, he

returned, with several of his disciples, to his native country, and upon his arrival was elected to the archbishopric of Menevia, then vacant by the death of Cynog. Appointing Ismael to the suffragan bishopric of Menevia, Teilo removed the archbishopric to Llandaff, which arrangement continued until his decease at an advanced age in A.D. 566. Teilo is recorded in the Triads, with Dewi and Cattwg, as the three canonized saints of Britain, and in another Triad Teilo, Dewi, and Padarn, are styled the three "gwesteion gwynvydedig," or blessed visitors of the Isle of Britain; and "they were so called because they went as guests to the houses of the noble, the plebeian, the native, and the stranger, without accepting either fee or reward, or victuals or drink; but what they did was to teach the faith in Christ to every one without pay or thanks. But to the poor and needy they gave gifts of their gold and silver, their raiment and provisions." Teilo was the founder of numerous churches in South Wales, of which the following is a list;—Llandeilo Vawr, Brechva, Llandeilo Abercowyn, Trelech a'r Bettws, Llanddowror, and Cilrhedin, in Caermarthenshire. Llandeilo and Llandeloi, in Pembrokeshire. Llandeilo Graban, in Radnorshire. Llandeilo'r Vâ, in Breconshire. Llandeilo Talybont, Bishopston or Llandeilo Verwallt, Llandaff Cathedral, Merthyr Dyvan, and Merthyr Mawr, in Glamorganshire. Llandeilo Cressenny, Llanarth, and Llandeilo Bertholeu, in Monmouthshire. He was commemorated February 6. (Myv. Arch. ii. 10, 61. Iolo Morganwg's Welsh MSS. 509, 525, 551, 558, 657. Liber Landavensis. Rees's Welsh Saints.)

TEITHALL, the son of Amwn Ddu, a king of Garthmadrn, which is a portion of the present county of Brecon. This territory he acquired by his marriage with Morvydd, the daughter and sole heiress of Gwraldeg, in A.D. 260.

TEITHVALLT, the son of Nyniaw, called in some manuscripts Teithvalch, a king of part of South Wales, who lived in the latter part of the fourth century. He was a beneficent, religious, wise, and heroic monarch. He fought successfully with the Saxons, and vanquished them. Many of the Saxons and Picts had come to Wales, in his time, and had slain great numbers of the natives, burning also churches and colleges. He enacted a law by which all were compelled to contribute a portion of their wealth to the support of religion, the clergy, learning, and repairing of churches. He retired in his latter days from the government, which he delivered to his son Tewdrig, and devoted himself to religion. (Iolo Morganwg's Welsh MSS. 353. Liber Landavensis, 354, 442.)

TENEUVAN, the son of Lludd, and the nephew of Caswallawn. According to the Welsh Bruts, where he is styled Earl of Cornwall, he was a good and valiant man, and he succeeded his uncle as king of Britain, B.C. 38. Having reigned peaceably for fifteen years, he died, and was succeeded by Cynvelyn, his son. (Myv. Arch. ii. 187.)

TEON, a saint of the college of Iltyd, who was the son of Gwinau

da ei Vreuddwyd, ab Byrlew, ab Bywdeg, ab Rhun Rhuddbaladr, ab Llary, ab Casnar Wledig, ab Gloyw Gwladlydan, ab Lludd, ab Beli Mawr. He was first a bishop at Caer Loyw, or Gloucester, and afterwards an archbishop of London, from whence he was driven by the pagan Saxons, and obliged to retire to Armorica. He lived early in the fifth century. (Iolo Morganwg's Welsh MSS. 531. Myv. Arch. ii. 362.)

TEULYDOG, a saint who lived in the sixth century. He founded a church, once called Llandeulydog, in the southern part of Pembrokeshire, which was bestowed by Rhydderch ab Iestyn on the bishopric of Llandaff. St. Teulydog was one of the companions of St. Teilo after his return from Armorica.

TEVRIAN, the daughter of Llewddyn Luyddawg of Dinas Eiddin in the North of Britain, and the wife of Dingad the son of Nudd Hael.

TEWDRIG, the son of Teithvallt, was king of part of South Wales, which included Breconshire, Glamorgan, Monmouthshire, and a portion of Herefordshire. He was an eminently good king, distinguished for his great liberality in promoting the cause of religion. He founded many churches and colleges, and rebuilt the church of Llandaff, which he amply endowed with lands. He is classed among the Welsh Saints, and is recorded in the Triads with Gwrthevyr and Cadwaladr, as one of the three canonized kings of Britain. He flourished between A.D. 440 and 470. In his old age he resigned the government to his son Meurig, and retired to lead a religious life in the solitude of Tintern, Monmouthshire, but he was afterwards induced to appear once more in defence of his country against the Saxons, and receiving a mortal wound in battle, he requested that a church be erected upon the spot where he should expire. This was accordingly done, and the church was called from the circumstance Merthyr Tewdrig, and is now known by the name of Mathern, situate on the banks of Pwll Meurig brook, near the influx of the Wye into the Severn. (Iolo Morganwg's Welsh MSS. 353, 506, 539, 553. Liber Landavensis, 383.)

TEWDWR, one of the sons of Emyr Llydaw, who lived early in the sixth century. He was the father of a female saint called Canna.

TEWDWR (BRYCHEINIAWG,) a saint who lived in the sixth century. He was the son of Nevydd ab Nevydd ail ab Rhun Dremrudd ab Brychan.

TEWDWR (MAWR,) the youngest son of Einion ab Owain ab Hywel Dda, a chieftain who was slain at Llangwm, in Denbighshire, when fighting under his uncle, Meredydd, prince of South Wales, against Idwal, king of North Wales, in A.D. 993, leaving behind him an infant son, known in the history of Wales as Rhys ab Tewdwr Mawr. (Brut y Tywysogion. Myv. Arch. ii. 500.)

TEYRNOG, a saint who lived in the early part of the sixth century. He was one of the sons of Corun ab Ceredig, and the brother of Tyssul, Carannog, Pedrwn, and Pedr, who are all enrolled among the Welsh saints.

THOMAS (AB IEUAN AB RHYS,) a celebrated poet of Glamorgan, where he was born at Blaen Cynllan, in the parish of Llanharan. Soon after his birth his father went to Pen Hydd, in the parish of Margam, where he lived some years. His son Thomas was admitted into the Monastery of Margam, but being accused of Lollardism he was expelled. It appears that he was confined for his heresy in Cynfig castle, by Sir Matthew Cradock of Swansea, to whom he addressed a poem, praying for liberty. This poem is extant, and a great number of other poetical compositions by him on various subjects, chiefly religious and moral, with a few on lighter subjects; he appears to have been a man of great piety and of rigid morals. After his liberation by Sir Matthew from Cynfig, who behaved very liberally to him, he went to his father who had removed to Merthyr Cynog, in Breconshire, and some years after he lived on a small farm, in the parish of Llangynwyd. About the year 1600, he appears to have earned his livelihood by threshing, and he dwelt at Tythegston, and in one of his poems he states that he was a hundred and thirty years old in 1604. He lived thirteen years afterwards, and died in 1617. He pretended to be a prophet, and wrote and uttered many things in the mystical language and style of prophecy. Most of those things are obviously applicable to the events of the age wherein he lived, and especially to the reformation from popery. (Iolo Morganwg's Welsh MSS. 615. Cambrian Quarterly Magazine, v. 94.)

THOMAS, (ALBAN,) a poet who flourished from about 1700 to 1730.

THOMAS (ANWYL,) a poet who flourished from about 1680 to 1710.

THOMAS (BEVAN,) of Trev y Bryn, in Glamorgan, a good poet and critic, who flourished between 1660 and 1700. He distinguished himself by the great many volumes of transcripts he made of old Welsh writings, of which several are preserved in various hands. (Owen's Cambrian Biography.)

THOMAS (BRWYNLLYS,) a poet who flourished between 1590 and 1630. Some of his compositions are preserved in manuscript.

THOMAS, (DAVID,) of Ystrad Dyvodwg, a poet who flourished between 1700 and 1730.

THOMAS, (DAVID,) an excellent poet, who is better known to his countrymen by his bardic name as Davydd Ddu o Eryri, was born in the year 1760, at a place called Penybont, in the parish of Llanbeblig, in the county of Caernarvon. His father, whose name was Thomas Griffith, was a weaver by trade, but was able to read and write his native language, a qualification by no means common at that time to persons of his condition in Wales. He also possessed the still rarer acquirement of understanding the intricate rules of Welsh prosody, and was able to compose respectable verses, which had its due influence in forming the poetical character of his son. At the age of fourteen he

was placed under the tuition of a neighbouring clergyman, and though he remained only eight months, he acquired a competent knowledge of the rudiments of English, and first rules of arithmetic. He afterwards received some further instruction, but he may be considered in a great degree to have educated himself. Feeling a dislike to his father's calling, he resolved to become a village schoolmaster, and while yet under twenty years of age, he entered on his new occupation at Bettws Garmon, in his own neighbourhood. Having recommended himself by his good conduct, and his literary studies, to the acquaintance of several neighbouring clergymen, who lent him books, he attained considerable proficiency in English, and some knowledge of the Greek, Latin, and Hebrew languages. In 1796, he kept school at Pentraeth in Anglesey, whither he had been invited by Paul Panton, Esq. of Plas Gwyn, to whom he proved of considerable use in arranging his valuable collection of Welsh manuscripts. With slight interruptions he followed his occupation of schoolmaster during his life, in the parishes of Llanddeiniolen, Llandwrog, and Llanrug, in the county of Caernarvon. He occasionally wrote English verses, but his productions, whether English or Welsh, verse or prose, were generally of a fugitive character, and appeared for the most part in the periodical publications of the day. Among other works of this kind, the *Gentleman's Magazine* has been indebted to his pen for several contributions of merit. He often proved the successful candidate for the prize-medal, offered annually by the Gwyneddigion in London, of which society, in consequence, he had been elected an honorary member. A portion of his Welsh poems, consisting chiefly of religious carols, was published by himself, in 1810, at Dolgelley, under the title of "*Corph y Gaingc.*" He also assisted in editing the second edition of "*Gwaith Beirdd Mon,*" in 1817. Independently of his particular talent for poetry, and of the critical knowledge he had acquired of the literature of his native country, he was also well versed in its antiquities, and in heraldry, and more particularly in the genealogical history of Welsh families. Considering the few advantages he had acquired from birth and education, his various acquirements were certainly of a remarkable character, and bore ample testimony to his natural powers, as well as to the assiduity with which he had cultivated them. He was accidentally drowned March 30, 1822, in endeavouring to cross the river Cegin, in the parish of Llanddeiniolen, which had been greatly swollen by a continuance of heavy rains, being then in his sixty-third year, and he was buried at Llanrug. A new edition of his Welsh poems, beautifully printed, was published in 1834, at Caernarvon, to which a portrait of the author, with a sketch of his life, has been added. (See also *Cambro-Briton*, iii. 430. *Gwladgarwr*, iv. 30.)

THOMAS (DERLLYS,) a poet who flourished between 1460 and 1490. Some of his poems are preserved in manuscript.

THOMAS (GWYNEDD,) a poet who flourished from 1540 to 1580. Some of his compositions are preserved in manuscript.

THOMAS, (JOHN, D.D.) was born at Dolgelley, in Merionethshire, in 1681. He was the son of a porter in the service of a brewer, and he was educated at Merchant Taylors' school, from which at the expense of his father's master he was sent to Catherine Hall, Cambridge, where he regularly proceeded to his Doctor's degree. Having taken holy orders, he went out as chaplain to the English factory at Hamburg, and resided there many years, during which he acquired such proficiency in the German language, that he edited a periodical publication in that language under the title of the "Patriot." About this period he attracted the favourable notice of king George II. and on account of the facility with which he spoke German he attended the king, on most of his visits to the electorate. He married his first wife, a Danish woman, at Copenhagen, where he obtained the notice of the king of Denmark, with whom he subsequently corresponded. In 1736, he was appointed to the rectory of St. Vedast's, Foster Lane, London, and in 1740, to the deanery of Peterborough. He married Miss Sherlock, niece of the bishop of Salisbury, in 1742, and in the same year he was made a prebendary of Westminster, and canon residentiary of St. Paul's. In 1743, he was promoted to the bishopric of St. Asaph, but before consecration, he was removed to the see of Lincoln, and was consecrated April 1, 1744. He was translated to Salisbury, in 1761, and continued here until his decease, which occurred July 20, 1766. He was a learned man and remarkable for his clever sayings, and many anecdotes are preserved of him. "He is," says Cole, who wrote during the bishop's life-time "a very worthy and honest man, a most facetious and pleasant companion, and remarkably good-tempered. He has a peculiar cast in his eyes, and is not a little deaf. I thought it rather an odd jumble, when I dined with him, in 1753; his lordship squinting the most I ever saw any one; Mrs. Thomas, the bishop's wife, squinting not a little; and a Dane, the brother of his first wife, being so short-sighted as hardly to be able to know whether he had any thing on his plate or no. Mrs. Thomas was his fourth wife, grand-daughter as I take it of Bishop Patrick, a very worthy man. It was generally said, that the bishop put this poesy to the wedding-ring when he married her: 'If I survive, I will have five;' and she dying in 1757, he kept his word."

THOMAS, (JOHN,) an eminent scholar, was the eldest son of Mr. Thomas Rowland, of Tu hwnt i'r Bwlch, in Eivionydd, in the county of Caernarvon. He received his early education at Llanystumdwy, and Llanegryn, in Merionethshire, from whence he entered at Jesus College, Oxford, where he proceeded to his degree of M.A. Having entered holy orders, he was first curate of Llandegai, and an under-master at Bangor grammar school. He afterwards became curate of Llandegvan and Llansadwrn, in Anglesey, and head master of Beaumaris grammar school. He died in 1769, at the early age of thirty-three, and was buried in Llandegvan church, where the following epitaph de-

notes his grave. "Underneath is interred the Rev. John Thomas, A.M. Headmaster of Beaumaris school, who died March 27, 1769, aged 33. He was a great scholar, universally beloved." He was esteemed an able critic in his native language, and he was a most skilful genealogist; he wrote the history of the Fifteen Tribes of North Wales, and many other works, which were nearly all left in manuscript.

THOMAS, (JOHN WILLIAM,) one of the many examples which the annals of the Principality afford of the pursuit of knowledge under difficulties, was born in the parish of Llandegai, near Bangor, in Caernarvonshire, in the year 1805. At the age of seven he was sent to a school at Pentir, where he remained three years, and learned to read and write. In 1822, he became an itinerant bookseller, choosing that occupation on account of the advantages it afforded him of becoming acquainted with books, and thereby of gratifying his ardent desire for the acquisition of knowledge. In the following year he placed himself under the instructions of Robert Roberts, author of the "*Daearyddiaeth*," at Holyhead, but leaving that place at the expiration of three months, he opened a school in the village of Trev y Garth, in his native vicinity, and commenced writing "*Elfenau Rhifyddiaeth*," of which, as well as of the "*Athraw i'r Cymro Ieuanc*," published about the same time, only the three first numbers ever appeared, 8vo. Caermarthen, 1831—2. In his twenty-second year he married, and settled at Bangor; but this place he soon changed for Festiniog, in Merionethshire, where he conducted a school under the auspices of the present Dean of Bangor. Owing to some imprudence on his part, his stay at Festiniog was not of long duration. He returned to Bangor, and published a little work under the title of "*Geiriadur Cymreig a Seisonig*," 16mo. Caernarvon, 1834. At the same time he edited "*Tywysog Cymru*," a periodical then being published at Caernarvon. In 1834, he went to London, and was for some months in the employ of the late William Cobbett, M.P. Hitherto his path through life had been very thorny, but now brighter prospects began to open before him. He was appointed superintendent at the Royal Observatory, Greenwich, and there he passed the remainder of his short life. His decease occurred March 12, 1840, and he was buried in St. Alphege's churchyard, Greenwich. Besides the works already mentioned, he published a very useful manual for Sunday school teachers, entitled "*Trysorfa yr Athrawon*," 16mo. London, 1837; of which a second edition appeared at Llanrwst, in 1844. During his residence at the Observatory, he edited every year a Welsh Almanac, much superior to those in common use. *Arvonwyson*, the name under which he used to write in the magazines, was an excellent mathematician, and his style has always been admired for clearness and brevity.

THOMAS, (JOSHUA,) was the eldest son of T. M. Thomas, of *Esgair Ithri*, and was born at Ty Hên, in the parish of Caio, Caermarthenshire, in 1719. At the age of twenty, he was apprenticed to a mercer in Hereford, where he conducted himself with great propriety.

In 1740, he joined the Baptist congregation at Leominster, of which eventually he became minister. In 1746, he married, and leaving Hereford, he settled in business at Hay, Breconshire. While here, he commenced preaching at the Baptist chapel of Maes y Berllan, and in 1749, he was appointed co-pastor with the minister of that place. Having accepted the charge of the congregation at Leominster, he removed to that place in 1754, and died there in 1797. His "*Hanes y Bedyddwyr, ym mhlith y Cymry*," a work of considerable research and value, and the only one he published, appeared in 1778. He left in manuscript a work entitled "*Hanes Eglwysaidd o Gymru*;" and another called "*Hanes y Bedyddwyr yn y Dywysogaeth*;" both of which are deposited in the library of the Baptist college, Bristol.

THOMAS, (LEWIS,) a native of Glamorgan, received his university education at Brasenose College, Oxford, where he was an exhibitioner in 1582. Having taken his degree of B.A. he entered holy orders soon after, and at length was beneficed in his native country, and elsewhere. His first publication was, "*Certain Lectures upon sundry portions of Scripture*," &c. 8vo. London, 1600. This is dedicated to Sir Tho. Egerton, Lord keeper of the Great Seal, who was one of his first promoters in the church. He next published "*Seven Sermons, or the exercises of Seven Sabbaths; The first entitled*," "*The Prophet David's Arithmetick*," is on Psalm xc. 12. The second, called "*Peter's Repentance*," is on Matthew, xxvi. 75. &c. which seven sermons were printed in London several times in the latter end of Queen Elizabeth's reign, and again in 1619, and 1630. He was also the author of "*A Short Treatise upon the Commandments, on Rev. xxii. 14*." 8vo. London, 1600. This is sometimes called "*A Comment on the Decalogue*." (Wood's Athen. Oxon.)

THOMAS (LLWYD IEUAV,) a poet who flourished between 1580 and 1620. Some of his compositions are preserved in manuscript.

THOMAS (LLYWELYN,) of Rhegoes, a poet who flourished between 1540 and 1580. He attended the Gorsedd Morganwg in 1560.

THOMAS, (RICHARD,) a learned antiquary and genealogist, was of Gêst, in Evionydd, near Penmorva, in Caernarvonshire. He was educated at Jesus College, Oxford, where he took his degree of B.A. and he afterwards entered holy orders. There is a very large collection of his pedigrees in the Heralds' College, compiled about the year 1766, and purchased by the College for a large sum from E. Protheroe, Esq. M.P. A folio genealogical volume at Rûg is supposed to have been written by him, and a quarto volume, containing pedigrees in his autograph, is in the collection of W. W. E. Wynne, Esq. of Peniarth. He died in 1780.

THOMAS, (ROBERT,) a poet of St. Bride's in Glamorgan, who flourished from about 1700 to 1750.

THOMAS (SIANKIN AB IVAN,) a poet who flourished between 1600 and 1640.

THOMAS, (TIMOTHY,) was the brother of Joshua Thomas, and was born in the year 1720. He became a Baptist preacher, and settled as a minister at Aberduar, near Llanybydder, in Caermarthenshire, where he remained until his decease, which occurred November 12, 1768, at the age of forty-eight. He was buried in Pencarreg churchyard. Timothy Thomas was the author of the following publications ; 1, *Tystiolaeth y Credadyn am y Nefoedd*, a translation from the English, and *Y Garreg Wen*, a sermon, 1757. 2, *Traethawd am y Wsiag Wen Ddisglaer*, 12mo. Caermarthen, 1759. 3, *Arddodiad Dwylaw*, 1764. This work drew forth an answer, in 1765, to which he published a rejoinder, in 1766. 4, *Casgliad o Hymnau*, 1764. 5, *Cariad Brawdol*, 1764. 6, *A Translation into Welsh of Ewer's work on Baptism*, 1767. His youngest brother, Zecharias Thomas, was also a Baptist minister, at Aberduar, where he died in 1816, in his ninetieth year. Several other members of this family have from time to time become eminent Baptist ministers, and some of them are now distinguished in their profession.

THOMAS, (WILLIAM,) was a native of Wales, and received an university education at Oxford. In 1544, he was constrained by some misfortune to leave his country, and in February, 1546, when the news of the death of king Henry VIII. came into Italy, he was at Bologna, where he happened to be in company with several gentlemen, against whom he contended in defence of the king. He afterwards drew up this discourse in the form of a dialogue, which he addresses to Pietro Aretino, the well-known Tuscan poet, as famous for his satirical wit, as infamous for his life and death. He afterwards resided at Padua, where he collected materials for his *Italian Dictionary and Grammar*, and in 1549, he had returned to London, where he wrote his short but methodical *History of Italy*. About that time, his name being highly famed for his travels through France and Italy, his knowledge of several of the modern languages, and other branches of learning, he was made clerk of the council to king Edward VI. April 19, 1549. Soon after, the king presented him to the prebend of Cantlerbury in Aula, and the living of Presteign, in Radnorshire, but after the king's death, he fell under the displeasure of Queen Mary, and consequently was deprived of his office, and all hopes of other employment at court. In February, 1553, he was committed to the Tower, on a charge of designing the queen's death, and having been found guilty, he was executed at Tyburn, May 18, 1554. He is the author of the "*History of Italy*, a book exceeding profitable to be read, because it intreateth of the estate of many and divers common-wealths, how they have been, and now be governed ;" 4to. London, 1561. His other printed work is entitled, "*Principal Rules of the Italian Grammar, with a Dictionary for the better understanding of Boccace, Petrarcha, and Dante*," 4to. London, 1550, 1567. He left other works in manuscript, one of which, entitled "*Le Peregrynne*," is preserved in the Bodleian Library. (Wood's *Athen. Oxon.*)

THOMAS, (WILLIAM, D.D.) an eminent prelate, was descended from an ancient and respectable Caermarthenshire family. His father John Thomas settled as a linen-draper in Bristol, where he was born February 2, 1613. His grandfather, William Thomas, was recorder of Caermarthen, and lived in great credit; and the Earl of Northampton, then lord president of Wales, gave him this character, "that he was the wisest and most prudent person he ever knew member of a corporation." This gentleman, on the death of his son, undertook the care of his grandson, which trust he executed with the greatest care and attention, placing him under the tuition of Mr. Morgan Owen, master of the public school at Caermarthen, afterwards bishop of Llandaff. Here he continued until he went to St. John's College, Oxford, in the sixteenth year of his age, in 1629; from hence he removed to Jesus College, where he took his degree of B.A. in 1632, and soon after was chosen fellow of his college, and appointed tutor. Here according to the fashion of the times, he studied much school philosophy and divinity, epitomizing with his own hand all the works of Aristotle. He took his degree of M.A. in 1634, and was ordained deacon in 1637, and priest in the year following. Soon after he was appointed vicar of Penbryn, in Cardiganshire, and chaplain to the Earl of Northumberland, who presented him to the vicarage of Laugharn with the rectory of Llansadurnen annexed. He then married Blanch, the daughter of Mr. Peter Samyne, a Dutch merchant, in Lymestreet, London, of an ancient family, by whom he had eight children, William, who died young, Peter, John, Blanch, Bridget, William, Sarah, and Elizabeth. Here he religiously performed every duty of a parish priest, esteeming his employment not a trade, but a trust, until he was deprived of the living of Laugharn by the parliament committee, about the year 1644. From this time till the Restoration, Mr. Thomas endured great hardships, being a sufferer to the amount of above fifteen hundred pounds, and for the support of his family, obliged to teach a private school in the country; and though his friends often made him liberal presents, yet his wife and numerous family were frequently in want of common necessities. At the Restoration he was reinstated in his living, and by the king's letters patent was made chantor of St. David's. In the same year he took his degree of D.D. and in 1661, he was presented to the rectory of Llanbedr Velvre, in Pembrokeshire, by Lord Chancellor Hyde, and made chaplain to the Duke of York, in whose family he continued some time, and with whom he was in one of the sea engagements against the Dutch. In 1665, he was made dean of Worcester, and presented to the rectory of Hampton Lovet, by Sir John Pakington, in 1670. Upon this he quitted his living at Laugharn, and removed his family to Hampton, where he continued until 1677, when he was raised to the bishopric of St. David's, with which he held the deanery of Worcester in commendam. He was very acceptable to the gentry and clergy of that diocese, for he had been bred up among them,

spoke their language, and had been a fellow-sufferer with many of them in the late troublesome times. His behaviour confirmed their expectations, his generous temper agreed with theirs, but his chief concern was not so much to please their humours, as to correct their morals, and save their souls; to promote true piety and goodness, and to sow the seeds of holiness among them. He began to repair the palaces at Brecon and Abergwili; he preached frequently in several parts of his diocese in the language of the country, and was very instrumental in procuring a new edition of the Welsh Bible. Having been bishop of St. David's six years, he was translated to the see of Worcester, whither he went in August, 1683, and was conducted to his palace by the gentry and clergy of his diocese, where they were entertained very handsomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that in order to amend the morals of the people, the first step was to gain their acquaintance and affection. Upon this principle, he was a great lover of hospitality and charity, the poor of the neighbourhood were daily fed at his door, and he sent provisions twice a week to the common prison, besides very large sums given where he saw occasion. Some may think that he carried this liberality to excess; for though he frequently was heard to say, "he dreaded debt as a sin;" through his extensive charity, and the necessary calls of a numerous family, he sometimes brought himself to the verge of it, he laid not up for himself, or his children; and when charged by several for not providing for his own household, his answer always was, "that no bishop or priest was to enrich himself, or raise his family, with the revenues of the church, that the sacred canons forbade it; and that for his part he was resolved that none of his should be the richer for them, as he was only God's steward, and bound to dispense them to his glory in works of charity and piety." He died June 25, 1689, and according to his own appointment was buried in the cloisters of Worcester cathedral. He published in his life-time, "An Apology for the Church of England," 8vo. 1678—9. "A Sermon preached at Caermarthen Assizes," printed in 1657. "The Mammon of Unrighteousness," a sermon preached at the cathedral church of Worcester. His "Letter to the Clergy," and an imperfect work, entitled "Roman Oracles Silenced," were published after his death. (Nash's History of Worcestershire. Wood's Athen. Oxon. General Biographical Dictionary.)

THOMAS (WILLIAM HYWEL,) a poet who flourished between 1590 and 1630.

TOWYN, (SION,) Sir, a poet and clergyman, who flourished from 1550 to 1580.

TRAHAIARN; (AB CARADAWG,) a prince who obtained the sovereignty of North Wales, in 1072, on the death of his cousin Bleddyn ab Cynvyn. Though the latter left several children, Trahaiarn was raised to the throne by the consent of the people, and besides be-

ing a chieftain of eminence, he had some colourable pretence to that honour, having married Nèst, the daughter of Gruffydd ab Llywelyn. Soon after his accession, Gruffydd ab Cynan landed in Anglesey, with a body of Irish auxiliaries, with the object of gaining possession of the throne of his ancestors, from which he had been unjustly excluded, but notwithstanding some partial success, Trahaiarn defeated him at Bron yr Erw, near Harlech, in Merionethshire, and obliged him to retreat to Anglesey. In 1080, Trahaiarn was attacked by the combined forces of Gruffydd ab Cynan, who had again landed a large body of Irish troops, and Rhys ab Tewdwr, prince of South Wales, and the reign and life of Trahaiarn were terminated at the bloody battle of Carno. (*Brut y Tywysogion. Myv. Arch. ii. 522.*)

TRAHAIARN (BRYDYDD MAWR,) an eminent poet who flourished from about 1290 to 1350. He presided at the Glamorgan Gorsedd in 1300. Two of his poems are printed in the first volume of the *Myvyrian Archaiology*. He is also supposed to have been the same person as the one who distinguished himself under the assumed name of Casnodyn, which is subscribed to five other poems in the same collection.

TREN, (RHYS,) a poet who flourished from about 1540 to 1570. Some of his poems are preserved in manuscript.

TREVNANT, (LEWIS,) a poet who flourished between 1550 and 1580. Some of his poems are preserved in manuscript.

TREVOR, (DAVYDD,) Sir, an eminent poet who flourished from about 1470 to 1500. Several of his poems are preserved in manuscript. He was curate of Llanallgo in Anglesey.

TREVOR, (JOHN, B.D.) first a canon of the cathedrals of Bangor and St. Asaph, was raised to the bishopric of St. Asaph, in 1352. He died about the middle of the year 1357.

TREVOR, (JOHN,) a distinguished character of his age, was appointed bishop of St. Asaph in 1395. He obtained permission to hold in commendam with his bishopric, as some of his predecessors had done, the livings of Pool, Guilsfield, and Meivod. Notwithstanding this, he proved ungrateful to the king, Richard II. for in 1399, when that unfortunate monarch was a prisoner in his diocese, at the castle of Flint, under the power of Henry Duke of Hereford, the bishop was prevailed upon to pronounce the sentence of deposition against the king in favour of the usurper; and he was also sent ambassador into Spain to justify the proceedings of Henry IV. to that court. But at his return in 1402, he found his countrymen in arms against the usurpation of Henry, under Owen Glyndwrdu, who, on account of the bishop's zeal, had burnt down his cathedral church, and episcopal palace, and also the canons' houses to the ground, because they were disaffected to his cause. The bishop joined Owen, and became one of his most trusted adherents, for which he was deprived of the revenues of his see. It was at this time that Henry, irritated at the spirited resistance of the

Welsh to his government, had promulgated a set of impolitic laws, which tended to give the highest offence to the Welsh, and separate their interest from those of the English. According to these laws, the Welsh were rendered incapable of purchasing lands, or of performing any office in any town, or of having any castle or house of defence. English judges and juries were to decide disputes between English and Welsh. Englishmen, who married Welshwomen, were disfranchised. No Welshman might bind his child to any trade, nor breed him up to literature. The absurdities of these ordinances counteracted their virulence; and the moderation of Henry V. having laid them asleep, they were soon annulled, or at least forgotten. Bishop Trevor had strongly opposed these laws, and had very rationally set forth the danger of disgusting so irritable a people, to whom the Lords made the insolent answer, "*Se de illis scurris nudipedibus non curare.*" The bishop died at Paris, whither he was sent by Owen Glyndwrdu upon an embassy to procure aid from the French king, and he was buried there in the abbey of St. Victor, with the following epitaph, in which Herefordensis has been inserted by mistake for Assavensis. "*In Capella Infirmarii Abbatie S. Victoris Parisiensis, Hic jacet Reverendus in Christo Pater, Johannes Episcopus Herefordensis in Wallia, qui obiit, A.D. 1410. Die Veneris 10 Mensis Aprilis, cujus Anima feliciter requiescat in Pace, Amen.*" The Trevors of Trevor Hall in the parish of Llangollen, are descended from this bishop, who is said to have built Llangollen bridge, which is reckoned one of the greatest curiosities of its kind in North Wales. (Willis's Survey of St. Asaph.)

TREVOR, (SIR JOHN,) was the second son of John Trevor, Esq. of Brynkinallt, in the county of Denbigh, by an aunt of Lord Chancellor Jeffreys. He was born about the year 1637. He received no advantages of education in his earlier years, as he never was at the university, and it is supposed that he never was at a higher seminary than a village school. He likewise had the misfortune of having a cast in his eye, which was a constant subject of the sarcasm of his enemies. His family being at a loss how to dispose of him, he was sent for to London by his uncle, Arthur Trevor, an eminent barrister, who employed him as a clerk in his chambers in the Inner Temple. On his first arrival he displayed very lively parts, although his manners were rather uncouth, and he could not speak a sentence of correct English. His diligence however was so great, that being entered a student of the Inner Temple, he rendered himself well versed in all branches of his profession, and soon acquired extensive practice. Through the interest of his cousin Sir George Jeffreys, he was made a king's counsel in 1678, and he obtained a seat in the House of Commons. Here he acquired considerable influence among the members, and such was his reputation as a high prerogative lawyer, that at the meeting of James II.'s parliament in May 1685, he was elected Speaker. In October of the same year he was appointed Master of the Rolls, and in July 1688,

he was sworn a Privy Councillor. On the accession of William and Mary, Sir John Trevor was dismissed from the office of Master of the Rolls. In the Convention Parliament, he sat for Beraldstone, and opposed by every means in his power the measures of the government. In the next parliament, called in 1690, he made his peace with the Court, and was unanimously elected Speaker. In May 1691, he was made first Lord Commissioner of the Great Seal, which office he held until May 2, 1693, and in January, 1693, he was restored to his office of Master of the Rolls. Such was his talent for managing party, and of recommending himself to the government by his bold and dexterous measures, that had it not been for his great indiscretion, he would probably have reached the great object of his ambition, which was to become Lord Chancellor, and to be created a peer. In 1695, a violent outcry was raised against bribery, and a committee was appointed by the House of Commons, to inquire into the charges which were made against members, and it reported that Sir John Trevor had received a bribe of a thousand guineas for furthering a bill called the "Orphan's Bill," promoted by the city of London. Accordingly March 12, 1695, he was subjected to the unparalleled humiliation of putting the resolution from the chair, and declaring himself guilty. He then resigned the chair, and was afterwards expelled the house. Receiving money for voting in parliament was in those days so common, that his offence was not regarded in a very serious light, and he was permitted to retain his high judicial office of Master of the Rolls, for the long period of twenty-two years after his expulsion from the House of Commons. He was never accused or suspected of taking bribes from the suitors in his court, and he was an upright and enlightened judge, and he pronounced many decrees, which to this day are considered of high authority. By the death of his elder brother he succeeded to the paternal estates of Brynkinallt, which with large possessions of his own acquisition, have descended through his only daughter Anne to the present Viscount Dungannon. Sir John Trevor died May 20, 1717, being nearly eighty years of age, at his house in Chancery Lane, and was buried in the Rolls chapel. There is a good portrait of him, in his robes of office, at Brynkinallt, which has been engraved for Yorke's Royal Tribes of Wales. (Campbell's Lives of the Lord Chancellors. Woolrich's Memoirs of Judge Jeffreys.)

TREVOR, (Sion,) a writer who flourished between 1430 and 1470. In the year 1450, he translated the life of St. Martin out of Latin into Welsh.

TREVOR, (SIR THOMAS,) an eminent lawyer, was the fourth son of John Trevor, Esq. of Trevalyn, in the county of Denbigh, where he was born, July 6, 1586, a day memorable in this family for six successive principal branches, who had their birth thereon. He went to the Inner Temple, where he became autumnal reader, and was afterwards knighted, in 1620, and made solicitor-general to Prince Charles.

He was then called to the degree of sergeant at law, and made judge of the Common Pleas, and finally Lord Chief Baron of the Exchequer, in which office he continued until the death of the king, when, in common with five others, he refused to act under the new commission. During the troubles of 1641, he was impeached, and though he escaped the vengeance, which fell upon his contemporary Berkley, who was fairly taken off the bench, he was obliged to pay ten thousand pounds. After this he was at one time the only judge who sat upon the Exchequer bench, when certain messengers delivered the king's writ to him, and Judge Reve, for an adjournment of the term from London to Oxford; he caused the person who served him to be apprehended, and so did his fellow judge. One of these men was hanged as a spy. He married, first, Prudence, daughter of Henry Boteler, Esq. and secondly, Frances, daughter and heiress of Daniel Blennerhasset, of Norfolk. By his first wife he had issue Thomas, who was made a baronet, but died without issue male. The judge himself died December 21, 1656, aged seventy, and was buried in Leamington Hastang in Warwickshire.

TREVOR, (SIR THOMAS,) the first Lord Trevor, was grand-nephew of Chief Baron Trevor, being the second son of Sir John Trevor, the eldest son of Sir John Trevor, knighted in 1619, of Trevalyn, Denbighshire. His father had been knighted by Charles II. and constituted one of his principal Secretaries of State, and on his return from an embassy in France, in 1668, he was made a Privy Councillor, which high offices he filled until his decease, in 1672, at the age of forty-seven. Thomas Trevor, being bred to the law at the Inner Temple, attained such high reputation at the bar, that he was made Solicitor General, and knighted, in 1692, and in three years afterwards he became Attorney General. On the accession of Queen Anne, he was made Lord Chief Justice of the Common Pleas, and on the thirty-first of December, 1711, he was created Baron Trevor, of Bromham, in the county of Bedford. In 1725, he was made Lord Privy Seal; and, in 1727, Lord Chief Justice of Great Britain. In 1730, he was made President of the Privy Council. "He was," says Onslow, "the only man almost that I ever knew, who changed his party as he had done, that preserved so general an esteem with all parties as he did." We learn from the same authority, that he loved being at court, but was very awkward there, having been a most "reserved, grave, and austere judge;" but he gives him a character for ability and uprightness as chief justice. He died June 19, 1730, aged seventy-one. He was a fellow of the Royal Society, and a governor of the Charter-house. He was thrice married. Three of his sons became successively Lords Trevor; and another was made bishop of St. David's, and translated to Durham. The eldest son by the second wife, who also inherited the barony of Trevor, was the first Viscount Hampden, and the title became extinct in 1824.

TREVOR, (TUDOR,) a British nobleman, the head of the Tribe of March, or Maelor, was the son of Ynyr ab Cadvarch, descended from Cadell Deyrnllwg, king of Powys. He is called Earl of Hereford, in right of his mother Rhiengar, the daughter and heiress of Lluddocca ab Caradawg Vreichvras, Earl of Hereford. Tudor had large possessions in Herefordshire, in right of his mother, as well as in that district called Ferlys, which lies between the rivers Wye and Severn. He was also in right of his father, lord of both Maelors, Chirk, Whittington, and Oswestry, Ewyas and Urchenfield. His chief residence was at Whittington castle, which continued for many generations in the possession of his posterity. He was contemporary with Hywel Dda, whose daughter Angharad he married, and he had by her three sons and a daughter. He was alive in A.D. 924. Numerous families trace their direct descent from him, and his arms are still borne by the great families of Mostyn and Trevor, and several others. They are, "Parted per bend sinister ermine and ermines, over all a lion rampant or."

TREVREDYN, (SION,) a writer among the Welsh nonconformists, who flourished from about 1650 to 1700. This name is a translated form of his proper name, John Fenton; he is the author of "*Madruddyn y Difnyddiaeth diweddaraf.*" 8vo. London, 1651, which is considered a good specimen of the South Wales dialect.

TRILLO, a saint who lived in the early part of the sixth century. He was one of the sons of Ithel Hael, who came with St. Cadvan from Armorica to Wales, and became a member of the college of Bardsey. He founded the churches of Llandrillo in Rhos, Denbighshire, and Llandrillo in Edeyrnion, Merionethshire. He was commemorated June 15. (*Achau y Saint, Iolo Morganwg's Welsh MSS. 500, 558.*)

TRINIO, the son of Divwng ab Emyr Llydaw, a saint who accompanied his cousin St. Cadvan to Bardsey, in the early part of the sixth century. He was the founder of the church of Llandrinio in Montgomeryshire. (*Ibid. 500, 536.*)

TRISTVARDD, a poet who flourished at the close of the fifth century. He was the bard of Urien Rheged, and is recorded in the Triads with Dygynnelw and Avan Verddig, as the three "*gwaewruddion beirdd,*" or bards with ruddy spears, a warlike character being contrary to the principles of Bardism. (*Myv. Arch. ii. 4, 64.*)

TRYGARN, (Huw,) a poet of Lleyn in Caernarvonshire, who flourished between 1570 and 1600.

TRYSTAN, the son of Tallwch, a celebrated chieftain who lived in the middle of the sixth century. Many notices of him are to be found in the Welsh Triads. In one he is ranked with Greidiol and Gwgawn Gwron as the three "*galovydd,*" or heralds of the Isle of Britain, who had the privilege of passing unmolested through all parts of the island. In another, Trystan, Gwair, and Cai, are called the three diademed Princes. He was also ranked with Gwair and Eiddilig, as the three stubborn ones who could not be diverted from their purposes. Trys-

tan, Caswallawn the son of Beli, and Cynon the son of Clydno, are also called the three ardent lovers, and the cause of his being so styled was his unfortunate attachment to Essyllt, the wife of his uncle, March ab Meirchion, and it was owing to the circumstance of his having tended his uncle's swine, while he despatched their keeper with a message to this lady, that he was classed in another Triad as one of the three mighty swineherds of Britain. The other two were Coll and Pryderi. There is a further Triad relating to him, in which with Menw and Cai, he is represented as able to transform himself into any shape he pleased, so that whenever they were hard pressed, they thus always escaped discomfiture. Trystan is also a character in Welsh romance, and some curious stanzas are extant, which represent a dialogue between Gwalchmai the son of Gwyar, and Trystan, after he had been absent from Arthur's court, in displeasure, and Arthur had sent eight and twenty warriors to seize him, and bring him to court; and Trystan smote them all down, one after another, and came not for any one, but for Gwalchmai with the Golden Tongue. Trystan is also familiar to the readers of English metrical romance as Sir Tristrem. (Myv. Arch. i. 178. ii. 19, 63, 71, 80. Guest's Mabinogion, i. 118. ii. 4, 16, 441.)

TRYSTAN (AIL MARCH,) who is probably identical with Trystan ab Tallwch, is recorded in the Triads, with Dalldav mab Cynin Cov, and Rhyod mab Morgant, under the title of the three "gogyvurddion," or Compeers of the Court of Arthur. (Myv. Arch. ii. 74.)

TRYWYL (DIVEVYL,) the daughter of Llyngesawl Law Hael, is recorded in the Triads, as one of the three "diweirverch," or chaste women of the Isle of Britain. The other two were Gwenvron, and Tegau Eurvron. (Myv. Arch. ii. 13, 73.)

TUCKER, (JOSIAH, D.D.) an eminent political writer was born at Laugharn, in the county of Caermarthen, in 1712. His father was a farmer, who, on the acquisition of a small estate in Cardiganshire, determined to give his son a classical education. He was accordingly sent to Ruthin school, where he made such proficiency that he obtained an exhibition at Jesus College, Oxford. He took his degree of B.A. in 1736, and that of M.A. in 1739. Having taken holy orders, he obtained a curacy in Gloucestershire, and in two years afterwards that of All Saints in Bristol; he was also made one of the minor canons of the cathedral. His situation in a large trading city greatly favoured his political and commercial studies, while his clerical conduct recommended him to the favourable notice of the bishop, Dr. Butler, who appointed him his chaplain, and afterwards procured his elevation to a prebendal stall. He was also appointed rector of St. Stephen's in that city. In 1747, he published "A Brief Essay on the Advantages and Disadvantages which respectively attend France and Great Britain with regard to Trade;" and a few years afterwards, "Reflections on the Expediency of a Law for the naturalization of Foreign Protestants," a measure which he cordially recommended, as he also did that of the

Jews, in some letters to a friend, printed in 1753, which excited such angry feelings against him, that he was burnt in effigy by the Bristol populace. In 1753, he published his pamphlet on the Turkey trade, in which he argued very forcibly against the system of chartered companies. In 1755, he took his degrees of B.D. and D.D. In 1758, he was advanced to the deanery of Gloucester, through the interest of Mr. Nugent, afterwards Lord Clare, in whose favour he had induced many of his parishioners to vote, at an election of members of parliament for the city of Bristol. About this time he drew up a treatise on commerce, at the request of Dr. Hayter, then tutor to George IV. and afterwards bishop of London, for the use of his royal pupil. This work, which gave the fullest satisfaction, was printed, but never published. In 1772, he published *An Apology for the present Church of England*, and a volume of sermons on important subjects. In the following year appeared his *Letters to Dr. Kippis*, in which, although he advocates concession to the dissenters to a certain extent, he strenuously opposed a repeal of the test and corporation acts. His next productions were several tracts relative to the American war, published at different times, in which, while he condemned the opposition of the colonies, he insisted that a separation had become absolutely necessary. In 1777, he published his *View of the difficulties of the Trinitarian, Arian, and Socinian systems*. In 1781, appeared his *Treatise concerning Civil Government*, in the first part of which he attempted to refute the arguments of Locke on that important subject. In 1782, he printed a pamphlet, entitled *Cui Bono?* or an Inquiry as to what benefits can arise from the greatest victories or successes in the present war. He was the author of a number of other pieces on political, theological, and commercial subjects. Particularly assiduous in the performance of his clerical duties, he was much beloved by his parishioners, who, it appears, sincerely regretted the resignation of his rectory, in favour of his curate, which he thought proper to make, in 1790. Although he made but few converts to his opinions, he was generally esteemed an admirably clear and able writer, and on account of his wit, an amusing and brilliant one. He died without issue, in 1799.

TUDGLYD, a saint who lived in the early part of the sixth century. He was one of the sons of Seithenyn, and when his father's territories were destroyed by the inundation, he and his brothers became members of the college of Dunawd. Tudglyd was commemorated May 30. (*Iolo Morganwg's Welsh MSS.* 501, 558.)

TUDNO, a saint who lived in the early part of the sixth century. He was the son of Seithenyn, and when his father's territories were destroyed by the inundation, he and his brothers Gwynodl, Merini, Senewyr, Tudglyd, and Tyneio, became members of the college of Dunawd. He founded the church of Llandudno, in Caernarvonshire, and is commemorated June 5. The Whetstone of Tudno was accounted among the thirteen royal curiosities of the Isle of Britain; it would

sharpen the sword of every hero immediately, and always destroy the weapons of a coward. In another manuscript it is said, that whoever should be wounded with the weapons whetted thereon, would soon die. (Iolo Morganwg's Welsh MSS. 501. Jones's Bardic Museum, 48.)

TUDOR, (OWEN,) the grandfather of king Henry VII. was sixth in descent from Ednyved Vychan, the counsellor and leader of the armies of Llywelyn the Great, Prince of Wales. Ednyved's second wife was Gwenllian, the daughter of the Lord Rhys, Prince of South Wales, and by her he had issue Gronw of Tre Castell in Anglesey, the father of Tudor of Penmynydd, in the same county, who built the friary at Bangor, and was buried there in 1311. This Tudor's son, Gronw, who was buried in the friary at Bangor in 1331, was the father of Sir Tudor of Penmynydd, knighted by Edward the III. on account of his distinguished valour, who was also buried in the friary at Bangor, in 1367. Sir Tudor was the father of Meredydd, who was the father of Owen Meredydd ab Tudor, the subject of this memoir, who is generally known in history as Sir Owen Tudor. It does not appear by what means he was introduced to the English court, though most probably by military services. Being endowed with an eminently handsome person and various accomplishments, he gained the affection of Catherine of France, the queen dowager of Henry the V. whom he privately married in 1428. They lived happily together until the decease of the queen in 1437, having had a family of three sons and a daughter, Edmund, Jasper, and Owen; the last embraced a monastic life in the abbey of Westminster, and died soon after; the daughter died in her infancy. It appears that, after the death of their mother, Edmund and Jasper were placed under the care of Catherine de la Pole, daughter of Michael de la Pole, Earl of Suffolk, and abbess of Berking. A petition from her, dated 1440, appears on a record for the payment of certain money due to her on their account. During the life of the queen, the marriage had been winked at, but a law was made after that event, enacting that no person, under severe penalties, should marry a queen dowager of England, without the special licence of the king. On the death of Catherine all respect ceased for her husband; he was seized, and committed first to Newgate, from which he escaped by the assistance of his confessor and servant. On being retaken, he was delivered to the custody of the Earl of Suffolk, constable of the castle of Wallingford, and after some time was again committed to Newgate. He made his escape a second time. In the year 1452, his sons were both made earls; Edmund was made Earl of Richmond, and Jasper Earl of Pembroke. Owen had besides an illegitimate son, called David, knighted by his nephew Henry VII. who also bestowed on him in marriage Mary, the daughter and heiress of John Bohun of Midhurst, in Sussex, and with her a great inheritance. Owen was unnoticed until 1459, when, having been knighted by his son Jasper, Henry VI. granted him £100. a year out of his manors of Falkston,

Walton, and Bensted in Kent ; and in the following year, in regard of his good services, as the patent expresses it, he had a grant of the parks, and the agistment of the parks in the lordship of Denbigh, and the woodwardship of the same lordship. In 1461, he fought valiantly under the banners of his son Jasper, at the battle of Mortimer's Cross ; and would not quit the field, but was taken with several other Welsh gentlemen, and with them beheaded soon after at Hereford, and interred in the church of the Grey Friars in that city. (Halle's Chronicle. Rymer's Fœdera. Pennant's Tours in Wales.)

TUDVYL, the daughter of Brychan Brycheiniawg, a saint who lived in the fifth century. She was the wife of Cyngen, the son of Cadell Deyrnllwg, and the mother of Brochwael Ysgythrog. She was slain at a place in Glamorgan, called from that circumstance Merthyr Tudvyl, where she was attending her father, who was an aged man, in company with some of her brothers. The pagan Saxons and Gwyddelian Picts rushed upon the place, and murdered her with her father, and brother Rhun Dremrudd, but Nevydd, the son of Rhun, who was a beardless lad, being roused by seeing his father slain, collected men, and put the enemy to flight. St. Tudvyl is commemorated August 23. By some authorities she is confounded with Tanglwst, who is called the wife of Cyngen ab Cadell. Tanglwst is also said to have been married to Gwynnog ab Cadell ab Cawrdav, ab Caradawg Vreichvras. (Achau y Saint. Iolo Morganwg's Welsh MSS. 505, 520.)

TUDWAL (BEVR,) or the Fair, a saint and bishop, who lived in the early part of the fifth century. He was the son of Corinwr ab Cadvan ab Cynan ab Eudav ab Caradawg ab Brân ab Llyr Llediaith. An island off the coast of Caernarvonshire is called St. Tudwal's Isle after him, and in it are the ruins of a small chapel, which was dedicated to him. (Ibid. 514.)

TUDWAL (GLOF,) or the Lane, one of the sons of Rhodri Mawr. He fought under his brother Anarawd at the battle of Cymryd, on the Conwy, in A.D. 880. against the Saxons, and in a personal combat with Eadred, Earl of Mercia, he was wounded in the knee, on account of which his brother gave him the monasteries of North Wales. (Greal, 120.)

TUDWEN, a saint who is supposed to have lived in the seventh century. He founded the church of Llandudwen, in Caernarvonshire.

TUDWG, a saint who lived in the early part of the sixth century. He was the son of Tyvodwg, and a member of the college of St. Cennydd, in Gower. St. Tudwg founded the church of Llandudwg, or Tythegston, in Glamorgan. (Iolo Morganwg's Welsh MSS. 505, 529.)

TUDYR, a saint who lived at the close of the sixth century. He was one of the sons of Arwystli Glof ab Seithenyn, by Tywynwedd the daughter of Amlawdd Wledig. He was the brother of Tyvrydog, Di-

heuvyr, Twrnog, and Twrog. The church of Darowain, in Montgomeryshire, was founded by him, and the church of Mynyddyslwyn, in Monmouthshire, is also dedicated to St. Tudyr. He was commemorated October 15. (Ibid. 524, 558.)

TUDYR, the son of Tydwallt ab Tydeyrn, king of Garthmadryn, in South Wales, near the close of the fourth century.

TUDYR (AB CYVNERTH,) a poet who flourished from about 1500 to 1540.

TUDYR (AB Y GWYN HAGR,) a poet who flourished from about 1360 to 1400. Some of his compositions are preserved in manuscript.

TUDYR, (SION,) an eminent poet, who resided at Wigvair, near St. Asaph. In his youth he was one of the choristers of the cathedral, and afterwards the registrar of the Ecclesiastical Court of St. Asaph. He graduated as "dysgybl pencerddaid," in the great Eisteddfod held at Caerwys May 26, 1568. He wrote a great many pieces abounding in genius and wit, which, excepting a few printed in the Greal, are preserved in manuscript. He also translated some of the Psalms into Welsh verse. He died in 1602.

TWM (TEGID,) a poet who flourished from about 1590 to 1620.

TWRNOG, or Teyrnog, a saint who flourished in the sixth century. He was the brother of St. Tyvrydog, and the son of Arwystli Glof ab Seithenyn, by Tywynwedd the daughter of Amlawdd Wledig. He is the founder of Llandyrnog in Denbighshire, and is commemorated June 26.

TWROG, the son of Ithel Hael, a saint who flourished in the sixth century. He was one of those who accompanied St. Cadvan from Armorica into Wales, and he founded the churches of Llandwrog in Caernarvonshire, and Maentwrog in Merionethshire. His festival was held on the 26th of June.

TYBIAWN, the eldest son of Cunedda Wledig, who by his prudent plans, and in conjunction with his brothers, succeeded in expelling the Gwyddelians, or Irish Scots, who for many years had settled in North Wales, after expelling the original inhabitants. This occurred in the fourth century. Tybiawn was slain in battle, and the nobles of the country conferred the sovereignty of the recovered cantrev, on Meirion, the son of Tybiawn, from whom it obtained the name of Meirionydd. (Iolo Morganwg's Welsh MSS. 522, 609.)

TYBIE, a saint who lived about the middle of the fifth century. She was one of the daughters of Brychan Brycheiniawg. She is recorded to have been slain by the pagans at a place in Caermarthenshire, where there is a church dedicated to her, still called Llandybie. Her festival is January 30. (Ibid. 506, 520.)

TYDAIN, or as he is generally called Tydain Tad Awen, the father of poetic inspiration, a celebrated character in the earliest history of the Ancient Britons. He was contemporary with Prydain ab Aedd Mawr. He is said to have exercised his meditation and reason on the

best mode of framing stringent institutes for general sciences, and the divinely communicated principle of poetic genius ; and he presented his regulations to the consideration of other erudite persons of the Cymric nation, who testified their unqualified adoption of them. The following notices are preserved of him in the Triads. In one he is ranked with Hu Gadarn and Dyvnwal Moelmud, under the appellation of the three prime artificers ; because he reduced to order and system the means of recording and preserving memorials and vocal song ; and out of that system were invented the regular privileges and customs of the bards and bardism. In another Triad he is joined to Hu and Gwyddon, as the three cultivators of song and works of imagination among the Cymry ; for he first reduced vocal song to a science, and formed a system for composition, and from what was done by these three was afterwards formed the system of bards and bardism by Plennydd, Alon, and Gwron, and to which belonged peculiar privileges and customs. Tydain was also distinguished with Menw and Gwrhir, as the three primary instructors of Britain. Tydain by some antiquaries is identified with Titan, or Apollo, and his grave is said, in a poem attributed to Taliesin, to have been in the border of the mount of Aren. In *Englynion y Gorugiau*, "The achievement of Tydain Tâd Awen, of his vast and wise meditation, was the securing of memory by eloquent verse." (Myv. Arch. i. 79. ii. 67, 71. Iolo Morganwg's Welsh MSS. 427, 669. Davies's Mythology of the Druids, and Celtic Researches.)

TYDECHO, a saint who lived in the early part of the sixth century. He was the son of Amwn Ddu ab Emyr Llydaw, and cousin to St. Cadvan, with whom he left Armorica, and came to Wales. He settled in company with his sister Tegvedd in the district of Mawddwy in Merionethshire, where he founded the church of Llanymawddwy, and the neighbouring churches of Mallwyd, and Garthbeibio. He also is the founder and patron saint of Cemmaes, in Montgomeryshire, and a chapel called Capel Tydecho, formerly existed in the parish of Llandegvan, in Anglesey. The report of his sanctity reached the ears of Maelgwn Gwynedd, then a dissolute young man, who offered him many insults, but the saint retaliated with so many miracles, that the Prince was glad to make his peace by granting several immunities, especially making the place a sanctuary for malefactors. Tegvedd also was carried away forcibly by another chief, named Cynon, who in like manner was compelled to restore her unhurt, and make amends by the grant of the lands of Garthbeibio. The particulars are detailed at length in the legend of St. Tydecho, which was written in verse by the eminent poet, Davydd Llwyd ab Llywelyn ab Gruffydd, about the year 1450. This is printed in the second volume of the Cambrian Register, and also in Jones's Bardic Museum, where some valuable notes by Lewis Morris are appended. The festival of Tydecho is December 17.

TYDEYRN, the son of Teithall, ab Amwn Ddu, by Morvydd, the

daughter and sole heiress of Gwraldeg, king of Garthmadryn, which now forms the county of Brecon. His parents were married about A.D. 260.

TYDIAU, a saint who lived in the early part of the fifth century. She was one of the daughters of Brychan Brycheiniawg, and had her residence at Capel Ogwr, or Ogmores chapel, which formerly existed in the parish of St. Bride's Major, in Glamorgan. (Iolo Morganwg's Welsh MSS. 521.)

TYDIO, one of the sons of Arwystli Glof, and the brother of Tyvrydog, Twrnog, and Marchell, a saint who lived near the close of the sixth century. He is the founder of the church of Derwen, in Cyveiliog, Denbighshire. (Ibid. 502.)

TYDWALLT, the son of Tydeyrn ab Teithall, king of Garthmadryn, or Breconshire, until about the middle of the fourth century. In *Bonedd y Saint*, he is called the son of Seithenyn, but in *Achau y Saint*, his grandson, and the son of Arwystli Glof. He is the founder of the church of Dyneio, or Pwllheli, in Caernarvonshire. (Myv. Arch. ii. 30, 55. Iolo Morganwg's Welsh MSS. 546.)

TYNWEDD (VAGLOG,) a chieftain who lived about the middle of the sixth century. He is recorded in the Triads, with Pryderi and Rhineri, under the appellation of the three "gwrddvaglog," or strong cripples of the Isle of Britain. Myv. Arch. ii. 5.)

TYRNOG, or Teyrnog, a saint who flourished in the early part of the sixth century. He was the son of Corun ab Ceredig, and brother of Carannog, Tyssul, Pedr, and Pedrwn.

TYRNOG (GAWR,) a prince who lived during the occupation of Britain by the Romans. The Cauldron of Tyrnog Gawr is celebrated as one of the thirteen "Vrenindlysau," or regal curiosities of the Isle of Britain; its peculiar virtue was that if flesh should be put into it to boil for a cowardly man, it would never be done; but if it was for a valiant hero, it would very soon be boiled enough. (Jones's Bardic Museum, 48.)

TYSILIO, an eminent saint and writer, was the son of Brochwael Ysgythrog ab Cyngen ab Cadell Deyrnllwg, by Arddun the daughter of Pabo Post Prydain. He is said to have been bishop of St. Asaph, and is supposed to have been the immediate successor of St. Asaph, to whom he was cousin in the first degree. His father Brochwael was the reigning Prince of Powys, and Cynddelw, a bard of the twelfth century, adverts with pride to the circumstance that the saint was "nobly descended of high ancestry." He flourished about the middle of the seventh century. He was a bard, and is reported to have written an Ecclesiastical History of Britain, which was long lost, but is stated by Malkin, probably on the authority of Iolo Morganwg, to have been of late years recovered, and found to have been a forgery manufactured some time between 1480 and 1490. One of the ancient Welsh Chronicles has been assigned to Tysilio, and a copy under the

name of Brut Tysilio is printed in the *Myvyrian Archaiology*. It is difficult to ascertain his portion of the work, whether he was the original compiler of the Chronicle, which was afterwards edited by Walter de Mapes, and amplified by Geoffrey of Monmouth, or whether he wrote a continuation of the original work. The only remains of his poetry consist of a dialogue between two monks, which is also printed in the *Myvyrian Archaiology*. St. Tysilio is the founder and patron saint of the following churches;—Meivod, and Llandysilio, in Montgomeryshire; Llandysilio, and Bryn Eglwys, in Denbighshire; Llandysilio, in Anglesey; Llandysilio yn Nyved, in Caermarthenshire; Llandysilio Gogov, in Cardiganshire; Sellack, and Llansilio, in Herefordshire. He was commemorated November 8. (*Myv. Arch. i. 164, 244. Achau y Saint. Iolo Morganwg's Welsh MSS. 500, 531, 558. Malkin's South Wales, ii. 158. Rees's Welsh Saints, 277. Yorke's Royal Tribes, 48.*)

TYSSUL, the son of Corun ab Ceredig ab Cunedda Wledig, a saint who lived in the sixth century. He founded the churches of Llandysul, in Cardiganshire, and of Llandyssul, in Montgomeryshire. He is commemorated January 31. (*Achau y Saint. Iolo Morganwg's Welsh MSS. 509.*)

TYVEI, occurs as a martyr and saint. He lived in the early part of the sixth century, and was the son of Budic and Arianwedd, the sister of St. Teilo. He was accidentally killed, when a child, by a person named Tyrtuc, and was buried at Penaly, in Pembrokeshire. He is the patron Saint of Llandyvei, or Llamphey in that county, and Llandyveisant, near Llandeilo Vawr, in Caermarthenshire. Tyvei was the brother of Ismael. (*Liber Landavensis, 370. Godwin de Præsulibus.*)

TYVODWG, a saint who lived at the close of the fifth century, and the early part of the sixth. He is called in *Achau y Saint*, the son of Gwilvyw, ab Marchan, ab Bran, ab Pill, ab Cervyr, ab Meilir Meilirion, ab Gwron, ab Coel Godebog. He came to Wales with Garmon and Cadvan, and became a member of the college of Illtyd. He founded the churches of Llandyvodwg, and Ystrad Dyvodwg, in Glamorgan; and he was one of the three founders of Llantrisant in the same county. He also founded a church in Somersetshire. In *Chwedlau y Doethion*, his saying is thus recorded. "Hast thou heard the saying of Tyvodwg, of the uplands of Morganwg? No good will come of wantonness." (*Ibid. 505, 529, 553, 658.*)

TYVRIOG, otherwise written Tyvrydog, a saint who lived near the close of the sixth century. He was the son of Dingad ab Nudd Hael, and the founder of the church of Llandyvriog, in Cardiganshire, which has also been called Llandyvrydog. (*Ibid. 499.*)

TYVRYDOG, a saint who lived near the close of the sixth century. He was the son of Arwystli Glof ab Seithenyn, by Tywynwedd, the daughter of Amlawdd Wledig, and brother of Diheuvyr, Twrnog,

Tudur, and Twrog. He was a member of the college of Bardsey, and founded the church of Llandyvrydog, in Anglesey. He is commemorated January 1. (Ibid. 501, 502, 524.)

TYWYNWEDD, the daughter of Amlawdd Wledig, and first the wife of Llyr Merini, by whom she was the mother of Caradawg Vreichvras. She was also the mother of Gwyn ab Nudd, and Gwallawg ab Llenawg, according to "Achau y Saint." She was afterwards the wife of Arwystli Glof, by whom she was the mother of Tyvrydog, Twrnog, Tudyr, Twrog, and Diheuvyr, who were all saints of the British Church. (Ibid. 524.)

UCHTRYD, an eminent prelate, occurs as Archdeacon of Llandaff, in 1126. After a vacancy of six years, he was consecrated bishop of that diocese in 1139, which he governed with great prudence until his decease, in 1146. The historian Caradawg of Llangarvan speaks in high terms of his great learning and exemplary piety, and of his zealous efforts in restoring church discipline. He had a daughter Angharad, who was married to Iorwerth ab Owain ab Caradawg, Lord of Caerleon upon Usk, a nobleman of great power and influence. (Myv. Arch. ii. 562. Liber Landavensis. Godwin de Præsulibus.)

ULCHED, a saint, of whom nothing further is known, than that he founded the church of Llechulched, in Anglesey, where he is commemorated January 6.

UMBRAFEL, the brother of Amwn Ddu, married Afrella the daughter of Meurig. In the life of St. Samson, who was his nephew, it is stated that Umbrifel was ordained priest, and afterwards appointed abbot of a monastery in Ireland by St. Samson. (Liber Landavensis, 295.)

URIEN, the son of Andras, according to the Welsh Bruts, succeeded his father on the throne of Britain, in the fourth century B. C. (Myv. Arch. ii. 165.)

URIEN (RHEGED,) a celebrated warrior, who lived in the latter part of the fifth century, was the son of Cynvarch Oer, ab Meirchion Gul, ab Gwrwst Ledlwm, ab Ceneu, ab Coel Godebog. His father having been obliged to leave his territories in North Britain, comprising the district of Moray, and having found refuge in Wales, Urien undertook to expel the Gwyddelians, or Irish Scots, who had for some established themselves in many parts of South Wales. In reward of his services, which were successful in expelling the invaders, he obtained the sovereignty of the district of Rheged, between the rivers Tawe and Towy, and comprising the divisions of Gower, Cydweli, Carnwyllion, Iscennen, and Cantrev Bychan. His royal residence was at Aberllychwr in Gower, where he built a strong castle, called the Castle of Aberllyw. After performing these services in Wales, Urien, appears to have proceeded to North Britain, where he recovered his father's dominions, and with the assistance of his sons, he supported a long and well contested struggle with Ida, the king of the Angles.

His exertions against the invaders in this quarter, which entitle him to be considered one of the most illustrious Britons of his age, would have succeeded in their expulsion, had he not been embarrassed with the dissensions of his countrymen, and he was at last treacherously slain, while besieging Deoric, the son of Ida, in the island of Lindisfarne. He was at one time numbered among the saints in the college of Cattwg at Llangarvan. There are notices of him in two of the Triads. In one he is ranked with Cynvar and Gwenddoleu, under the appellation of the three "tarw cād," or bulls of conflict of the Isle of Britain. From the other we learn that he was assassinated by Llovan Llawdivo, which atrocity was called one of the three "anvad gyvlavan," or detested assassinations of the Isle of Britain. Urien Rheged was the patron of the bards, Llywarch Hên, and Taliesin; and his heroic deeds have been celebrated by them in some of the noblest effusions of the Welsh muse. Urien Rheged is also known as Sir Urience in the romances of the middle ages. His warlike exploits are alluded to in the *Englynion y Gorugiau*. "The achievement of Urien, the son of Cynvarch, was in Aberllyw, an intrepid slaughtering of twenty thousand Gwyddelian horsemen." He had a daughter named Eliwri, who became the wife of Morgan Morganwg; and a son called Pasgen, who was a very cruel king, and a great traitor to his country, for which he was dethroned; and the country of Rheged was reunited to Glamorgan. (Myv. Arch. i. Poems of Taliesin, and Llywarch Hên. ii. 4, 9, 13, 14, 65. Iolo Morganwg's Welsh MSS. 457, 502, 520, 528, 653, 671. Nennius. Rees's Welsh Saints.)

URP (LUYDDAWG,) or with the mighty host, called also in some manuscripts Ur ab Erin Luyddawg o Lychlyn, a Scandinavian chief, who is recorded in the Triads, as the leader of one of the three emigrating hosts of Britain. Urp came to Britain in the time of Cadial the son of Eri to ask for assistance, with only one attendant, who was called Mathuta Vawr. It was agreed that he should proceed through different states, and obtain from each double the number of men that he brought with him. Thus from the first he obtained two, from the second four, and from the third eight, and sixteen from the fourth, thus proceeding in geometrical progression, but long before reaching the last he had exhausted the whole country of the able bodied men, leaving only the children and old men behind. The forces thus acquired amounted to sixty-three thousand men, and were led by him as far as the Grecian sea, and they settled in the countries called Galas and Avena. None of them or their posterity ever returned, and in consequence of Britain being thus drained of its defenders, the men of Llychlyn settled on the east coast, where they continued for three generations, before the Cymry were able to expel them, but which they at length effected, and drove them to Germany. They were not however able to expel the Coranians, who had settled about the river Humber. (Myv. Arch. ii. 2, 9, 58, 59, 76. Iolo Morganwg's Welsh MSS. 421.)

UST, a saint who lived in the early part of the sixth century. He and Dyvnig accompanied St. Cadvan to Britain from Armorica, and the two in conjunction founded the church of Llanwrin, in Cyveiliog, Montgomeryshire. (Myv. Arch. ii. 56.)

USTEG, a saint who lived at the commencement of the seventh century. He was the son of Geraint ab Carannog, ab Cleddyvgar, ab Cynan Glodrudd, ab Cadell Deyrnllwg. He was a "periglor," or confessor in the college of St. Garmon, as Dyvrig had been before him. (Iolo Morganwg's Welsh MSS. 131, 533.)

UTHYR (PENDRAGON,) was the younger son of Cystennyn Vendigaid, and on the death of his brother Emrys Wledig, he was crowned king of the Britons, A.D. 500. He displayed great talents and bravery in opposing the Saxons, whom he defeated on several occasions. His exploits are detailed at length in the Welsh Chronicles, but with so many fabulous embellishments, as to make them of little value for historical research. He was at length carried off by his enemies poisoning the well, from which he was supplied with water. A.D. 517. Uthyr was the father of the celebrated king Arthur. (Myv. Arch. ii. 7, 12, 285.)

UVELWYN, a saint who lived in the early part of the seventh century. He was the son of Cennydd ab Aneurin y Coed Aur, and the founder of the church of Llanuvelwyn, or St. George's, in Glamorgan. He was a suffragan bishop, in the district of Ergyng, in the diocese of Llandaff, when St. Teilo presided over that see. Meurig, king of Glamorgan, is recorded to have given him the church of Llansillow, in Herefordshire. (Liber Landavensis, 625. Iolo Morganwg's Welsh MSS. 517.)

VAUGHAN, (EDWARD, LL.D.) an eminent prelate, was a native of South Wales. He received his university education at Cambridge. In 1503, he was appointed Treasurer of St. Paul's London, and rector of St. Matthew's, Friday Street, and vicar of Islington. He possessed other preferments at different times, and in 1509, he was by papal provision consecrated bishop of St. David's. Leland informs us that he was a most public spirited man, and built a good house near St. Paul's cathedral, for the benefit of his successors, and distributed 500 marks to the poor in London, in time of dearth. He also built the chapel of the Trinity in his church of St. David's, and St. Justinian's chapel, about a mile distant from St. David's. He also repaired the castle of Llawhaden, and built a chapel there. In his will dated May 20, 1521, he appoints his body to be buried within the cathedral church of St. David's, and gives £20. to the Priory of St. John the Evangelist in Caermarthen, and forty shillings to the Priory of St. John the Evangelist at Brecon, and forty shillings to that of St. Thomas in Haverfordwest, and forty shillings to a priest to sing six years for him in the chapel of the Holy Trinity, by him built in his cathedral church of St. David's. In short, he was one of the greatest benefactors in adorn-

ing the cathedral, that St. David's ever had. He died in November, 1522, and was buried in the beautiful building erected by him, and known as bishop Vaughan's chapel. (Newcourt's Repertorium. Leland's Collectanea. Willis's Survey of St. David's.)

VAUGHAN, (HENRY,) was the son of John Vaughan, gentleman, of Caethle, in the county of Merioneth. He was educated at Oxford, where he was entered a commoner at Oriel College, in 1632, being then sixteen years of age. He was afterwards elected a scholar of Jesus College, where, according to Wood, he continued for some time under a severe discipline, and took his degree in Arts, and obtained a fellowship. He was a preacher while King Charles I. kept his court at Oxford, and in July, 1643, he was presented by the University to the vicarage of Panteg, in Monmouthshire, by virtue of an Act made in the Parliament begun at Westminster, 5th of Nov. 3. James I. to disable recusants to present persons to livings in their gift. He was for some time tutor to Sir Leoline Jenkins, and of his works the following were published; "A Sermon preached before the House of Commons at Oxon. on Matthew v. 20," 4to. Oxford, 1644. "A Conference had between him and Jo. Tombes, B.D. in St. Mary's Church, in Abergavenny, 5 September, 1653, touching Infant Baptism," 4to. London, 1656. He died in 1661. (Wood's Athen. Oxon.)

VAUGHAN, (HENRY,) who was known by the name of The Silurist, was born in 1620, at a farm house, called Newton, in the parish of Llansantffraid, in Breconshire. He was twin brother of Thomas Vaughan, or Eugenius Philalethes, and was educated in grammar-learning, for six years, under M. Herbert, rector of Llangattock. In 1638 he was entered at Jesus College Oxford, where he remained two years, but it does not appear that he took any degree. After the breaking out of the civil war, he retired to his native country; and applied himself to the study of medicine, and at length became eminent in the practice of it. He devoted his leisure time to philology and poetry, and in 1650, he published his first work, "Olor Iscanus; a Collection of some select Poems," London, 8vo. This was followed by "Silex Scintillans; or the Bleeding Heart. Sacred Poems and Ejaculations, in two Books." This was twice printed, and to the second edition is added, "The Mount of Olives; or Solitary Devotions," 8vo. London, 1652. He also translated from Latin into English, the following; 1, "Of the Benefit we may get by our Enemies." This is a discourse written originally in the Greek by Plutarchus Chæronensis, and translated into Latin by Dr. Jo. Rainolds of C. C. College. 2, "Of the Diseases of the Mind and Body," written in Greek by the said Plutarch, and put into Latin by the said Dr. Rainolds. 3, "Of the Diseases of the Mind and of the Body, and which of them is most pernicious." The question stated and decided by Maximus Tyrius, a Platonic philosopher, written originally in the Greek, and put into Latin by the said Dr. Rainolds. These three translations were printed

with "Olor Iscanus." 4. "The blessed state of Man," written in Latin by Anselme, sometime archbishop of Canterbury. This translation was printed with "The Mount of Olives." 5, "Two Excellent Discourses, I. Of Temperance and Patience; II. Of Life and Death," 8vo. London, 1654, written by Joh. Euseb. Nierembergius. 6, "The World contemned," written by Eucherius, bishop of Lyons. 7, "Hermetical Physic: or the right way to preserve and restore health." 12mo. London, 1655, written by Henr. Nollus, Chymist. He also translated from Spanish into English, "The Praise and Happiness of the Country Life, written originally by Don. Anton. Guevara, bishop of Carthagená." This is also printed with "Olor Iscanus." He also published "The Life of Paulinus, bishop of Nola, collected out of his own writings and primitive authors." This was printed at the end of "Two Excellent Discourses." and "The World Contemned," with this general title, "Flores Solitudinis," &c. He died in April 1695, and was buried in the church of his native parish. (Wood's Athen. Oxon. Jones's Brecknockshire.)

VAUGHAN, (SIR JOHN,) a very eminent lawyer, was the son of Edward Vaughan, Esq. of Trawscoed, in the county of Cardigan, where he was born in 1608, by Lettice, daughter of John Stedman, Esq. of Strata Florida, his wife. He was educated at the King's School, in Worcester, where he remained five years, and was then sent to Christ Church, Oxford, in the fifteenth year of his age. At the age of eighteen he entered the Inner Temple, where for some time he chose rather to follow his academical studies of poetry and mathematics, than the municipal laws of England. At length falling into the acquaintance of the learned Selden, and others, he was instructed by them in the value of civil learning, so that he soon after applied himself closely to the course of that study, particularly of the municipal laws, which he after made his profession. Having been elected burgess for the town of Cardigan in the parliament that met November 3, 1640, he soon became a noted and admired speaker, but the civil war breaking out gave a check to his proceeding, and he then left London and retired to his native country. The following curious character of him, written about the year 1661, though not complimentary, deserves a place in his biography. "John Vaughan, one that will upon fits talk loud for monarchy; but scrupulous to wet his finger to advance it. He served burgess for Cardigan in the Long Parliament; but quitted it upon Strafford's trial; named by his Majesty one of the Commissioners to attend the treaty in the Isle of Wight, but refused it; personally advised Cromwell to put the crown on his own head; purchased Mevenith, one of his late Majesty's manors, within the county of Cardigan; personally assisted in the taking of Aberystwyth, a garrison then kept for his late Majesty. These services kept him from sequestration; bore offices in the late several governments. He is of good parts; but puts too high a value on them, insolently proud and match-

lessly pernicious; by lending eight hundred pounds to Colonel Philip Jones, and other favourites of the late times, procured the command of the county he liveth in to continue on his friends and dependents to this day." After the Restoration he was elected knight for the county of Cardigan, to serve in the Parliament, which met at Westminster, May 1, 1661, and the king was about that time pleased to take notice of his great worth and experience. He afterwards conferred the honour of knighthood upon him, a few days before he was solemnly sworn Serjeant at Law in the Court of Chancery at Westminster, which was on May 22, 1668, and the following day he was sworn Lord Chief Justice of the Common Pleas. He wrote and collected, "Reports and Arguments, being all of them special cases and many, wherein he pronounced the resolution of the whole Court of Common Pleas, at the time he was Lord Chief Justice there," fol. London, 1677. This was published by his son Edward Vaughan, Esq. and he left some other things fit for the press. "He was a person of great worth;" according to Wood, "an eminent lawyer, and every way a most accomplished gentleman." He died in 1674, and was buried in the Temple church near the grave of John Selden, and the following epitaph was inscribed on his tomb. "*Hic situs est Johannes Vaughanus Eq. Aur. Capital. Justiciar. de Com. Banco, filius Edwardi Vaughan de Trowscoed in agro Dimetorum Ar. & Leticie uxoris ejus, filie Johannis Stedman de Strata florida in eodem Com. Arm. unus è quatuor perdocti Seldeni Executoribus, ei stabili amicitia studiorumque communione à tyrocinio intimus & præcarus. Natus erat xiiij. die Sept. an. Dom. 1608. & denatus .X. die Decemb. an. Dom. 1674. qui juxta hoc marmor depositus adventum Christi propitium expectat. Multum deploratus.*" A portrait of this learned judge is preserved at Leeswood, near Mold, which is engraved in Yorke's Royal Tribes of Wales. His grandson John Vaughan was created Viscount Lisburne, Lord Vaughan, in 1695, from whom is descended the present Earl of Lisburne. (Wood's Athen. Oxon. Cambrian Register, i. 196. Meyrick's Cardiganshire.)

VAUGHAN (RICHARD, D.D.) an eminent prelate, was the son of Thomas ab Robert Vaughan, Esq. of Nuffryn, in Lleyn, Caernarvonshire. His father was the fifth son of Robert Vaughan ab Gruffydd, Esq. of Talhenbont, in the parish of Llanystyndwy, in that county, and his mother was Catherine, the daughter of Gruffydd ab John ab Gruffydd, Esq. of Lleyn. He received his university education at St. John's college, Cambridge, of which he was a fellow, and where he proceeded to his degrees. He was collated to the prebend of Holborn, in St. Paul's cathedral, Nov. 18, 1583, and to the archdeaconry of Middlesex, Oct. 26, 1588, being then Bachelor of Divinity. He was consecrated Bishop of Bangor, Jan. 25, 1595, and thence translated to Chester, in 1597, and to London, in 1604. He died March 30, 1607, and was buried at St. Paul's, in Bishop Kemp's

chapel. He was highly esteemed for his amiability, and learning, and especially as an eminent preacher. Sir John Wynn, of Gwydyr, in his Biographical Notices, says of him; "he was a worthy housekeeper, and a liberal minded man, as the proof did manifest while he lived at Chester, whereto he was translated. He was an excellent and a rare scholar, a discreet and temperate man, and very industrious in his vocation, which shortened his days. He was translated from Chester to London by King James, in whose grace and favour he lived as any other bishop whatsoever: he died a poor man, for he respected a good name more than wealth." Fuller says of him, that "he was a very corpulent man, but spiritually minded; an excellent preacher and pious liver. He was a most pleasant man in discourse, especially at his table, maintaining that truth, 'at meals be glad, for sin be sad,' as indeed he was a mortified man. Let me add, nothing could tempt him to betray the rights of the church to sacrilegious hands, not sparing sharply to reprove some of his own order on that account. He died much lamented." There is in the cathedral at Bangor, a monument to his memory, and that of Bishop Rowlands, his cousin, which was erected by the latter, with the following inscription:—"Pisæ Memorise duorum Episcoporum in hac Ecclesia proxime succedentium, qui fuerunt contigue nati, Coetanei, sibi invicem cari condiscipuli, consanguinei; ex illustri Familia Vaughanorum de Talhenbont in Evioneth Prior; Filius Thomæ ap Robert Vachan Generosi, de Niffryn in Llŷn, Qui sedem hanc per Biennium tenuit, deinde Cestrensem per Septem Annos; postea Londinensem per Triennium tenuit, ubi vitam Mensis Martii ultimo An. Dom. 1607, immaturâ morte commutavit. Cujus Virtus post funera vivit. Posterior, Henricus filius Rolandi ap Robert, Armigeri, de Mellteyrn in Llŷn, ex Elizabetha filia Griffini ab Robert Vachan, Armigeri, de Talhenbont, qui annum consecrationis suæ jam agit decimum octavum, multosque agat feliciter ad honorem Dei & Evangelii propagationem. Mutuo amore alter utrique hoc struxit Monumentum mense Maii, Anno Dom. 1616," There is a portrait of Bishop Vaughan in London House, which is engraved in Holland's Heroologia.

VAUGHAN, (RICHARD,) Earl of Carbery, Lord Vaughan of Molingar, in Ireland, a nobleman of great influence during the civil wars, succeeded his father John, the first Earl of Carbery, in his title and estates in 1621. His mother was Margaret, the daughter of Sir Gelly Meyrick. He was created Knight of the Bath at the coronation of Charles I. About the year 1644, he had been appointed General of Caermarthen, Pembroke, and Cardigan, by King Charles, and though at the head of a greatly superior force, he gave way before the parliamentary army. Some attributed this result to cowardice, but others with greater reason to a secret understanding with the heads of the opposing party. For, when the King's power was overthrown,

he alone of the royalists in that country escaped sequestration. He was freed from composition by order of both houses of parliament, "by reason of the correspondence he kept with the Earl of Essex, and many great services done by him to the parliament during his generalship, which was then evidenced to the parliament by Sir John Meyrick, and by certificate from several of the parliament's then generals in his Lordship's behalf." When Cromwell had assumed the supreme power, this politic nobleman recommended himself so strongly to his favour that the Protector sent from the parks, which he possessed near London, several stags to furnish his park at Golden Grove, Caermarthen-shire. He was also Lord President of the Marches of Wales, and Robert Vaughan, of Hengwrt, mentions him in his "British Antiquities Revived," under that title, in 1662. There is a curious Parliamentary Tract, printed in 1646, entitled "The Earle of Carberry's Pedigree," &c. in which he is amply abused. Rachel Wriothesley, who became the widow of Lord William Russell, and distinguished herself so much at the trial of that unfortunate nobleman, had previously been married in 1653, to Francis, Lord Vaughan, his son and heir apparent. (Cambrian Register. i. 164. Dwnn's Heraldic Visitations. i. 213.)

VAUGHAN, (ROBERT,) a very eminent antiquary, was the eldest son of Howel Vaughan, Esq. and Margaret his wife, a grand-daughter of Lewis Owen, Chamberlain and Baron of North Wales. He was born in 1592, at Hengwrt, near Dolgelley, in Merionethshire; his grandfather, having married the heiress of that place, had removed the family residence from Gwengraig, where his ancestors had resided for many generations. The seat of the original stock was Nannau, from which in the sixth descent from Cadwgan of Nannau, the second son of Bleddyn ab Cynvyn, King of Wales, Howel Vychan separated and settled at Gwengraig. By the marriage of Robert Vaughan with Catherine, the daughter of Gruffydd Nannau, Esq. of Nannau, who bore him eight children, the two branches became united again, and have continued so to this day in their descendant and representative Sir Robert Vaughan, Baronet, of Hengwrt and Nannau. Robert Vaughan entered the university as a Commoner of Oriel College, in 1612, and having passed through the regular course of studies pursued at that time in Logic and Philosophy, he left the university without taking a degree, and retired to his patrimony at Hengwrt. Enjoying the advantages of a good estate, and incited by a patriotic spirit, he here cultivated those studies that have rendered his name so celebrated, and of such authority on all subjects connected with Welsh history and antiquities. To this end he was engaged in an extensive correspondence with persons of similar pursuits, among whom were Archbishop Usher, Sir S. D'Ewes, Selden and other eminent antiquaries. Robert Vaughan was seldom idle, and among the fruits of his diligence may be enumerated, Notes or Commentaries on the Book of Basing-

work ; on Nennius ; on the Triads, with an English translation ; on Caradawg of Llangarvan's Brut or Chronicles, with a collation of ten several copies, on vellum ; on Leland's New Year's Gift ; on Burton's Antoninus ; on Dr. Powell's History of Wales ; on Usher's Primordia ; Ball's Catalogus Scriptorum ; Annals of Wales from Vortigern downwards, translated from the original into English, with notes ; a short account of the Family of Corsygedol ; a Topography of Merionethshire ; and a Tour to St. David's, containing short and cursory notices of the places he passed through, in going and returning. The only work published in his life-time, is the "British Antiquities Revived," 4to. Oxon. 1662, of which a second edition was printed at Bala, in 1834, 4to. with a memoir prefixed, by the Rev. John Jones, of Borthwnog. He also formed at Hengwrt an unrivalled collection of Welsh manuscripts, many of which are of very early date, and several transcripts are in his own hand-writing ; these are rendered the more valuable by his notes, and copious additions, and will be of the greatest importance for the future illustration of the history and antiquities of Wales. He died at Hengwrt, in 1666, and was buried in the parish church of Dolgelley. (Wood's Athen. Oxon. Cambrian Register. iii.)

VAUGHAN, (ROWLAND,) an excellent Welsh writer, was a member of an ancient and respectable family in Merionethshire, which for many generations was settled at Caergai, near Bala. He received his university education at Jesus College, Oxford, but he left without taking a degree, and retired to his patrimonial estate, where he spent his time in the cultivation of Welsh literature. His name stands pre-eminent among the contemporary gentry of Wales, for devoting his talents to the improvement of his poorer countrymen ; and with this object he translated several excellent works, which are no less honourable monuments of his piety than of his abilities as a critical writer of his native tongue. In 1630, he published "Yr Ymarfer o Dduwioldeb ; yn cyfarwyddo dyn i ryngu bodd Duw ;" which is a translation of Bailey's Practice of Piety. Another edition of the same work appeared in 1656. In 1658, appeared his translation of Brough's Manual of Prayers, under the title of "Prif-fannau Sanctaidd, neu law-lyfr o Weddiau ;" 8vo. London. In the same year he also published "Pregeth yn erbyn schism, gan Jasper Mayne, D.D. O Gyfieitbiad R. V. Caerludd," 4to. And also a translation of Archbishop Usher's Catechism, entitled "Prif-fannau Crefydd Gristnogawl, a llwybraiddfodd byrr o'r athrawiaeth o honi." This was undertaken at the request of Colonel William Salusbury, of Bachymbyd, commonly called *Hosanau Gleision*, or Blue Stockings, the sturdy governor of Denbigh castle, at whose expense it was printed and distributed among the poor. A second edition of this was published in 1682. Rowland Vaughan, besides being a good prose writer, was also a good Welsh poet. He translated many other works besides the above-

mentioned. He was an eminent loyalist, which exposed him to great persecution, and his mansion at Caergai was burned to the ground, in August, 1645, by the republican forces from Montgomeryshire and part of his estate confiscated; the recovery of which cost him many years of expensive and vexatious lawsuits, even after the restoration of the ungrateful Charles.

VAUGHAN, (THOMAS,) an eminent writer and philosopher, who styles himself in all or most of his published writings, *Eugenius Philathes*, was the son of Thomas Vaughan, of Llansantffraid, in the county of Brecon, in which parish he was born, in a house called Newton, in 1621. He was educated in grammar learning under Matthew Herbert, an eminent teacher, who was rector of Llangattock. He was entered at Jesus College, Oxford, in 1638, and took there his degree of Bachelor of Arts. He then received holy orders, and shortly afterwards was instituted to the rectory of his native parish, upon the presentation of a distant relation, Sir George Vaughan, of Fallerstone, in Wilts. He was however, soon after taking possession, ousted from his living by the Propagators of the Gospel in Wales, on account of his known loyalty, and he then retired to Oxford, where he studied chemistry, and was taken under the patronage and protection of Sir R. Murray, Secretary of State for Scotland. He was a great admirer of the writings of C. Agrippa, and acknowledges that under God he owed his principles of philosophy to him. He treats the opinions of Aristotle with great contempt, describing them as mere apothecary's drugs, compounded of heterogeneous and inconsistent materials, and pays no greater respect to Descartes, whom he calls "a whim and a wham, a fellow that invented ridiculous principles of his own, but hath cast them into such a method that they have a seeming dependency, and scholars mistake his knavery for his reason." Vaughan accompanied his patron, who was also passionately fond of chemistry, to Oxford, when the court removed there, in 1665, to avoid the plague; but after staying there a few days he retired to Albury, in the neighbourhood, where he died without issue, on the 27th of February, 1665—6. Wood, who gives a long account of him and his writings, sums up his character by saying that he was "a great chemist, a noted son of the fire, an experimental philosopher, a zealous brother of the Rosicrucian fraternity, an understander of some of the oriental languages, and a tolerable good English and Latin poet. He was neither papist nor sectary, but a true resolute protestant in the best sense of the Church of England." Of his numerous publications the following are the chief:—"Anthroposophia Theomagica; or, a Discourse of the Nature of Man and his state after death;" with which is printed "*Anima Magica abscondita*; or a discourse of the Universal spirit of Nitre, with the strange, abstruse, miraculous ascent and descent," 8vo. London, 1650. "*Magia Adamica*; or the antiquity of Magic, and the descent thereof from Adam downward proved, &c." 8vo. London, 1650. "*Lumen de*

Lumine ; or, a new magical light discovered and communicated to the world." 8vo. London, 1651. "Aula Lucis ; or the House of Light." 8vo. London, 1652. "Euphrates. A discourse of the Waters of the East ; or, of that secret fountain whose water flows from fire, and carries in it the beams of the sun and moon." 8vo. London, 1655. This Thomas Vaughan was the brother of Henry Vaughan, the author of *Olor Iscanus*. (Wood's *Athen. Oxon.* Walker's *Sufferings of the Clergy*. Jones's *Breconshire*.)

VAUGHAN, (WILLIAM,) was the son of Walter Vaughan, Esq. of Golden Grove, in Caermarthenshire, and younger brother of Sir John Vaughan, the first Earl of Carbery, and was born at Golden Grove, in 1577. At the age of fourteen he became a commoner of Jesus College, Oxford, where he took his degrees in Arts, and then studied Law ; but before taking a degree in that faculty, he went abroad, and took his degree of Doctor at Vienna, and on his return was incorporated in the same degree at Oxford, in 1605. He was esteemed by his contemporaries an excellent Latin and English poet. His first publication was "*Erotopaignion Pium, continens canticum canticorum Solomonis, et Psalmos aliquot selectiores una cum quibusdam aliis poematis è sacræ Scripturæ fontibus petitis.*" 8vo. London, 1597. The next was "*Varia Poemata de Sphærarum ordine,*" &c. 8vo. London, 1598. In the same year appeared also his "*Poemata continent. Encom. Roberti Comitæ Essex.*" 8vo. London. This was followed by "*The Golden Grove moralized, in 3 Books.*" A work very necessary for all such, as would know how to govern themselves, their houses, or their country." 8vo. London, 1600, and 1608. The most important event however of his life, was founding a colony in the southernmost part of Newfoundland, to which he gave the name of Cambriol, and it was afterwards called *Britanniola*. To this enterprise he devoted his fortune and talents. In 1625, was printed "*Cambrensiū Caroleia. Quibus nuptiæ regales celebrantur, memoria regis pacifici renovatur, et præcepta necessaria ad rempublicam nostram feliciter administrandam intexuntur: reportata à Colchide Cambriola ex australissima Novæ Terræ plaga.*" 8vo. London. This is a Latin poem, and is dedicated by Vaughan, under the name of Orpheus Junior, to King Charles I. His last work is in prose, and is entitled "*The Golden Fleece, divided into three parts ; under which are discovered the errors of Religion, the vices and decays of the Kingdom, &c.*" Transported from Cambriol Colchos out of the Southernmost part of the Island called Newfoundland by Orpheus jun. alias Will. Vaughan." 4to. London, 1626. He was living at Cambriol, in 1628. (Wood's *Athen. Oxon.*)

VYCHAN, (DAVYDD,) a poet and clergyman of Glamorgan, who flourished from about 1450 to 1490. He translated into Welsh from the Latin, a work entitled "*Taith y Brawd Odrig yn yr India:*" that is, the Travels of the Monk Odoric in India. He stated that he undertook the translation at the request of his master Elis ab Thomas ab

Einion, about the year 1460. It only exists in manuscript, and a copy of it was in the possession of Edward Llwyd. (Arch. Brit. 255.)

VYCHAN, (GRUFFYDD,) the son of Gruffydd ab Ednyved, a poet who wrote between 1400 and 1430. Some of his compositions are preserved in manuscript.

VYCHAN, (SIMWNT,) an eminent poet, was a gentleman of property, and resided in the parish of Llanelidan, in the county of Denbigh. At the celebrated Eisteddvod, held by royal commission, at Caerwys, in the year 1568, he was one of the four, who obtained the first degree of "Penceirddiaid ar Gerdd Davod," or Chief Bards of Vocal Song. He had been instructed in Welsh prosody by the eminent bard Gruffydd Hiraethog, who spoke highly of his carefulness in composition. Several of his poems, and a grammar compiled by him, are preserved in manuscript. He died April 5, 1606.

VYCHAN, (THOMAS,) of Castell Bylchwyn, a gentleman of property, who distinguished himself as a poet, between 1520 and 1560. Some of his compositions are preserved in manuscript.

VYNGLWYD, (DAVYDD,) otherwise called Davydd ab Siancyn Vynglwyd, a poet, who wrote about 1480. Some of his compositions are preserved in manuscript.

VYNGLWYD, (IORWERTH,) an eminent poet who was a disciple of the Glamorgan Gorsedd, in 1460, and president there in 1500. He was attached as bard to Margam Abbey, where he received a regular salary. Many of his compositions are preserved in manuscript, and two only have been published. One of these, an Elegy on the poet Llawdden, is printed with a translation in Iolo Morganwg's Extracts from Welsh MSS. The other, being the Legend of St. Fraid, is printed in Williams's History of Aberconwy.

WAITHMAN, (ROBERT,) was born near Wrexham, in Denbighshire, in 1764, of parents of virtuous character, but in humble life. His father died soon afterwards; and his mother marrying again, he was adopted, when an infant, by an uncle, a respectable linen draper in Bath, and sent to the school of one Moore, an ingenious man, whose plan of education led all his pupils to acquire the habit of public and extemporaneous speaking. Mr. Waithman was afterwards taken into the business of his uncle; on whose death, about 1780, he obtained a situation at Reading, whence he proceeded to London, and lived with a respectable linen draper until he became of age. He then married, and opened a shop at the south end of Fleet Market, nearly on the precise site of the monument there erected to his memory. His activity and success next enabled him to remove to more extensive premises, at the corner of Bridge-street and Fleet-street, where he always honoured the high character of a London citizen and tradesman. He retired from business about the year 1823. He appears to have commenced his political career in 1794; when, at a Common Hall, he submitted a series of resolutions upon the war with France, and en-

forcing a reform in parliament ; which resolutions were triumphantly carried, and laid the foundation of his popularity. He was next elected into the Common Council, where the speeches, resolutions, petitions, and addresses, which he moved and carried, would fill a considerable volume. His friends, and his own well-directed ambition, next prompted him to seek to represent the city of London in parliament ; but his efforts were unsuccessful, till, at the general election of 1818, he was returned by a great majority, having polled 4,603 votes. He next became alderman of his ward, Farringdon Without, the most considerable in the city. At the general election, in 1820, he lost his seat by 140 votes. In the same year he served as sheriff of London and Middlesex, with activity and intelligence ; as he filled the office of Lord Mayor in 1823—24. At the elections in 1826, 1830, 1831, and 1833, he was again returned for the city ; but ill health prevented him taking his seat, and he died in February, 1833, and was buried in St. Bride's church, Fleet-street. A glance at these few data of the Alderman's useful life will show that he was the architect of his own fortune. He owed nothing to court or even city patronage ; but even amidst the turmoil of a political life, he accumulated a respectable fortune. He was a man of unflinching integrity and untiring industry. As an orator he was characterized rather by fluency than finery of language, he preferred common to fine sense, and his experience in matters of the great stage of the world was very considerable. As a testimonial to his public and private virtues an obelisk of granite was erected to his memory, to which men of all parties contributed.

WALTERS, (JOHN,) a learned lexicographer, was educated in the university of Oxford, where he proceeded regularly to the degree of M.A. Having entered holy orders, he at length obtained the rectory of Llandough, near Cowbridge, in Glamorgan. He was also a prebendary of Llandaff, and vicar of St. Hilary in the same county. His first publication was a "Dissertation on the Welsh Language, pointing out its antiquity, copiousness, grammatical perfection, with remarks on its Poetry, and other articles not foreign to the subject," 8vo. Cowbridge, 1771. In the following year, he published "Dwy Bregeth ar Ezeciel, xxxiii. 11." 8vo. Pont y Fôn. But his great work is the English and Welsh Dictionary, which was completed in 1794. This very copious and valuable dictionary is unrivalled for its excellence in the idiomatic renderings of sentences, and shows the compiler to have been a master of the idiom and phraseology of the Welsh language. A second edition was published at Dolgelley, in 2 vols. 4to. 1815 ; and a third at Denbigh, in 2 vols. 8vo. 1828. He died in June, 1797. His son, the Rev. John Walters, was a fellow of Jesus College, Oxford, and an elegant scholar. He was first master of Cowbridge school, and in 1784, became master of Ruthin grammar school. He was the author of Letters to Dr. Priestly, and a few occasional sermons of considerable merit. He also wrote the Preface to Jones's "Relics of the Welsh Bards,"

and published an edition of Roger Ascham's *Toxophilus*, dedicated to the Society of Royal British Bowmen, whose meetings he often enlivened by his poetic talents, in the character of Poet Laureate to the Society. He died June 28, 1789, at the early age of thirty, and was buried at Evenechtyd, of which parish he was rector, and a monument, with a Latin epitaph from the pen of his father, is there erected to his memory. (See Newcome's *Memoir of the Goodmans*.)

WHITE, (JOHN,) a distinguished character during the Commonwealth, was the second son of Henry White, Esq, of Heylan, in Pembrokeshire, where he was born in 1590. He was entered at Jesus College, Oxford, in 1607, and after residing there some time, he removed to the Middle Temple, where he became barrister, and at length one of the Masters of the Bench, of that society. Being eminent as a counsellor, he was by the puritanical party made one of the Feoffees for the buying in of Impropropriations to be bestowed on their own party. In 1640, he was elected burgess for Southwark, in the Long Parliament where he distinguished himself by his violent animosity against the bishops and canons, and when he was elected one of the Committee for Religion, of which he was mostly chairman, he surpassed all in violent animosity against the orthodox clergy. His published works are several speeches in Parliament, 1641. "The first century of scandalous malignant Priests, made and admitted into benefices by the Prelates," &c. 4to. London, 1643. "The Looking Glass," written also against episcopacy, bears the date of 1644. He died January 29, 1644—5, and was buried in the Temple church. (Wood's *Athen. Oxon.*)

WILLIAM, (GORONW,) a poet who flourished in the early part of the sixteenth century. Some of his compositions are preserved in manuscript.

WILLIAM (HUMPHREY,) a poet who flourished between 1620 and 1660.

WILLIAMS, (ANNA,) the friend of Dr. Johnson, was the daughter of a surgeon and physician in South Wales, where she was born in 1706. Her father, Zechariah Williams, was a man of parts and great ingenuity; he had devoted himself to the study of mathematics, and having discovered, by a kind of intuitive penetration, that the variations of the magnetic needle were equal at equal distances east and west; he entertained a sanguine hope, that he had attained the means of ascertaining the longitude. In hopes of a splendid recompence, he determined to leave his habitation and business for the metropolis. Miss Williams accompanied him, and they arrived in London in 1730, with an apparatus of mathematical and nautical instruments of his own invention. His first business was, to lay before the commissioners of the longitude the fruits of his studies, but upon a due examination, they all proved abortive; no proportion of the reward could be assigned him as his due, and the only recompence which his journey and imagined discovery procured was an admission as a pensioner at the

Charterhouse. He eventually lost the benefits of this asylum, when arrived at the age of seventy-five, in consequence of either an infraction of the rules, or some other misconduct. In a narrative, published in 1749, he complains of his expulsion as an act of injustice. He published afterwards in 1755, a book entitled "An account of an attempt to ascertain the Longitude at sea, by an exact theory of the magnetical needle ;" this is in Italian and English, supposed to have been written by Dr. Johnson, and translated by Baretti. His daughter, about ten years after her arrival in London, lost her sight by a cataract, but she had previously acquired a knowledge of the French and Italian languages, and made great advances in literature, which, together with the exercise of her needle, at which she was very dexterous, as well after the loss of her sight as before, contributed to support her under her affliction. In 1746, with the assistance of two female friends, she translated from the French of Pere La Bletrie, the Life of the Emperor Julian. About this time she became acquainted with Dr. Johnson, who was so much pleased with her conversation and society, that a strict intimacy soon took place between them. She became an inmate of his dwelling, and continued to enjoy his friendship till her decease. In 1755, her pecuniary circumstances were improved by the profits of a benefit-play, granted her by Mr. Garrick, from which she received two hundred pounds; and in 1766, she published by subscription a quarto volume of "Miscellanies in Prose and Verse : " and thereby increased her fund to three hundred pounds. She was a woman of enlightened understanding, plain in her person, and easily provoked to anger, but possessing, nevertheless, some excellent moral qualities, among which none was more conspicuous than her desire to promote the welfare of others, and of this she gave a signal proof by her solicitude, in favour of an institution for the maintenance and education of poor deserted females in the parish of St. Sepulchre, London, supported by the voluntary contributions of ladies, and as a foundation stone of a fund for its future support, she bequeathed to it the whole of her fortune. She died at the house of her friend, in Bolt Court, Fleet-street, whither they had removed about the year 1775, on the sixth of September, 1783, aged seventy-seven years. (Boswell's Life of Dr. Johnson. Hawkins's Life of the same.)

WILLIAMS, (SIR CHARLES HANBURY,) a poet and diplomatist, was born at Pontypool, Monmouthshire, in 1709. He was the second son of John Hanbury, Esq. a South-Sea Director. In 1735, he was chosen member for the county of Monmouth, and was re-elected in 1739, on being appointed paymaster of the marine regiments, and again at the general election in 1741. On the 20th of October, 1744, he was installed a knight of the Bath, and in 1746, appointed minister to the court of Berlin. He continued in that situation until the 9th of May, 1749, when he was named envoy extraordinary and plenipotentiary to the same court. In 1754, he represented the borough of

Leominster ; and about that time went ambassador to the court of Russia. He acquitted himself in his several employments abroad with considerable ability, but falling into an ill state of health, he returned to England, and died the 2nd of November, 1759. He was author of various poems, which however are more remarkable for their ease and vivacity, than either for their moral tendency or elegance of composition. One edition of his works, with notes by Horace Walpole, with the cancels, was published in 3 vols. 8vo. 1822. See also Coxe's Monmouthshire, which contains an engraved portrait of him.

WILLIAMS, (DANIEL,) an eminent theological writer, and Presbyterian divine, was a native of Wrexham, in Denbighshire, where he was born in 1644. Not having received the advantages of education in his earlier youth, he made up the deficiency by his unwearied diligence and application ; and devoting himself to the study of divinity, he was, at the age of nineteen, ordained a preacher among the Presbyterians. After officiating in various parts of England, he went over to Ireland as chaplain to the Countess of Meath, and presided over a congregation in Dublin, where he continued for twenty years ; and married a lady of an honourable family, and a considerable estate. He subsequently removed to London, where he was chosen minister of a congregation of Presbyterians in Bishopsgate-street ; and in 1701, having become a widower, he married a second wife, who survived him. His learning and piety being held in great esteem, he was honoured with the diploma of D.D. by the universities of Edinburgh and Glasgow, and he bequeathed estates for the support of six Presbyterian students in the latter. His library, together with a sum of money for its increase, was left by him with the liberal view of founding a public library in London, and which led to the establishment of the celebrated Redcross-street Institution, which was opened in 1729. He died in 1716, and left numerous legacies for charitable purposes. His works were published in six volumes, 8vo. See his Life prefixed to his "Practical Discourses," 2 vols. 8vo. London. 1738.

WILLIAMS, (DAVID,) a learned and ingenious writer, was born at a village, near Cardigan, in 1738. Having received the rudiments of education previously, he was placed at a school or college in Caermarthen, preparatory to the dissenting ministry, which profession he entered upon, in obedience to parental authority, but very contrary to his own inclination. His abilities and acquirements even then appeared of a superior order. On leaving this institution, he received the office of teacher to a small congregation at Frome, in Somersetshire ; and after a short residence, was removed to a more weighty charge at Exeter. He afterwards removed to Highgate, as a minister of a congregation of dissenters, and after a residence there of a year or two, he made his first appearance as an author, in 1770, by a letter to David Garrick, a judicious and masterly critique on the actor, but a sarcastic personal attack on the man, intended to rescue Mossop from the

supposed unjust displeasure of the modern Roscius; this effect was produced, Mossop was liberated, and the letter withdrawn from the bookseller. Shortly after appeared "The Philosopher in the Conversations," which were much read, and attracted considerable notice. This was soon followed by "Essays on Public Worship, Patriotism, and Projects on Reformation," written and published upon the occasion of the leading religious controversy of the day. He next published two volumes of "Sermons, chiefly upon religious Hypocrisy;" and then discontinued the exercise of his profession, and his connexion with the body of dissenters. He now turned his thoughts to the education of youth, and in 1773, published a "Treatise on Education," recommending a method founded on the plans of Comenius and Rousseau, which he proposed to carry into effect. He took a house in Chelsea, and married a young lady not distinguished either for fortune or connexion, and soon found himself at the head of a lucrative and prosperous establishment, but the death of his wife soon blighted this prospect of fame and fortune. During his residence at Chelsea, he became a member of a select club of political and literary characters, to one of whom, the celebrated Benjamin Franklin, he afforded an asylum at his house in Chelsea, during the popular ferment against him, about the commencement of the American war. In this club was formed the plan of public worship, intended to unite all parties and persuasions in one comprehensive form. Mr. Williams drew up and published "A Liturgy on the universal principles of religion and morality," and afterwards printed two volumes of lectures, delivered with this Liturgy, at the chapel in Margaret-street, Cavendish Square, opened April 7, 1776. This service continued for about four years, but with so little public support, that the expense of the establishment nearly involved the lecturer in the loss of his liberty. His next publication was "Lectures on Education," in 3 vols. and in 1780, he published a tract entitled "A Plan of Association on Constitutional Principles," and in 1782, "Letters on Political subjects," which was extensively circulated both in England and France, having been translated into French by Brissot. His next publication was "Lessons to a Young Prince," and in 1796, appeared his "History of Monmouthshire," in 2 vols. 4to. with plates by his friend the Rev. John Gardnor. "The Claims of Literature;" "Regulations of Parochial Police;" "Egeria, or Elementary Studies for Political Reformers;" were the subsequent productions of his prolific pen. As the founder of the Literary Fund, for the assistance of deserving authors in distress, his name will be ever held in honour, and he had the satisfaction of establishing it successfully in 1789, since which period it has continued its benevolent operations. He died June 29, 1816, and was interred at St Ann's church, Soho. See additional particulars in the Cambrian Register, iii. 529; and "General View of the Life and writings of the Rev. David Williams, by Captain Morris;" 8vo. 1792.

WILLIAMS, (SIR DAVID,) an eminent lawyer, was called to the degree of Sergeant-at-law, November 29, 1561, and was appointed one of the Judges of the Court of King's Bench, about the year 1585. Previous to this time, Lord Burleigh writes thus to his son, Sir Robert Cecil, "As for choice of a baron, I think serjeant Heale both for learning, wealth, and strength of body to continue, being also a personable man, which I wish to be regarded in the choice of such as are of public calling, but if there be cause of mislike of such choice, I think Savyl or Williams may supply the place of a baron, though they be men of small living." (Peck's *Desiderata Curiosa*, p. 182.) His will is dated in 1612, and among others is the following item; "And whereas it hath been heretofore agreed between my good and kind brother Warburton and myself that the survivor of us twayne should have the other's best scarlet robes, now I do will that the said good brother Warburton shall have the choice of either of my scarlet robes, and he to take that shall best like him, praying him that as he hath been a good and kind brother unto me, so he will be a good and kind friend to my children." He then gives the Lord Chancellor of England a great gilt standing cup, with a cover, in token of his love and affection, and begs he will be overseer of his will; to the vicars choral of Hereford, eight of his best gilt cups in Kington Bagpuze, and their name of corporation engraved thereon, "*ex dono Davidis Williams militis unius justic. &c.*" and the word to be "*Gloriam Dei cano.*" He also gave plate, jewels, and furniture, to other persons to a very considerable amount. Though his age and the date of his death is not recorded on his tomb, he attained the great age of eighty years. The inscription, as directed by him in his will, was "*Hic jacet Sir David Williams, miles, unus justiciariorum ad placita coram ipso rege tenenda assignatorum, natus ex progenie Adam Howel Ychan et Owen Gething, matrimonio conjunctus Margaretæ uni filiarum Johannis Games, Armigeri, originem trahentis a stirpe de Games et Vaughan, per quam habuit novem filios et duas filias, quorum nunc existunt superstites quatuor filii et duæ filiæ.*" In 1600, he purchased the mansion and estate of Gwernyvet, in the parish of Glasbury, Breconshire, from John Gunter, son of Griffith Gunter Vychan, in which family it had continued for many centuries. His son, Sir Henry Williams, was created a baronet, in 1644. (Jones's *Breconshire*, ii. 88.)

WILLIAMS, (EDWARD,) an eminent antiquary and poet, who is better known by his bardic appellation of Iolo Morganwg, was born at Penon, in Glamorgan, in 1745. He was very unhealthy as a child, and continued so during his long life. Not being considered strong enough to be sent to school, he was kept at home, but he learned the alphabet from seeing his father inscribing gravestones. His propensity to poetry appeared at an early age, for his mother, who was a woman of good education, taught him to read, but could never persuade him to learn from any other book than a volume of songs, entitled "*The*"

Vocal Miscellany." She also taught him writing, and the principal rules of arithmetic, with something of music. His first attempts in poetry were Welsh, though English was the language of his father's house. He worked at his father's trade of stonemason from the time he was nine years of age, and continued at home until the death of his mother in 1770, when he went to London, and other parts of England, where he followed his trade for several years. He was employed in the erection of Blackfriars bridge. In 1777, he returned into Glamorgan, and resided during the principal part of his life in the village of Flemingstone, or Flimstone, about two miles distant from the place of his birth, and here he continued to exercise the humble occupation to which he was originally destined, having married in 1781. In 1794, he published two volumes of English poetry, which consist of original compositions, and translations from the Welsh. He was afterwards engaged by Mr. Owen Jones, to traverse the principality, in search of Welsh manuscripts, and in this pursuit he was successful beyond his most sanguine anticipations. From the documents thus collected was compiled the important and invaluable *Myvyrian Archæology of Wales*, which was jointly edited by Owen Jones, Dr. Owen Pughe, and Edward Williams. It was printed in London, in 1801, in three volumes, and the elaborate historical preface, and review of ancient Welsh manuscripts, were written by him. Iolo Morganwg was known to and esteemed by many of the illustrious men of his age, and Southey to show his respect for his moral and intellectual worth has introduced him by name into his poem of *Madoc*. He had made a most valuable collection of materials for the history of Wales by transcribing from ancient manuscripts, amounting in number to 100 volumes. From these, "*Cyfrinach y Beirdd*," was printed a short time before his decease, and a volume containing selections from his collection was printed by the Welsh MSS. Society, in 1849. It is to him also that the learned world is indebted for the preservation of the "*Coelbren y Beirdd*," or Primitive Bardic Alphabet, the authenticity of which has been satisfactorily proved, in the Essay written by his son Taliesin Williams. This learned and highly talented man closed his life on the 18th of December, 1826, having reached the advanced age of eighty-one. The mortal remains of the Bard, his wife, his son, and daughter, repose in the same grave, within the ancient church of Flimstone, and though no lettered stone marks their last resting place, a more affecting and interesting monument has been raised to his memory, in the "*Recollections and Anecdotes of Iolo Morganwg*, by Elijah Waring." 8vo. London, 1850.

WILLIAMS, (EDWARD,) master of Rotherham Academy, was born November 14, 1750, at Glanclwyd, near Denbigh. He received the rudiments of education at various schools in the neighbourhood, but having at the age of twenty decided on entering the dissenting ministry, he was placed under a private tutor. He was afterwards sent to pro-

secute his studies at the Dissenters' Academy at Abergavenny. After being appointed minister, he first settled at Ross, in Herefordshire, in the year 1776. A few years after this, he was requested to superintend the academy at Abergavenny, but as he declined going there, the institution was removed thence to Oswestry, where he commenced the delivery of a course of lectures, which he continued for about ten years. He then transferred the Academy to other hands, and removed to Birmingham in 1792. After spending three years at the latter place, he received an invitation to superintend the concerns of the Independent Academy at Rotherham, in Yorkshire, to which station he removed in 1795, and continued to occupy it until his decease, which event occurred March 9, 1813. A diploma from Edinburgh, constituting him Doctor of Divinity, had been conferred upon him in 1792. He was the author of several works, among which may be enumerated a "Reply to Mr. Abraham Booth on the Baptismal Controversy," in 2 volumes, 12mo. "An Abridgement of Dr. Owen's Exposition of the Epistle to the Hebrews," in 4 vols. 8vo. "An Essay on the Equity of Divine Government, and the Sovereignty of the Divine Grace." 8vo. London, 1813.

WILLIAMS, (ELIEZER,) was born at Llandeuaelog, in Caermarthenshire, in 1754. He was the eldest child of the Rev. Peter Williams, author of the Welsh Commentary on the Bible. He was educated at the Free Grammar School at Caermarthen, whence he was removed to Jesus College, Oxford, in 1773. He was ordained deacon in 1777, being nominated to the curacy of Trelech in his native county; he remained here only a few months, and then removed to the curacy of Tetsworth, in Oxfordshire. A short time after, he was chosen second master of the Grammar School at Wallingford, in Berkshire, and in addition to that office he held the curacy of Acton, a village in the neighbourhood. Being desirous of seeing the world, he accepted the office of chaplain on board his majesty's ship Cambridge, then under the command of Admiral Keith Stewart, and became tutor to Lord Garlies, afterwards Earl of Galloway, who was the nephew of the admiral, and midshipman on board the ship. After being two or three years at sea, he gave up the chaplaincy at the request of Lord Galloway, and became tutor to his family at Galloway House. He was afterwards, through the interest of Lord Galloway, presented to the vicarage of Caio with Llansawel, in 1784. In addition to his duties as tutor, he assisted Lord Galloway in investigating the pedigree of his ancestors for the purpose of establishing his claim to the English peerage, and ultimately his labours were crowned with success. About 1794, he published a pamphlet entitled a Genealogical Account of Lord Galloway's family. Soon after, three other works on the same subject appeared from his pen, which were highly panegyricized for acuteness and ingenuity. Subsequently he was Lecturer at All Hallows, Lombard Street, and chaplain and secretary to a gentleman named

Blakeney. He continued to reside in London until 1793, when he removed to Chadwick in Essex, of which parish he became curate, and held in addition the appointment of chaplain to the garrison at Tilbury Fort. At this place he collected some of the odes, with the composing of which he had amused himself while at sea, and having added more to them, with explanatory notes, he published them in 1801, under the title of "Nautical Odes, or Poetical Sketches, designed to commemorate the Achievements of the British Navy," which on the whole met with a favourable reception. He was also a frequent writer in the "Cambrian Register," "The Gentleman's Magazine," and other similar publications. In 1805, he was collated to the vicarage of Lampeter, in Cardiganshire, to which place he removed with his family, and had not been long there before he opened a Grammar School, from which seminary, young men in conformity with stated regulations were admitted at the usual age into holy orders, and the school soon gained a high reputation. After superintending this seminary with great credit for nearly fourteen years, he died January 20, 1820. His English treatises were collected and published by his son in 1840, in one volume, 8vo. with the following title, "The English Works of the late Rev. Eliezer Williams, M.A. Vicar of Lampeter, &c. with a Memoir of his Life."

WILLIAMS, (GRIFFITH, D.D.) a very eminent prelate, was born at Treveilian, in the parish of Llanrug, Caernarvonshire, in 1587. His father lived on his freehold, which descended to him from his ancestors, and his mother was of the ancient house of Penmynydd, in Anglesey. He received his earlier education at a private school in Caernarvon, and was entered at Christ Church, Oxford, in 1603. He left this university without taking a degree, and removed to Cambridge, on the invitation of John Williams, afterwards archbishop of York, who warmly patronized him, and when he had taken his master's degree, got him to be made chaplain to Philip, Earl of Montgomery, in 1614, and he was about the same time appointed rector of St. Bennet Sherehog, in London. He afterwards obtained the rectory of Llanllechid, in Caernarvonshire, where he was greatly esteemed for his excellent preaching, and for his religious life and conversation. He was considered to be very well read in scholastical and historical divinity, for which reason he was selected to be one of the chaplains to King Charles I. he having then taken his degree of Doctor of Divinity. In 1628, he became prebendary of Westminster, and in 1632, dean of Bangor, and archdeacon of Anglesey. In 1641, he was made bishop of Ossory, being consecrated thereto on the 20th of September in that year, and he was also permitted to hold his deanery, and archdeaconry, in commendam, which he did until his decease. In the beginning of the rebellion he adhered to the cause of the king, and the first book he wrote in his behalf was his "Vindiciæ Regum," &c. for which he was taken away from his house at Apethorpe in Northamptonshire by a

troop of soldiers, and carried prisoner to Northampton, where the committee, that was appointed by the Parliament to meet and sit there, had that book in their hands. He afterwards retired to Oxford, and printed his "Discovery of Mysteries;" and on the very day that he was preaching at St. Mary's before the House of Commons, the soldiers from Northampton went and plundered his house at Apethorpe, and took away all his furniture, where his wife and children then resided, and sequestered his lands for the use of the Parliament. The next winter following he wrote his "Jura Majestatis." Upon the declining of the King's cause, he was reduced to a very low condition, and though he had offers made to him of very considerable preferment, if he would yet have submitted to the Parliament, he utterly refused them. Soon after he retired to Wales, "where for twelve years together he had not twenty pounds per annum in all the world, to maintain himself and his servants, and was forced to live on a little tenement of 2*l.* 10*s.* a year, and 4*l.* land of his own; so that he lived worse than a poor curate, with oaten bread, barley bread, buttermilk, and sometimes water; being not able to keep one drop of ale or beer during ten years together. He went also attired in very mean clothes, and was forced to do many servile works himself about his house, garden, and cattle." However he survived his troubles, and was restored to all his preferments, and returning to Ireland, he died there March 29, 1672, at the age of eighty-four, and was buried at Kilkenny, in the cathedral of his diocese, in the repairing of which he had expended large sums of his money. He also erected eight alms-houses, which he endowed with forty pounds per annum, for the use of as many poor widows. This eminent divine was the author of many works, of which may be enumerated; 1, "The Delights of the Saints. A most comfortable Treatise of Grace and Peace," &c. 8vo. London, 1622. 2, "Seven Gold Candlesticks, or Seven Lights of Christian Religion." 4to. London, 1627, folio, London, 1635. 3, "The true Church showed to all men that desire to be members of the same, in six books, containing the whole body of Divinity." folio, London, 1629. 4, The right way to the best Religion; wherein is largely explained the sum and principal heads of the Gospel." folio, London, 1636. 5, "Vindiciæ Regum; or the Grand Rebellion, that is, a Looking-glass for Rebels, whereby they may see how by ten several degrees they shall ascend to the height of their design," &c. 4to. Oxford, 1643, and reprinted in folio, London, 1666. 6, "The Discovery of Mysteries; or the Plots, and Practices of a private Faction in this present Parliament to overthrow the Established Religion," &c. 4to. 1643, folio, London, 1666. 7, "Jura Majestatis; the Rights of Kings both in Church and State; Granted by God, Violated by Rebels, and Vindicated by the Truth," 4to. Oxford, 1644, London, 1666. 8, "The great Anti-christ revealed; before this time never discovered," &c. folio, London, 1660. 9, "Seven Treatises very necessary to be observed in these

bad days, to prevent the seven last Vials of God's wrath, that the seven Angels are to pour down upon the Earth," folio, London, 1661. 10, "The Declaration of the just Judgment of God ; first upon our late King's Friends, secondly, upon the King's Enemies that rebelled and warred against him," &c. folio, London, 1661. 11, "Truth vindicated against Sacrilege, Atheism, and Prophaneness," &c. folio, London, 1666. 12, "Four Treatises ; the suffering of the Saints, burning of Sodom," &c. 4to. London, 1667. Besides these he published many sermons, which are fully described by Wood. (Athen. Oxon. Ware's Bishops, and Writers of Ireland. Willis's Bangor. Sir John Wynne's Gwydir History. Walker's Sufferings of the Clergy.)

WILLIAMS, (GRIFFITH,) whose bardic name was Guttyn Peris, was born in the parish of Llanbeblig, near Caernarvon, in the year 1769. His father was a wheelwright, and died when his son was only five years old. His education was of the scantiest kind, but being a man of great natural abilities, he acquired a profound knowledge of his native language, and arrived at a high position in the second class of modern Welsh poets. Having spent his youth in various agricultural pursuits, when he was about twenty-one years old, he obtained employment in the great Penrhyn slate quarries, and he was engaged in them for the period of thirty years, until his health declined ; and his skill in arithmetic had obtained for him the office of an overseer. During his leisure hours, he diligently cultivated his poetic talent, and he also contributed several essays to various periodicals. In 1810, he obtained a silver cup for a prize poem, at an Eisteddvod held at St. Asaph, and he was also successful in other poetic contests, and obtained several prizes. In 1816, he published a volume of his compositions under the title of "Ffrwyth yr Awen ;" and he left in manuscript materials for two more volumes. He died September 18, 1838, in the seventieth year of his age, and was buried in Llandegai churchyard. An interesting biographical notice of the bard, with an engraved portrait, will be found in the Gwladgarwr Magazine for February, 1839. vol. vii. 33.

WILLIAMS, (JOHN, D.D.) was a native of Caermarthenshire, and entered the university of Oxford in 1569. He was elected Fellow of All Souls in 1579, being then M.A. In 1592, he was presented by the Queen to the rectory of Llandrinio, in Montgomeryshire, having taken his degree of B.D. He was afterwards appointed Margaret Professor of Divinity, and on May 8, 1605, instituted to the deanery of Bangor. He also became principal of Jesus College, Oxford. He is the author of "De Christi Justitia, et in regno spirituali Ecclesiæ pastorum officio, concio ad clerum, Oxon. in Rev. x. 1." 4to. 1597. He also published Roger Bacon's book "De retardandis senectutis accidentibus et sensibus confirmandis," 8vo. Oxon. 1590. He died September 4, 1613. (Wood's Athen. Oxon.)

WILLIAMS, (JOHN, D.D.) Lord Keeper of the Great Seal, and Archbishop of York, was born in the town of Aberconwy in Caer-

Northamptonshire, March 25, 1582. He was the second son of Edmund Williams, Esq. who was the fifth son of the second William Williams, Esq. of the ancient house of Cochwillan, in the same county. His mother was Mary, the daughter of Owen Wynne ab John Owen of Eglwys Vach. He was educated at Ruthin Grammar school, from whence he was removed at the age of sixteen to St. John's College, Cambridge. His natural abilities were very uncommon, and his application to study still more so, for he was of so singular and happy a constitution that from his youth upwards he never required more than three hours sleep out of the twenty-four to keep him in perfect health. He was elected Fellow of his college, April 14, 1603, and proceeded regularly to his degrees in arts. His manner in studying had something particular in it, and according to his own account he used to allot one month to a certain province, esteeming variety almost as refreshing as cessation from labour; at the end of which, he would take up some other matter, and so on till he came round to his former courses. He thus became an exact philosopher, as well as an able divine, and admirably versed in all branches of literature. He was not however less distinguished for his dexterity and skill in business than for his learning. When he was no more than five and twenty, he was employed by the college in concerns of theirs, on which occasions he was sometimes admitted to speak before Archbishop Bancroft, who was exceedingly taken with his engaging wit, and decent behaviour. Another time he was deputed, by the masters and fellows of his college, their agent at court, to petition the king for a mortmain, as an increase of their maintenance; when he succeeded in his suit, and was taken particular notice of by the king; for there was something in him which his majesty liked so well, that he told him of it long afterwards, when he came to be his principal officer. He entered into orders in his twenty-seventh year, and took charge of a small living, which lay beyond St Edmund's Bury, upon the confines of Norfolk. In 1611, he was instituted to the rectory of Grafton Regis, in Northamptonshire, on the King's presentation, and in the same year he became chaplain to the Lord Chancellor Egerton. In 1612, he was presented by the Earl of Worcester to the rectory of Grafton Underwood, in Northamptonshire, and in the same year he took his degree of B.D. In 1613, he was made precentor of Lincoln; rector of Waldgrave, in Northamptonshire, in 1614, and between that year and 1617, was collated to a prebend and residentiaryship in the cathedral of Lincoln, to prebends in those of Peterborough, Hereford, and St. David's, besides a sinecure in North Wales. When Sir Francis Bacon was made Lord Keeper, he offered to continue Williams as his chaplain, who however declined the office. He was made king's chaplain at that time, and had orders to attend his majesty in his northern progress, which was to begin soon after; but the bishop of Winchester got leave for him to stay and to take his doctor's degree, for the sake of giving entertain-

ment to Marco Antonio de Dominis, archbishop of Spalato, who was lately come to England, and intended to be at Cambridge the commencement following. In 1619, he preached before the king, and the sermon was printed by his majesty's command. The same year, he was collated to the deanery of Salisbury, and the year after removed to the deanery of Westminster. The Lord Chancellor Bacon being removed from his office, in May, 1621, Dr. Williams was made Lord Keeper of the Great Seal of England, the tenth of July following, and in the same month was raised to the bishopric of Lincoln, with the deanery of Westminster, and the rectory of Waldgrave, in commendam. He attended King James at his death, and preached his funeral sermon, which was afterwards printed. That king had promised to confer upon him the archbishopric of York at the next vacancy ; but his lordship's conduct in many points not being agreeable to the Duke of Buckingham, he was removed by Charles I. from his office of Lord Keeper, in October, 1626. He was ordered also not to appear in parliament, but he refused to comply with that order, and promoted the petition of right. Afterwards upon some informations brought against him in the Star-chamber, by the contrivance and management of Bishop Laud, he was fined ten thousand pounds to the king, to suffer imprisonment during his majesty's pleasure, and to be suspended by the high commission court from all his dignities, offices, and functions. There was a settled misunderstanding between him and Laud ; the latter looking upon Williams as a man who gave encouragement to the Puritans, and was cool with respect to church discipline ; while, on the other hand, Williams considered Laud to be a favourer of the Papists. He continued in the Tower three years and a half ; and when the parliament met in November, 1640, he petitioned the King, by the Queen's mediation, for his enlargement, and that he might have his writ sent him as a peer to sit in parliament ; but the Lord Keeper Finch, and Archbishop Laud opposed this request, and prevailed with the King to refuse it. However, about a fortnight after, the House of Lords sent the Usher of the Black Rod, to demand the bishop of Lincoln, from the Lieutenant of the Tower ; upon which he was brought to the parliament house, and took his seat among his brethren. When after this, some were set on to try how he stood affected to his prosecutors, he answered that "if they had no worse foes than him, they might fear no harm ; and that he saluted them with the charity of a bishop." And now the King, understanding with what courage and temper he had behaved himself under his misfortunes, was pleased to be reconciled to him ; and commanded all orders, filed or kept in any court or registry upon the former informations against him, to be taken off, razed, and cancelled, that nothing might stand upon record to his disadvantage. In 1641, he was advanced to the archbishopric of York, and the same year opposed in a long speech the bill for depriving the bishops of their seats in the

house of Lords, which had the effect of laying the bill asleep for five months. In June, 1642, the King being at York, the archbishop was enthroned in his own cathedral, but soon after the King had left York, which was in July following, he was obliged to leave it also; the younger Hotham, who was coming thither with his forces, having sworn solemnly to seize and kill him, for some opprobrious words spoken of him concerning his usage of the King at Hull. He then retired to Aberconwy, and fortified the castle for the King; which so pleased his majesty, that by a letter, dated Oxford August 1, 1643, the King "heartily desired him to go on with the work, assuring him, that, whatever moneys he should lay out upon the fortification of the said castle should be repaid unto him, before the custody thereof should be put into any other hand than his own, or such as he should command." By virtue of a warrant, dated January 2, 1644, the archbishop deputed his nephew William Hookes, Esq. to have the custody of this castle; and some time after, being sent for, he set out to attend the King at Oxford, whom he is said to have cautioned particularly against Cromwell, who "though then of but mean rank and use in the army, yet would be sure to rise higher." After some stay in Oxford, he returned to his own country, having received a fresh charge from his majesty to take care of all North Wales, but especially of Conwy castle, in which the people of the country had obtained leave of the Archbishop to place for security all their valuables. A year after this, Sir John Owen of Clenenney, who was a colonel for the King, marching that way after a defeat, obtained of Prince Rupert to be substituted under his hand commander of the castle; and so surprising it by force entered it, notwithstanding it was before given to the Archbishop under the King's own signet, to possess it quietly, until the charges he had been at should be refunded to him, which as yet had never been offered. The Archbishop's remonstrances at court meeting with no success, he being joined by the country people, whose property was detained in the castle, and assisted by Colonel Mytton, who was a zealous man for the parliament, forced open the gates, and entered it. The Archbishop did not join the Colonel with any intention to prejudice the King's service, but agreed to put him into the castle, on condition that every proprietor should possess his own, which the Colonel saw performed. After the King was beheaded, the Archbishop spent his days in sorrow, study, and devotion; and is said to have risen constantly out of his bed at midnight, and to have prayed on his bare knees, with nothing on but his shirt and waistcoat. He lived not much above a year after, and his decease occurred at Gloddaith, near Aberconwy, March 25, 1650. He was buried in Llandegai church, where a monument was erected by his nephew and heir, Sir Griffith Williams, with a Latin epitaph from the pen of bishop Hacket. The Archbishop never married, and the family estates of Penrhyn and Cochwillan, which were purchased by him, passed to his nephew, who was created a

baronet in 1661. Besides several sermons, and other works, he published a book against Archbishop Laud's innovations in church matters and religious ceremonies, with this title, "The Holy Table, Name, and Thing, more anciently, properly, and literally, used under the New Testament, than that of the Altar. Written long ago by a Minister in Lincolnshire, in answer to D. Coal, a judicious divine of Queen Marie's dayes. Printed for the diocese of Lincoln," 1637. 4to. Lord Clarendon though far from being favourable to him, yet represents this book to be full of good learning, and that learning closely and solidly applied. He was also author of "Annotationes in vet. Testamentum, et in Ephesios. 8vo. Cantab. 1653." Though the high position and energetic character of this eminent prelate made him many enemies, there have not been wanting those, who, without disguising his infirmities, have set him in a better light than we find him represented by the Earl of Clarendon. His contemporary Arthur Wilson tells us, "that though he was composed of many grains of good learning, yet the height of his spirit, I will not say pride, made him odious even to those that raised him; haply because they could not attain to those ends by him, that they required of him. But being of a comely and stately presence and that animated with a great mind, made him appear very proud to the vulgar eye; but that very temper raised him to aim at great things which he affected: for the old ruinous body of the abbey church at Westminster was new clothed by him; the fair and beautiful library of St. John's in Cambridge, was a pile of his erection; and a very complete chapel built by him at Lincoln College in Oxford, merely for the name of Lincoln, having no interest in nor relation to that university. But that which heightened him most in the opinion of those that knew him best was his bountiful mind to men in want; being a great patron to support, where there was merit that wanted supply: but these great actions were not publicly visible: those were more apparent that were looked on with envious, rather than with emulous, eyes." His biographer Hacket likewise observes, that he was a man of great hospitality, charity, and generosity; especially to gentlemen of narrow fortunes, and poor scholars in both universities; so that his disbursements this way every year amounted to 1000*l.* or sometimes 1200*l.* (*Scrinia Reservata: A Memorial offered to the great deservings of John Williams, D.D. Archbishop of York. &c. by John Hacket, Bishop of Lichfield and Coventry. fol. London. 1693. The Life of Archbishop Williams, by Ambrose Phillips. 8vo. Cambridge. 1700. Wood's Athen. Oxon.*)

WILLIAMS, (JOHN, LL.D.) was born at Llanbedr Pont Stephan, in the county of Cardigan, March 25, 1727. His father, a respectable tanner, placed him at the Free school of that town, where he acquired a knowledge of the classics. He then entered the Cambrian academy at Caermarthen, at the age of nineteen, to qualify himself for the office of a dissenting minister. On the completion of the usual course,

- he was engaged as classical assistant to Mr. Howell, who had a large school at Birmingham. In 1752, at the unanimous request of a congregation of dissenters he removed to Stamford, in Lincolnshire: but being desirous of a situation near London, in 1755, he became minister of a dissenting congregation at Wokingham, Berks. During his residence here he completed a work to which he had devoted many years' study and which was published in 1767, under the title of "A Concordance to the Greek New Testament, with an English version to each word, and short critical notes." In this year he became minister of a dissenting congregation at Sydenham, where he officiated for upwards of twenty-eight years. In 1777, he was chosen curator to Dr. Daniel Williams's Library in Redcross street, the advantages of which situation enabled him to procure the requisite information on a subject that had much engaged his study; the result of which he published under the title of "A Free Enquiry into the authenticity of the 1st and 2nd Chapters of St. Matthew's Gospel," second edition, 1789. From the fluctuations which frequently take place in villages near London, the number of the dissenters having much decreased, and the lease of the chapel expiring in 1795, he resigned his ministerial office, and spent the remainder of his life at Islington. At the time of his decease he had almost finished the printing of a scarce work of M. P. Cheilomeus, entitled "Græco-Barbara Novi Testamenti, &c." Besides the above mentioned he was the author of "Critical Dissertations on Isaiah, 7th chap. 13th and 16th verses." "Thoughts on the Origin of Language." An address on the Protestant dissenting ministers' application to Parliament in 1773." "Remarks on a Treatise by William Bell, D.D. on the Divine mission of John the Baptist and Jesus Christ, &c." "An Enquiry into the Truth of the Tradition concerning the discovery of America by Prince Madog, son of Owen Gwynedd, about the year 1170, in two parts;" and some Sermons. He died in April, 1798. (Cambrian Register, iii. 190.)

WILLIAMS, (MOSES,) an eminent antiquary, was the son of Samuel Williams, clerk, vicar of Llandyvriog and Nantgunllo, in the county of Cardigan, and was born at Glaslwyn, in that county. He was educated at the Grammar School at Caermarthen, whence he was removed to University College, Oxford, being matriculated May 31, 1705. He took his degree of B.A. in Michaelmas term, 1708, and was incorporated in the same degree at Cambridge, where he took the degree of M.A. in 1718. On the 2nd of March, 1708, being his birthday, when he entered on his twenty-fourth year, he was ordained deacon, at St. James's Westminster, by Dr. Trimnel, Bishop of Norwich, and a priest at Fulham, by Dr. Ottley, Bishop of St. David's, May, 31, 1713, by whom he was collated to the living of Llanwenog, in Cardiganshire, in 1715, to which he was presented by the Lord Chancellor Cooper. He was afterwards instituted, in 1716, to the vicarage of Devynoc, in Breconshire, on the presentation of the Prince

of Wales, and he was inducted March 30, 1717. It appears by the register that in 1718, he married Margaret Davies, of that parish, by whom he left no issue, and in the entry he describes himself of Kellan, in the county of Cardigan. In 1724, he exchanged Devynoc for the rectory of Chilton Trinity, and the vicarage of St. Mary's, in Bridgewater. He was elected a Fellow of the Royal Society in 1732. As a Welsh scholar and antiquary his talents were of the highest order, and one of the best the principality has ever produced. In 1726, he published a work, which was the result of great labour and research, being an alphabetical index of Welsh poetry preserved in manuscript, with the first lines, under the title of "*Repertorium Poeticum, sive Poematum Wallicorum, quotquot hactenus videre contigit, Index Alphabeticus, primam singulorum lineam, et loca ubi inveniantur, exhibens. Accedit Poetarum Nomina, et quando plerique omnes floruerint.*" 8vo. London. In 1730, appeared the "*Cyfreithieu Howel Dda*;" or Laws of Howel Dda, in a large folio volume. This great work is stated in the title page to have been translated into Latin by Dr. Wotton, with the assistance of Moses Williams, but there can be no doubt from internal evidence that the latter had the chief hand in the undertaking, for the translation is so admirably done, that scarcely an error can be detected in it. He was the author of about fifteen other works, chiefly in divinity, many of them very valuable, and none without considerable merit. He also left to the Bodleian library a lasting proof of his industry, where four folio volumes in his own hand-writing, containing a catalogue of the Books in that repository still remain. He bequeathed a very valuable collection of books and manuscripts, chiefly relating to the history, language, and manners of his native country to his patron, Lord Macclesfield. According to the parish register, he was buried at St. Mary's, Bridgewater, March 2, 1742. (See also Jones's Breconshire. ii. 688.)

WILLIAMS, (PETER,) the author of the Welsh annotations on the Bible, was the son of parents, descended from respectable families in the parish of Llansadurnin, in the county of Caermarthen, where he was born January 7, 1722. When he was about nine years of age his mother died, and his father died also in the following year, leaving three orphan children. When he was about twelve years of age, his uncle on the mothers' side took him under his protection, and he followed the occupation of farming with him, as he had done with his father, in seed time and harvest, but at other times he went to school, which was his chief delight. When arrived at the age of sixteen or seventeen, he expressed a desire to become a clergyman, but was apprehensive that the attaining a degree of knowledge suitable to that honourable calling would be attended with more expense than he could afford. However at the age of eighteen he went to the free grammar school at Caermarthen, which he attended with great assiduity for three years, and gained the approbation of the master.

He quitted school at the age of twenty one, and commenced being schoolmaster himself at Cynwyl Elved, where he kept school about a year. Having received holy orders, he became curate of Eglwys Cymmin, where, his salary being small, he also kept a school. Having displeased some persons by conduct which was deemed methodistical, a complaint was made to his patron, who at the expiration of his year dismissed him from the curacy. Afterwards he served the curacies of Swansea, Llangranog, and Llandysilio, but his conduct not being regular according to the discipline of the Church of England, it was but for a short time. He was then introduced to the Welsh Calvinistic Methodists at an Association on the borders of Pembroke-shire, among whom he obtained a name, and with whom he continued to associate, and officiate as an itinerant preacher until he was seventy years of age. He died at his residence at Gelli Lednais, in the parish of Llandeuaelog, Caermarthenshire, August 8, 1796, in his seventy-fifth year. He completed writing his annotations on the Bible, in May, 1770, which work acquired great popularity, and has gone through many editions. The first consisted of 3600 copies; the second in 1774, of 6400, and the third in 1796, of 4000 copies; but before the last edition was completed, the venerable author had entered into his rest. In 1773, he published his Welsh Concordance to the Bible, which was hailed as a great boon, and at the present day continues to be esteemed as a work of great labour and utility. In 1790, he published by subscription 4000 copies of Cann's Bible, in Welsh, with additional references and notes. He was also the author of a number of small tracts, most of which were in the Welsh language.

WILLIAMS, (ROBERT,) a poet of considerable abilities, whose bardic name was "Robert ab Gwilym Ddu," was born in 1767, at Bettws Vawr, in the parish of Llanystumdwy, in the district of Eivionydd, Caernarvonshire; and he lived there until within a few years of his death, when he removed to Monachdy, in the same neighbourhood. His father William Williams, who was a native of Meirionethshire, farmed his own freehold, which in due time devolved on his son, who had a decided taste for agricultural pursuits. As a strictly moral poet, Robert Williams had few equals in the principality, and his hymns, of which he has written a considerable number, rank among the very best in the language. His poetical works, which appeared in 1841, and were printed at Dolgelley, under the title of "Gardd Eifion," evince a talent of no common cast. The unaffected but finished style in which they are written, and the good taste and thorough christian tone which pervades them, have rendered his compositions deservedly popular. His acquaintance also with antiquarian lore was considerable; and he excelled as a vocalist. He lived on terms of intimacy with his neighbour Dewi Wyn, and with several other bards of distinction. He died at Monachdy, July 11, 1850, in the 83rd year of his age, and was buried in Abererch churchyard.

WILLIAMS, (SIR ROGER,) a distinguished military commander, was the son of Thomas Williams, of Penrhos, in Monmouthshire, by Eleanor his wife, the daughter of Sir William Vaughan, Knight, of a family among the most ancient and respectable in that part of the principality. Though from his childhood he had shewn a greater partiality for military than scholastic pursuits, he was entered at the university of Oxford, where he resided for some time. Soon after 1554, he left college, and became a soldier of fortune under the Duke of Alva, and ran through the different degrees of military rank, and was a colonel in the French and Belgic wars. "He might have been sided with the best of those times, if his discretion could have but well tempered his hot furious valour, which was the reason that Queen Elizabeth would not commit any place, or employment, of great trust to his care." He was knighted in 1586, "and beloved by all soldiers, and so much noted for martial prowess, that he went beyond the commendation of the panegyric, which was specified in the said year, when at midnight he assaulted the camp of the Prince of Parma, near Venlo, slew some of the enemies, and pierced the tent of the general." He is the author of "The Actions of the Low-Countries." Printed at London, in the reign of Queen Elizabeth, and again in 1618. 4to. "The author being unlearned, and only tutored by experience, hath penned the said history with very exquisite judgment, he being an actor in the said wars." Another work of his was "A brief Discourse of War, with his opinion concerning some part of martial discipline." 4to. London. 1590. "In this excellent book the author defends the military art of his, against that of former days; but to the great envy, and discontent of some old-beaten soldiers, and the lovers of archery." He died in London, in December, 1595, and was buried in St. Paul's cathedral. (Wood's Athen. Oxon.)

WILLIAMS, (ROGER,) the eminent founder of the State of Rhode Island, was a native of the parish of Llansawel, Caermarthenshire, where he was born in the year 1599. He had a liberal education under the patronage of Sir Edward Coke, under whom he also studied law, and by whose interest he obtained episcopal orders and a parish. Having however adopted puritanical principles he emigrated to America in 1631, and settled at Salem, in New England, but in 1635, he was banished thence by the magistrates for denying their right to interfere in matters of conscience. He then removed to Rhode Island, where he founded the town of Providence, now the flourishing capital of that state, and here he formed the first Baptist congregation in America. At the end of four years, he resigned his pastoral office, and came to England, to procure a charter for his infant colony. On his return, having acquired a knowledge of their language, he preached among the Indians with great success, and his influence with them was so great that he prevented great bloodshed, and rescued from destruction the inhabitants of the adjacent country. He wrote an account of the

Indians on which the Lords of the Admiralty bestowed high commendation, and in 1643, an useful work by him was printed entitled, "A Key to the Language of New England." 8vo. London. Roger Williams has acquired great praise for "being the first legislator in the world that fully and effectually provided for and established a free, full, and absolute liberty of conscience." He was also author of a book entitled "The bloody Tenet of Persecution for the sake of Conscience, discussed in a conference between Truth and Peace, who in all tender affection present to the High Court of Parliament, (as the result of their discourse) these, amongst other passages of highest consideration." 4to. 1644. This was animadverted on by the Rev. Mr. Cotton of Boston, in America, in a work entitled "The Bloody Tenet washed and made white in the Blood of the Lamb;" to which Roger Williams published a rejoinder, with the title, "The Bloody Tenet, yet more Bloody, by Mr. Cotton's endeavour to wash it White." He was also the author of a work entitled, "The hireling ministry none of Christ's: or, a discourse of the Propagation of the Gospel of Christ Jesus." 4to. London. 1652. He died in the spring of the year 1683, in the eighty-fourth year of his age, being fifty-two years after his arrival in America. He was married, and left several children, whose descendants forming respectable connexions, greatly multiplied in succeeding generations.

WILLIAMS, (SIR ROWLAND,) a clergyman and poet, who flourished from about 1590 to 1630. Some of his compositions are preserved in manuscript.

WILLIAMS, (TALIESIN,) was the only son of Edward Williams, the celebrated Iolo Morganwg, the Bard of Glamorgan, and was himself a bard of no mean celebrity, under the cognomen of Taliesin ab Iolo. He was born at Cardiff, July 9, 1787, and received a good education, which qualified him for the important duties of assistant teacher, in the boarding school of the Rev. David Davis, at Neath, where he continued with satisfaction to his principal, and credit to himself, till circumstances led him to settle at Merthyr Tydvil. There he conducted a respectable school on his own account, married, and had a thriving family, and spent the remainder of his life, in the enjoyment of the esteem and good will of all classes. Literary and antiquarian pursuits were the natural inheritance of a son of Iolo Morganwg, and in Ab Iolo, they wanted not the cultivation of an ardent, and congenial spirit. He was an enthusiast in every thing connected with the learning, history, and the attributes of the Cymry. Like his gifted father his brain conceived infinitely more than it ever brought to maturity, and amongst other abortive projects, was a long meditated biography of that remarkable old man. After a lapse of twenty-one years, he died without any effective preparation for such a work. This is the more deeply to be regretted, as he must have possessed many details inaccessible to a mere English biographer, though Mr.

Waring's authentic and very interesting "Recollections and anecdotes," have filled up what, without the aid of his friendly pen, would probably have remained an hiatus in the history of our remarkable men. Ab Iolo rendered an important service to Welsh literature by completing, after his father's death, the publication of "Cyfrinach y Beirdd," which the aged Bard was unable to finish, amidst the pains and infirmities of declining years. This work, so valuable for its exposition of the ancient Welsh metres, and the principles of versification, would not have gone to press without the assistance of the learned Walter Davies, who highly appreciated the erudition of old Iolo, and enabled him to print all but the notes and preface, which were afterwards supplied by Ab Iolo. Much satirical doubt having been thrown on the *Coelbren y Beirdd*, as expounded by the Chair of Glamorgan, a prize was offered, in 1840, for the best treatise on the Bardic Alphabet. Nothing on this subject worthy of a prize had previously appeared, but an essay was now produced, anonymously, by Ab Iolo, in which he supported his father's theory, with great acuteness and argumentative power, proving that if his father had invented the disputed Alphabet, he must also necessarily have invented the whole body of Welsh literature. This Essay has been pronounced by competent judges to be Ab Iolo's masterpiece, and it has since been published by Mr. Rees, of Llandovery, in an 8vo pamphlet, entitled "Coelbren y Beirdd; a History of the Bardic alphabet by Taliesin Williams." In 1827, he published an English poem under the title of "Cardiff Castle, with historical notes;" and ten years subsequently, another poem entitled "The Doom of Colyn Dolphin," with notes illustrating the traditions and superstitions most prevalent in Glamorgan. His fugitive compositions for prizes at various Eisteddvods, are numerous, and generally deemed highly meritorious. His *Awdl y Derwyddon Ynys Prydain*, which obtained the Chair medal at the great Cardiff Eisteddvod in 1834, has been deservedly admired as a beautiful piece of Welsh poetry, rendered doubly valuable by the archæological notes, derived from his father's unedited manuscripts. He was also engaged in editing for the Welsh MSS. Society a selection from the miscellaneous collections of his father, with an English translation and annotations. His ill health caused the work to be delayed nearly five years in its progress through the press, and after about 450 pages had been printed under his superintendence, his labours were terminated by his death, which occurred at Merthyr, February 16, 1847. The whole work has since been given to the public under the title of "The Iolo MSS." He performed no trivial task in arranging the multitudinous and confused mass of papers laboriously collected by the old Bard during a long life, and distributing them into twenty-six uniformly bound volumes. Ab Iolo left a number of unpublished manuscripts, among which are histories of *Sion Cent*, *Glyn Nedd*, *Nos Oalan Gauaf*. It should not be forgotten that he also edited a second edition,

and a second volume, of his father's "Salman yr Eglwys ynyranialwch" and reprinted in 1836, the "Review of ancient Welsh manuscripts," originally written by Iolo Morganwg for the Myvyrian Archæology.

WILLIAMS, (THOMAS,) a learned lexicographer and physician, or as he was more commonly known in his own country, Sir Thomas ab William, was the son of William ab Thomas ab Gronwy, paternally descended from Ednowain Bendew, one of the Fifteen Tribes of North Wales, and of Catherine the illegitimate daughter of Meredydd Wynn ab Evan ab Robert, of Gwydir. He was born, according to his own statement, in the beginning of his Book of Pedigrees, in a place called Ardde'r Myneich, at the foot of Snowdon, in the Commot of Llechwedd Isav, in the county of Caernarvon. He was educated at the university of Oxford, where he took his degree of M.A. as a member of Brazenose College, in 1573. He then applied himself to the study of Medicine, but he took no degree in that faculty, and retired to his own country, where he practised his profession. His first work was a Book of Pedigrees, which is a very good collection, and which he calls "Prif achau holl Gymru Benbaladr," or, The primitive Pedigrees of all Wales. He states that he began his collection in 1578, increased it in 1585, and added very much to it in 1609. This was never printed, and such was the fate of all his works. He also wrote a book of medical directions and receipts, and a work on astronomy. But the most important of all his labours, and that which places him in the first rank of Welsh scholars, is his *Lexicon Latino-Britannicum*, or Latin and Welsh Dictionary. This is a work of great research, and peculiarly valuable for its copious extracts from manuscript authorities, and the publication of it even at the present day would be a most important addition to our philology. The abridgment professed to be given by Dr. Davies is little better than a bare index, as I have had an opportunity of comparing them. His patron and kinsman, Sir John Wynn of Gwydir, in a letter dated October 21, 1620, suggests a way in which the dictionary could be published, but the terms seem to have been by no means palatable to the compiler, for in his answer he states;—"For the Latin and Cambrian Dictionarie, which with greate laboure and travayle, as God knoweth, I have congested and digested these fiftie years, I see very small surtie or consideration for my paynes, and therefore I mean not in haste, God reward you for your permission, to deliver the same to any of these men, whose great promises I have tried to small effect, in things done for them, and imparting certaine collections unto them, never receiving quid pro quo for any of them.— God doth know that in the four years while I did write the Dictionaries, I was so instant to the work that often when I came from the book I did not know many a time what day of the week it was and soe lost my practis that might have been a hundred pounds unto me or some great matter, and during that time I might have pined for hunger yf it hath not been for God and your Worships good con-

siderations and not to these illiberal men's liberalities." The original work in the author's handwriting is now preserved in the Hengwrt library, and forms three quarto volumes. It has the dates of 1604, and 1608, on the title, in which latter year he seems to have completed the work: other manuscripts by this learned author are preserved in the same valuable collection, and among them "Llyfr Prophwydoliaethau Cymraeg a Saesoneg a Lladin o law Sir Thomas Williams." He also compiled a pretty large Herbal in Latin, Welsh, and English, giving an account of herbs and their medical virtues. He was reputed a papist, and he was proceeded against in the Correction at Bangor, May 23, 1606, by the name of *Thomas Williams, alias Dns. Thomas Williams de Trefryw, eo quod recusat venire ad Ecclesiam*. And Nov. 12, 1607, at a metropolitical Correction *Ds. T. Williams recusans excommunicatur*. Bishop Humphreys relates of him that he had heard from his own father, that the Lady Bodvel told him, when her father Sir John Wynn of Gwydir was on the point of setting out for the Parliament, at the opening of which the gunpowder treason was to have been accomplished, Thomas Williams came to him, and earnestly dissuaded him from going up to that session, from which it was afterwards collected, that he had some hint of that design, and was not willing that his patron Sir John should suffer by it. He resided most of his life at Trevriw, near Llanrwst, and the tradition was that he was at one time curate of that parish. This is corroborated by one of his name appearing as curate of Trevriw at the Bishop's visitation in 1573, as well as being always called Sir Thomas ab William. (Wood's Athen. Oxon. Bishop Humphrey's Additions to the same. Cambrian Register, i. 157.)

WILLIAMS, (SIR WILLIAM,) a very eminent lawyer and statesman, was born at Nantanog, in the isle of Anglesey, in the year 1634. His father Hugh Williams, D.D. was rector of Llantrisant, in that county, and a younger son of William Williams, Esq. of Chwaen Isav, who was fourteenth in descent from Cadrod Hardd, who in 1100, resided at Trevadog, in the parish of Llanvaethlu. His mother was Emma daughter and sole heiress of John Dolben, Esq. of Cae Gwynion, near Denbigh, and niece of Bishop Dolben. He was entered at Oxford, and became a scholar of Jesus College, in 1652, and continued there about two years, when he removed to Gray's Inn, and was made a barrister. In 1667, he became recorder of the city of Chester, where Sir Peter Leicester, the Cheshire historian, calls him "a very acute young gentleman." On the breaking out of the Popish Plot, he sided with the party then dominant, and was chosen Burgess for the City of Chester, to sit in that parliament which began at Westminster, March 6, 1678, for that which began October 17, 1679, and for that also which began at Oxford, March 21, 1680, in which two last he was chosen Speaker of the House of Commons. He afterwards sat for the borough of Beaumaris, and the county of Caernarvon. After the

Presbyterian Plot broke out in 1683, he became an advocate for that party, particularly for John Hampden, Laurence Braddon, and Sir Samuel Barnardiston. In 1684, he was tried for a libel in causing to be printed the information of Thomas Dangerfield, gent. and though he pleaded the law and custom of Parliament in his favour, the court fined him 10,000*l.* for licensing the said information to be printed, 8,000*l.* of which sum he was obliged to pay. Roger North attributes the severity of this fine to the resentment of Jeffreys, who had been reprimanded on his knees at the bar of the House of Commons by Williams, when Speaker. After the Revolution the judgment was declared by the House of Commons to be illegal, and against the freedom of Parliament. He was one of the most eminent lawyers of his time, and appears by the debates and the state trials to have been the active and zealous advocate of the popular party in the reign of Charles II. After the accession of King James, he was taken into favour, and by him made Solicitor-General, in the place of Sir Thomas Powis, promoted to be Attorney-General, in the beginning of December, 1687, at which time he received the honour of knighthood. He was afterwards made a baronet in July, 1688. As Solicitor-General he conducted the prosecution of the Bishops, and took much pains to obtain their conviction. On their acquittal, there was a great shout in the Hall, and Lord Jeffreys, who was then sitting in the Court of Chancery, on being told the reason, was observed to put his face in his nosegay to hide a smile, for he knew that the Seal had been promised to Sir William, had he carried that cause. Several of his speeches in parliament were printed, and one on the expulsion of Sir Robert Peyton from the House of Commons is a remarkable specimen of the coarseness of the times. After the Revolution he was appointed one of the King's counsel, and the last public act of his life was the introduction of the act for preventing charge and expense in the election of members, commonly called the "Treating Act," which still continues one of the principal safeguards of the independence and purity of parliament. Sir William, April 14, 1664, married Margaret the daughter and heiress of Watkin Kyffin, Esq. of Glascoed, in the parish of Llansilin, in the county of Denbigh. He left two sons, and the elder, Sir William Williams, of Llanvorda, married another great heiress, Jane the daughter of Edward Thelwall, Esq. of Plasyward, and was father of the first Sir Watkin Williams Wynn, and grandfather by his third son Richard, who married the heiress of that place, to Watkin Williams, Esq. of Penbedw. The Speaker's younger son John was an eminent provincial lawyer, and practised at Chester, and was direct progenitor of the present Sir John Williams, Baronet, of Bodelwyddan, in Flintshire. Sir William Williams died at his chambers in Gray's Inn, in July, 1700, at the age of sixty-six, and was buried in the chancel of Llansilin church, where his monument bears the following inscription:—"H. S. E. Honoratissimus vir Gulielmus Williams

de Glascoed, Miles et Baronettus : omnibus ingenii animique dotibus illustris; in foro civili inter primarios suæ ætatis togatos, semper præclarus, et tantum non purpuratis adscriptus, quippe qui in facultate sua opus potius quam honores, aut magistratum, amavit; ac prodesse, quam præesse, maluit. Adeo in consiliis sagax, in dicendo promptus, ad negotia habilis, ut dignus habitus est, qui in altera Senatus domo, sæpius sedem, his Cathedram teneret, orator peritissimus. In his publicis et amicorum rebus dum esset occupatus, nihil interim de propriis remisit, quod familiæ suæ dignitatem aut censum augeret. Ex uxore meritissima, filios habuit duos, filiam unicam; quos omnes tam larga, et quod rarius, viva manu, ditavit, ac si eorum quemlibet hæredem adscripserat. Obiit Londini X. die Julii, MDCC. Æt: 66. Hic magno sumptu, licet meritis impari sepultus, expectat immortalitatem." His portrait is preserved in the Town Hall of Chester, and this painting is engraved in Yorke's Royal Tribes of Wales.

WILLIAMS, (WILLIAM,) of Pantycelyn, a very eminent preacher and excellent poet, was born at Cevn y Coed, in the parish of Llanvair-y-Bryn, near Llandovery, in the county of Caermarthen, in the year 1717. His father was a farmer, and being a member of an Independent congregation, placed his son under the care of Mr. Powel, a dissenting minister, who had a flourishing school at Llwynllwyd, near Hay, in Breconshire. He was intended and educated for the medical profession, but having casually heard the celebrated Howel Harris preach at Talgarth, in 1738, he determined to devote himself to the ministry. He was ordained a deacon of the established church in 1740, by Dr. Claget, bishop of St. David's, and for three years he served the curacies of Llanwrtyd and Llanddewi Abergwesin. He never received priest's orders, and several complaints having been made of his irregular proceedings, contrary to the discipline of the established church, he was induced to join the Welsh Calvinistic Methodists, among whom he laboured as a zealous and indefatigable minister until the close of his life. He became early acquainted with Daniel Rowlands, and he attended Llangeitho every month to give his assistance in administering the sacrament to the immense crowds that resorted there, and for thirty-five years, he preached once a month in the meeting house at Llanlluan, as he also did in those of Caio and Llansawel, except when he was absent on his journeys to North Wales. As a preacher he was held in greatest esteem, and listened to by crowds of anxious hearers. He is still well known to the present age by his beautiful hymns, which continue to be sung constantly by congregations of every denomination. Though he pays little respect to the strict laws of Welsh prosody, his compositions prove him to be a true poet, and the simplicity and beauty of his language are deservedly admired. His first publication was a collection of Hymns under the title of "Haleluia;" which soon ran through three editions. His next was a poem of considerable length, and a work of great merit and beauty, entitled "Golwg ar Deyrnas Crist;" which

was first published in 1756, and reprinted with additions in 1764. He also translated a treatise by Ebenezer Erskine, which he published under the title of "Ar Sicrwydd Ffydd;" of which a second edition appeared in 1760. His next work was "Pantheologia;" which was followed by "Bywyd a Marwolaeth Thomemphus," a poem of great merit, and abounding in beautiful passages. In 1762, he printed a volume of hymns entitled "Y Mor o Wydr," which soon went through five editions. In 1768, he published a work in prose, with the title of "Tri Wyr o'r Aipht a Sodom." Besides these he published various tracts with the titles of "Ductor Nuptiarum;" "Martha Philoper;" "Philo Evangelius;" "Ffarwel Weledig," &c. "Haleluia," the second part; "Drws Society Profiad," and about forty Elegies. The best edition of his hymns is that published by his son John in 1811. He closed his laborious career January 11, 1791, at Pantycelyn, in the parish of Llanvair-y-Bryn, in which churchyard he was buried. His family consisted of two sons and four daughters. The elder son William entered holy orders, and was for some years curate of Truro in Cornwall, and the younger John was an esteemed preacher among the Welsh Calvinistic Methodists. (Trysorfa, ii. 44. Bala. 1811. Morgan's Ministerial Record of Williams, published at Llandovery, 1847.)

WILLIAMS, (WILLIAM,) of Llandegai, a learned antiquary, historian, and poet, was born at Tymawr, in the parish of Trevdraeth, in Anglesey, in February, 1738. His father was a stone-mason, and all the school education that he ever obtained, was from an old dame, who taught him his letters, and to read a little. At a proper age he was apprenticed to a saddler at Llanerchymedd, with whom he served his time of seven years. During this period his ardour for knowledge was such that all his leisure time was spent in reading, and all his spare money in the purchase of books and candles. On the completion of his apprenticeship, he was recommended to the steward of the Penrhyn estates, who first employed him as an occasional clerk. His connexion here led to the most important results, for it is to him that the prosperity of the great Penrhyn slate quarries is chiefly indebted. It was he who first shewed the importance of the undertaking, and prevailed upon the proprietor Lord Penrhyn to carry on the operations on so large a scale, as to develop this important traffic, and bestow such extensive benefits on the country at large. Mr. Williams was appointed slate-agent, and he discharged this important trust from the year 1782, with the strictest integrity, and so much to the satisfaction of his noble employer, that, when a change in the management was made in 1803, his Lordship settled upon him his full salary during his life. Being thus relieved from the cares of business, he devoted himself to literary pursuits. His "Observations on the Snowdon Mountains, with some account of the Customs and Manners of the Inhabitants," was published in 1802, London, 8vo. and is a very interesting work. He was also

a good Welsh poet, though his printed pieces are not numerous. He died July 17, 1817, and was buried in Llandegai churchyard, in which parish he had resided for the greatest part of his life. He left many works in manuscript, one of which was an important work in English, containing the history of the counties of Anglesey and Caernarvon, and forming two large volumes. He also wrote in Welsh a paraphrase of the Five Books of Moses, and a copious exposition of the Lord's Prayer and several other works, but the only one printed is a historical work, and intended as a sequel to Evans's "*Drych y Prif Oesoedd*," under the title of "*Prydnawngwaith y Cymry*," and which was published in 1822, by his son Robert Williams, of Vrondeg, Bangor, who was himself the author of a work entitled "*Corph o Dduwinyddiaeth*." William Williams married in 1765, and had a family of ten children. (*Gwylledydd*, vi. 97. *Gwladgarwr*, viii. 193.)

WILSON, (RICHARD,) the great landscape painter, was the third son of the Rev. John Wilson, rector of Penegoes, in the county of Montgomery, where he was born in 1713. His mother was of the family of Wynne, of Leeswood, near Mold. He received a good classical education, and having showed a marked predilection for drawing when he was quite a child, at the age of fifteen, on the death of his father in 1728, he was taken to London, by his relative Sir George Wynne, and placed under the tuition of one Wright a portrait painter. He afterwards set up for himself, and in this branch of his profession he acquired a considerable reputation, and he painted the portraits of the Prince of Wales and Duke of York, who were then under the tuition of Dr. Hayter, Bishop of Norwich. In drawing a head he was not excelled by any of the portrait painters of his time. After having practised some time in London, he was enabled by the assistance of his relations to travel into Italy, in 1749, and he continued the study of portrait painting at Rome, being still unacquainted with the bent of his genius. He frequented good society, and was much respected abroad, and he was recommended by the eminent painters Zucarelli and Vernet, who had seen his sketches, to devote himself to landscape painting. Having attended to their advice, his studies in landscape obtained rapid success, and he had pupils in that line at Rome, and his works were so much esteemed that Mengs painted his portrait, for which Wilson in return painted a landscape. After remaining abroad six years, he returned to England in 1755, and took up his residence in London. He sent his fine picture of Niobe to the first Exhibition of 1760, which confirmed the reputation he had previously gained as a landscape painter, and in 1765, he exhibited with other pictures a "*View of Rome*," which was greatly admired. During his residence in London he painted numerous pictures, but so little was his success in meeting with patronage, that, though now large sums are given for them, they were offered for sale often at mere nominal prices. It has been well observed that "the name of this extraordinary man is a reproach to the age in which

he lived ; the most accomplished landscape painter this country ever produced, uniting the composition of Claude with the execution of Poussin ; avoiding the minuteness of the one, and rivalling the spirit of the other. With powers which ought to have raised him to the highest fame, and recommended him to the most prosperous fortune, Wilson was suffered to live embarrassed, and to die poor. Conscious of his claims, however, he bore the neglect he experienced with firmness and dignity ; and though he had the mortification to see very inferior talents preferred in the estimation of the public, yet he was never seduced to depart from his own style of painting, or to adopt the more fashionable and imposing qualities of art, which his superior judgment taught him to condemn, and which the example of his works ought to have exposed and suppressed." Bryan, in his Dictionary of Painters and Engravers, also says of him that "he was doomed to encounter the indifference of a tasteless public, which was probably aggravated by the jealousy and intrigues of some of the most distinguished of his contemporaries, with whom he did not live on very amicable terms. This also has been said to have partly resulted from his own conduct, which was by no means distinguished by a conciliatory disposition, or great suavity of manners. Conscious of his own powers, and disdaining to sue for protectors, his transcendent abilities were suffered to exert themselves under the oppression of indigence and obscurity ; and participating the destiny of many illustrious artists who had preceded him, the beauty and value of his works were not discovered until death had rendered him equally insensible of admiration or neglect." At the institution of the Royal Academy, Wilson was chosen one of the founders ; and after the death of Hayman, he solicited for the situation of librarian, which he retained until he retired into Wales. The last years of his life were passed with his brother in Mold, and with his relation, Mrs. Catherine Jones, at Colomendy in the parish of Llanveris, a few miles from the town of Mold, and in the latter place he breathed his last, in the month of May, 1782, at the age of 69. His remains were interred in Mold churchyard. (Some account of the Life of Richard Wilson, Esq. R.A. by T. Wright, Esq, 4to. London. 1824.)

WOGAN, (WILLIAM,) was born in the parish of Penaly, Pembrokeshire, in the year 1678. His father was rector of Gomfreston, and Penaly, and descended from the ancient family of Wogans, long settled at Wiston near Haverfordwest. He lost his father, when about six or seven years old, and he was indebted to an uncle for his early education. In 1694, he was admitted, on the foundation, a scholar of Westminster, and his progress was such under the celebrated Dr. Busby that he became captain of the school. His classical attainments were most extensive, and he was considered a very erudite scholar, and in 1700, he was elected to Trinity College, Cambridge, where he went through the earlier course with great success and distinction. He did

not however remain long at the university, but accepted the situation of private tutor in the family of Sir Robert Southwell, and, in 1710, he became clerk to his son, who was then secretary to the Duke of Ormond, Lord Lieutenant of Ireland. In the early part of the following year he went to Ireland, and in 1712, he entered the army as lieutenant in the infantry. In 1714, he was appointed paymaster to the officers' widows on the Irish establishment, and in December 1718, he married Catherine Stanhope, of the noble family of the Earls of Chesterfield. He afterwards settled at Ealing, in Middlesex, some time previously to 1727, and there he resided until his decease, which occurred January 24, 1758, at the age of eighty. This pious writer is the author of the following works ;—1. The right use of Lent, or help to Penitents. 2. The Virtue of Humility, revised and amended. 3. A penitential Office, or form of Prayers and intercessions on behalf of the Church and Nation, on every sixteenth day of the month. 4. Character of the Times delineated. 5. Right use of the Rogation season. 6. Archbishop Leighton's Sermons revised. 7. Letter to a Gentlewoman concerning Baptism. 8. Letter from a churchwarden to the Parishioners of——. 9. Instructions for those that are preparing for confirmation, with advice to one newly confirmed. 10. Essay on the Proper Lessons of the Church of England, in 4 vols. This admired work was first published in 1754, and a second edition appeared in 1764. He wrote several other works, which were left in manuscript. For a fuller memoir of him, see "The Life of William Wogan, Esq." prefixed to the third edition of his Essay on the Proper Lessons, by the Rev. James Gatliff. 4 vols. 8vo. London. 1818.

WOOD, (OWEN,) was the second son of Hugh Wood, of Talyllyn, in the isle of Anglesey, by his wife Jane, the daughter of Hugh Prys ab Howell, of Massoglen; Esq. descended paternally from Llywarch ab Brân, one of the Fifteen Tribes. He was educated at Jesus College, Oxford, where he took his degree of M.A. July 6, 1584. He was afterwards made Dean of Armagh, when Robert, Earl of Essex was Lord Lieutenant of Ireland, and is said to have been engaged in his treasons, in 1600. Owen Wood married Joan, the daughter of Richard Clayton, chaplain to the Queen, and Justice of Peace in the county of Middlesex. He was an eminent benefactor to his college, and left a considerable sum of money for the purpose of founding a scholarship and fellowship there. He died in the early part of the year 1610. (Wood's Athen. Oxon. Bishop Humphreys's Additions to the same.)

WORTHINGTON, (WILLIAM, D.D.) an eminent divine, was born in Merionethshire in 1703. He was educated at the Grammar School of Oswestry, whence he was removed to Jesus College, Oxford, where he made great proficiency in learning. From college he returned to Oswestry, and became usher of that school. He took the degree of M.A. at Cambridge, in 1742, and was afterwards incorporated at Jesus College, Oxford, July 3, 1758; and proceeded B.D. and D.D. July 10, in that year. He was early noticed by that great encourager of learn-

ing, Bishop Hare, then bishop of St. Asaph, who presented him to the vicarage of Llanyblodwel in 1729. He obtained the sinecure rectory of Darowen in 1737, and the vicarage of Llanrhaiadr yn Mochnant in 1747. He exchanged Darowen for the sinecure rectory of Hope in 1751, and that again for the rectory of Llanvor near Bala, in 1774. He was made a prebendary of St. Asaph in 1773, and Archbishop Drummond, to whom he had been chaplain for several years, presented him to a stall in the cathedral of York. He was charitable in an eminent degree, and he closed a life of distinction and studious labour, October 6, 1778. He was the author of the following works ; 1. "An Essay on the Scheme and Conduct, Procedure and Extent, of Man's Redemption; designed for the Honour and Illustration of Christianity. To which is annexed a Dissertation on the Design and Argumentation of the Book of Job. By William Worthington, M.A. Vicar of Blodwel in Shropshire. London, printed for Edward Cave, at St. John's Gate, 1743." 8vo. Of this a second edition was afterwards published. 2. "The Historical Sense of the Mosaic Account of the Fall proved and vindicated." 8vo. 3. "Instructions concerning Confirmation." 8vo. 4. "A Disquisition concerning the Lord's Supper." 8vo. 5. "The Use, Value, and Improvements of various Readings shewn and illustrated, in a sermon preached before the University of Oxford, at St. Mary's, on Sunday, Oct. 18, 1761, Oxford, 1764," 8vo. 6. "A Sermon preached in the parish church of Christ-church, London, on Thursday, April 21, 1768; being the time of the yearly meeting of the children educated in the charity schools in and about the cities of London and Westminster, 1768," 4to. 7. "The Evidences of Christianity, deduced from Facts and the Testimony of Sense, throughout all ages of the Church to the present time. In a series of Discourses, preached for the Lecture founded by the Hon. Robert Boyle, Esq. in the parish church of St. James, Westminster, in the years 1766, 1767, 1768; wherein is shewn, that, upon the whole, this is not a decaying but a growing Evidence, 1769." 2 vols. 8vo. 8. "The Scripture Theory of the Earth, throughout all its Revolutions, and all the periods of its existence, from the creation to the final renovation of all things; being a sequel to the Essay on Redemption, and an illustration of the principles on which it is written, 1773," 8vo. 9. "Irenicum; or, the Importance of Unity in the Church of Christ considered, and applied towards the healing of our unhappy differences and divisions, 1775." 8vo. 10. "An Impartial Enquiry into the case of the Gospel Demoniacs; with an appendix, consisting of an Essay on Scripture Demonology, 1777," 8vo. This last was a warm attack on the opinion held out by a respectable dissenting divine, Mr. Hugh Farmer, in his "Essay on the Demoniacs, 1775," 8vo. and having produced a spirited reply, in 1778, Dr. Worthington prepared for the press what by the express directions of his will was given to the public after his death, "A farther Enquiry into the case of the Gospel Demoniacs, occasioned by Mr. Farmer's on the subject, 1779." 8vo.

WYNN, (RIGHT HON. CHARLES WATKIN WILLIAMS,) an eminent statesman, was the second son of Sir Watkin Williams Wynn, the fourth Baronet, of Wynnstay, in the county of Denbigh, by his second wife, Charlotte, daughter of the Right Hon. George Grenville, and sister of the late Lord Grenville. He was educated at Westminster school, and Christ Church, Oxford, where he took his degree of M.A. Nov. 7, 1798, and D.C.L. July 5, 1810. Having entered at Lincoln's Inn, he was called to the Bar on the 27th of November, 1798. He was returned to Parliament in 1796, as Member for the Borough of Old Sarum; but in the following year he was elected for the county of Montgomery, which he continued to represent until his decease. It was not until the retirement of Pitt and his friends from administration, and the schism which ensued between them and the Addington party, that Mr. Wynn began to take that active part in the fierce strife of party to which his hereditary station, the favour of his kindred, and, above all, his great abilities, developed and sharpened by the studies, which at an earlier period he had prosecuted in Lincoln's Inn with great research and diligence, entitled him. In the discussions, which occupied the whole period between the signing of preliminaries in 1801, at Amiens, and the renewal of the war in 1803, he also took a prominent part, and rendered to the coalition very essential service. From his long experience in the business of the House of Commons, he had been regarded for many years as a chief authority in matters belonging to the proceedings of Parliament, and it was for some time expected that he would, on a vacancy, be nominated to the office of speaker. It was therefore with a just appreciation of his deserts that on the retirement of Mr. Abbot in 1817, Mr. Wynn was put in nomination by the opposition for the speakership. The ministerial candidate, Mr. Manners Sutton, was elected by a majority of 312 to 150. In January, 1822, Mr. Wynn was appointed President of the Board of Control, and was thereupon sworn of the Privy Council. He retained that distinguished office until 1828, having declined the high honour of being Governor General of India. He was subsequently, in Earl Grey's administration, Secretary at War, from November 1830, to April 1831, resigning the office when the Reform Bill was brought into the House of Commons, as a ministerial measure, without his having had an opportunity of knowing the details, or explaining his views on the extent of reform which he deemed advisable. From this time, with the exception of the brief interval, from December 1834 to April 1835, during which he held, in Sir Robert Peel's short-lived ministry, the post of Chancellor of the Duchy of Lancaster, he continued to discharge the honourable functions of an independent member of Parliament, unshackled by official connexion. He was also a Metropolitan Commissioner of Lunacy, and a Commissioner of Public Records. He was elected a Fellow of the Society of Antiquaries, Jan. 9, 1800. He was from 1824 one of the Vice-Presidents of that society,

but he resigned that office in 1841. He was also a Deputy Lieutenant of Denbighshire, Steward of the Lordship of Denbigh, a Bencher of Lincoln's Inn, and President of the Royal Asiatic Society. Mr. Wynn married in April, 1806, Mary, eldest daughter of Sir Foster Cunliffe, Bart. of Acton Park, in the county of Denbigh, by whom he had issue two sons and four daughters. This eminent statesman closed his life September 2, 1850, and was buried in a vault of St. George's Chapel, Bayswater, by the side of the remains of his wife and son.

WYNN, (SIR JOHN,) of Gwydir, a very eminent character in his day, was the son and heir of Maurice Wynn, Esq. of Gwydir, near Llanrwst, in the county of Denbigh, a direct descendant of Owain Gwynedd, Prince of North Wales. His mother was Jane, daughter of Sir Richard Bulkeley, Knight, and he was born in the year 1553. He was sent to London in 1574, to study the law, and he succeeded to the family estates on the decease of his father in 1580. He was a man of great abilities, and he was devoted to the study of the history, and antiquities, of his native country. Besides other works, Rowlands cites an Extent, or Survey of North Wales, illustrated by useful remarks from his pen, but his chief work is "The History of the Gwydir Family," which continued in manuscript until 1770, when it was published by the Hon. Daines Barrington, in an 8vo. volume, and again reprinted in "Barrington's Miscellanies," 4to. London. 1781. The third and last edition is that by Angharad Llwyd, printed at Ruthin, in 1827, 4to, which also contains additional matter by Sir John Wynn, being memoirs of distinguished contemporary Welshmen, bishops, &c. The history of the Gwydir Family is a most curious and interesting work; it throws much valuable light on the history of Wales, and the authenticity of its information has never been disputed. But it is not only as a contribution to the history of the principality that it is so valuable, for it furnishes a most lively picture of the manners of our ancestors, during the period succeeding the subjugation of their country by Edward I. Sir John Wynn generally lived in retirement among his own people, though there is reason to suppose that he travelled abroad in his earlier years. He received the honour of Knighthood, and he represented the county of Caernarvon in the Parliament, which met October 29, 1596; was sheriff of that county in 1588, and 1603; for Merionethshire in 1589, and 1601. He was also one of the Council of the Marches of Wales. In 1610, he erected at Llanrwst some almshouses, to which he gave the name of Jesus Hospital, for the reception of twelve poor men, and drew up regulations for the management of his benefaction. He also endowed this charity with the rectorial tithes of Eglwys Vâch. He was created a Baronet in 1611, and he bore the great standard of Henry Prince of Wales, at the funeral of that prince, December 7, 1612. In 1615, he had incurred the displeasure of the Council of the Marches, as the then Chancellor, Lord Ellesmere, is informed that Sir John Wynn, Knight and

Baronet, is improper to be continued a member thereof, and also that his name should not remain in the commission of the peace for Caernarvonshire. But he made his peace by the payment of a bribe of 350*l*. The year before his death he conceived the great design of enclosing the Traeth Mawr and Traeth Bach, between the counties of Caernarvon and Merioneth, a work which has been partly accomplished in modern times. Sir John Wynn died March 1, 1626—7, aged 73, and was buried at Llanrwst. His wife was Sydney, the daughter of Sir W. Gerard, Chancellor of Ireland, by whom he had a family of eleven sons and two daughters. There is a fine portrait of Sir John Wynn engraved by Robert Vaughan the engraver, which is now exceedingly rare.

WYNN, (SIR RICHARD,) Baronet, was the second son of Sir John Wynn, of Gwydir, and as his elder brother, Sir John Wynn, Knight, had died, when on his travels at Lucca, in 1614, at the age of thirty, he succeeded to the baronetcy on the death of the father in 1626. He was a gentleman of distinguished merit, and was Gentleman of the Privy Chamber to Charles I. when Prince of Wales, and one of his attendants in the wild expedition to Spain in 1623. He left behind him an excellent account of the journey, which was published by Hearne. In 1633, Sir Richard Wynn built the beautiful Gwydir chapel, attached to Llanrwst church, and in 1636, the elegant Bridge over the Conwy, at the end of the town of Llanrwst; both these structures were designed by Inigo Jones, and are evidently the works of a masterly architect. The circumstance of Inigo Jones being patronized by the Gwydir family has led to the assumption of his being a native of this neighbourhood, but on insufficient grounds, as he was born in London, and his name may be found in the register of St. Bartholomew the Less, West Smithfield. Sir Richard died on the 19th of July, 1649, and was interred distant from his native country in the church of Wimbledon. He married a daughter of Sir Francis Darcie, but as he died without issue, the title and estates devolved upon his next surviving brother Owen Wynn. His portrait by Jansen is preserved at Wynnstay, and a fine engraving of it by Bartolozzi, is given in Penant's "Tours in Wales."

WYNNE, (EDWARD, D.D.) was a younger son of Edward Wynne, Esq. of Bodewryd, in the county of Anglesey. He was educated at Jesus College, Cambridge, from whence, having taken the degree of B.A. he was June 5, 1644, instituted to the rectory of Llanymawddwy, in the diocese of St. Asaph, by his uncle Bishop Owen. After the Restoration he was made rector of Llanarmon, in Caernarvonshire, and before that of Llangeinwen in Anglesey. He was member of Convocation for the diocese of Bangor, in the Convocation of 1661,2, and he took his degree of D.D. about that time. He was also rector of Llanllechid near Bangor, and in 1663, made canon of St. Asaph; he was also Chancellor of the Cathedral of Bangor. He is the author of a book of devotion, in the Welsh language, entitled "*Trefn ymarwedd-*

iad y Gwir Gristion," printed in London, in 1662. He died December 17, 1669, and was buried at Llangaffo, which is a chapel belonging to Llangeinwen. He founded a school at Holyhead, and bequeathed 50*l.* for adorning the choir of Bangor, and 100*l.* for the maintenance of an exhibitioner of 6*l.* per annum in Jesus College, Cambridge. (Bishop Humphreys's additions to Wood's *Athen. Oxon.* Willis's *Survey of Bangor.*)

WYNNE, (ELLIS,) the author of *Bardd Cwsg*, was the son of Edward Wynne, who married the heiress of Lasynys, near Harlech, in the county of Merioneth, where he was born in 1670—1. He was an excellent poet, and he stands unrivalled as a Welsh prose writer. In 1701, he published a translation of Jeremy Taylor's "Rule and Exercise of Holy Living," under the title of *Rheol Buchedd Sanctaidd*, which was dedicated to Dr. Humphreys, Bishop of Bangor. Though he had no great inclination for the ministry, he was induced by the bishop to enter holy orders, and he was ordained deacon and priest on the same day, and on the next presented to the rectory of Llanvair; he was also rector of the neighbouring parish of Llandanwg with the chapelry of Llanbedr juxta Harlech. In 1703, appeared his admired work "*Gweledigaethau y Bardd Cwsg*; or The Visions of the Sleeping Bard:" which in style is one of the most beautiful works written in the Welsh language. Though he is indebted for the plan and many hints to Quevedo's *Visions*, the matter is mostly original; and in language most poetical, though in the form of prose, the author in a masterly manner lashes the immoralities of the age, and shews the beauty of a religious life. It has passed through numerous editions. In 1710, he was charged by the bishops of Wales to superintend a new edition of the Book of Common Prayer, and to correct the numerous errors of the preceding editions; this was printed in folio, with numerous improvements. He was also author of an excellent little work, being an Exposition of the Church Catechism. Among his numerous poetical pieces are some new versions of the Psalms. He died in July, 1734, and was buried on the 19th of that month under the communion table in Llanvair church. He had married, in 1702, Lowry Lloyd, of Havodlwyvog in Caernarvonshire, and had five children. His eldest son William was rector of Llanaber, to whom the Lasynys estate descended, and was eventually sold by his grandson. His third son Edward was rector of Penmorva, and grand-father of the Rev. John Wynne, the present rector of Llandrillo yn Edeyrnion. Ellis Wynne wrote another work called *Gweledigaeth y Nev*, but being accused of plagiarism in his first publication, that it was merely a translation from the Spanish work of Don Quevedo, he in anger threw the manuscript into the fire.

WYNNE, (JOHN, D.D.) was born in 1667, at Maes y Coed, in the parish of Caerwys, Flintshire. He was the second son of John Wynne of Maes y Coed, of an ancient and respectable family. He was educated for some time at Northop school, from whence he was

removed to Ruthin school, in Denbighshire. He was afterwards entered at Jesus College, Oxford, and became a Fellow of that Society. He was for some time chaplain to the Earl of Pembroke on an embassy, and afterwards rector of Llangelynin, Caernarvonshire, in the diocese of Bangor, and prebendary of Brecon, in the diocese of St. David's. Having been appointed, in 1705, Lady Margaret's Professor of Divinity at Oxford, he held, by virtue of his office, a prebend in Worcester cathedral. In 1712, he was elected principal of Jesus College, Oxford, and January 11, 1714, he was raised to the bishopric of St. Asaph, and it so happened that he was the first bishop appointed by George I. He was a considerable benefactor to his cathedral church and episcopal palace, on the former of which was laid out upwards of 600*l.* contributed by the bishop and the neighbouring clergy, and gentry, soon after his promotion to the see, to repair the damage caused by a violent storm which happened February 2nd, 1714. Bishop Wynne married, in 1720, Anne daughter and sole heiress of Robert Pugh, of Bennarth, in the parish of Penmachno, Caernarvonshire, and of Dôl y Môch, in the vale of Festiniog, in Merioneth; the ceremony being performed at Lambeth Palace, by the Archbishop of Canterbury. He was translated to the bishopric of Bath and Wells, on the death of Bishop Hooper, November 11, 1727, and presided over that see sixteen years, and he was a bishop altogether for the long space of twenty-nine years. In 1732, he purchased the Soughton estate in the parish of Northop, and died there July 15, 1743. He was buried in the chapel of Northop church, under a flat blue marble slab, his arms being cut upon a part of it. He published an abridgment of Locke's Essay upon the Human Understanding, with the entire approbation of the author, which probably caused it to be translated into French, and a single occasional sermon. His family consisted of two sons and two daughters. John the elder son who succeeded to the Soughton estate died unmarried. The younger was the Right Hon. Sir William Wynne, knight, Official Principal of the Arches Court, a judge of the Prerogative Court of Canterbury, a judge of the Admiralty, master of Trinity Hall, Cambridge, and a Privy Councillor. He was born January 25, 1729, and died in 1815. Of the daughters, Mary married Henry Fane, brother to the Earl of Westmoreland. She died in 1744, and was buried near her father in Northop Church; from her descends the present Lord Le Despencer. The Bishop's other daughter, Margaret, born 1724, was married to Henry Bankes, Esq. M.P. for Corfe Castle, Dorset, and died in London, 1822, at the age of ninety-eight. Their descendant now enjoys the bishop's estates. There is an oil painting of this prelate at Wells palace; one at Jesus College, Oxford; one at Soughton; and one was in the possession of his grandson Henry Bankes, Esq. in London; but none of them have ever been engraved.

WYNNE, (JOHN HUDDLESTONE,) a writer on miscellaneous subjects, was born of a respectable family in Wales, in 1743. He was brought

up to the profession of a printer, which he followed for some time in London; he afterwards obtained a commission in the army, which he quitted, and then commenced author. His principal works are "A General History of the British Empire in America," and "A History of Ireland." He died in 1788. His uncle Richard Wynne, M.A. of All Souls College, Oxford, he was rector of St. Alphege, London, and of Ayot St. Lawrence, in Hertfordshire. He published an edition of the New Testament, in English, carefully collated with the Greek, in 2 vols. 8vo. He died in 1799.

WYNNE, (WILLIAM,) an excellent Welsh poet, was the second son of William Wynne, Esq. of Maesyneuadd, in the county of Merioneth, by Margaret his wife, who was the daughter of Roger Lloyd, of Rhagatt, in the same county. He was born in the year 1704, and received his university education at Jesus College, Oxford, where he took his degree of M.A. In 1740, he was preferred to the vicarage of Llanbryn-mair, in the county of Montgomery, and diocese of St. Asaph; which he resigned in 1747, on being appointed vicar of Manavon, in the same county, and diocese. He was also rector of Llangynhaval Dyffryn Clwyd, in the diocese of Bangor, which he made his residence, and there he died January 22, 1760, at the age of 55, and he was buried in Llangynhaval churchyard. He married Martha, the daughter of Henry Roberts, Esq. of Rhydonen, in the county of Denbigh, by whom he had issue Robert, who was a member of Jesus College, Oxford, in 1766, and two daughters, Anne, and Eliza. His poetical compositions are greatly admired, and bear evidence of a refined and classical taste. Several are printed in the collection made by Hugh Jones of Llangwm, entitled "Dewisol Ganiadau yr Oes hon," and which was first published in 1759.

YNYR (GWENT,) a prince of South Wales, who flourished at the close of the fifth century. His territories consisted of a part of the present county of Monmouth, and he founded a college or monastery at Caerwent, which was presided over by St. Tathan. Ynyr Gwent is reckoned among the Welsh Saints, and he was also the father of the saints Ceidio and Iddon, by Madryn the daughter of Gwrthevyr. He is also said to have built the church of Abergavenny. (Iolo Morganwg's Welsh MSS. 553.)

YONG, (THOMAS, D.C.L.) a learned prelate and civilian, was the son of John Yong, of Pembrokeshire, by Elianor his wife, and was born in that county, in 1507. He was entered at Broadgate's Hall, now Pembroke College, Oxford, in 1528, and having applied himself to the study of Civil Law, he took a degree in that faculty in 1537, being then in holy orders. In 1542, he was made Principal of his Hall, and in 1547, Precentor of St. David's, "where being much scandalized at the unworthy actions of Robert Ferrar, Bishop of that place, he did, with others, draw up articles against him; which being proved before the King's Commissioners, the said Bishop was imprisoned in the time

of King Edward VI.” In the reign of Queen Mary, he was obliged to flee from the kingdom for religion sake, and he remained in Germany in an obscure condition during her time. On the accession of Queen Elizabeth, he returned to England and on the deprivation of Bishop Henry Morgan, he was consecrated to the bishopric of St. David’s, January 21, 1559. He presided over this see only until February, 1560, when he was translated to the archbishopric of York, and about the same time he was made President of the Queen’s Council in the northern parts of England. In February, 1564, he was created Doctor of Civil Law, and he died on the 26th of June, 1568, and was buried at the east end of the choir of the cathedral church of York. Over his grave was soon after laid a marble stone, with this epitaph on it: “Thomas Yongus nuper Eboracensis Archiepiscopus, Civilis Juris Doctor peritissimus, quem propter gravitatem, summum ingenium, eximiam prudentiam, excellentemque rerum politicarum scientiam, illustrissima Regina septentrionalibus hujus regni partibus Præsidem constituit, quo magistratu quinque annos perfunctus est. Sedit Archiepiscopus annos septem, et sex menses. Obiit vicessimo sexto die mensis Junii, An. 1568.” He married late in life Jane, the daughter of Thomas Kynaston, of Estwick, in Shropshire, by whom he had issue George Yong, who was afterwards knighted, and was living in York, in 1612. (Wood’s Athen. Oxon.)

YORKE, (PHILIP,) Esquire, was born at Erddig, near Wrexham, in Denbighshire, in 1743. After a liberal education, he was entered at Benet College, Cambridge, where he proceeded to the degree of M.A. His first work was entitled “Tracts of Powys,” and was printed at Wrexham, 1795, 4to. This was greatly enlarged and published in 1799, under the title of “The Royal Tribes of Wales.” Wrexham, 4to. It is a valuable work, and contains much interesting information respecting the Five Royal Tribes, and their descendants. He had some intention of proceeding in the same manner with the “Fifteen Tribes of North Wales,” but this was not accomplished. “The Royal Tribes,” is embellished with twelve fine engravings from authentic portraits of the most eminent Welshmen of the last and preceding centuries. Mr. Yorke represented successively in parliament the boroughs of Halston and Grantham. He died in 1804.

YSGAVNELL, the son of Dysgyvyndawd, or Dysgyveddawg, a prince of the Britons of Deivyr, or Deira, in the North of England, who lived in the sixth century. He and his brother Gall and Diffedell, are recorded in one of the Triads, as the three sovereigns of Deivyr and Brynaich, who accepted of the government after they had been initiated into bardism. These three brothers are also recorded in another Triad as the authors of the three “madgyvlavan,” or praiseworthy assassinations of the Isle of Britain. Ysgavnell was so distinguished for slaying the Saxon prince Edelfled. He is also mentioned in *Chwedlau y Doethion*;—“Hast thou heard the saying of Ysgavnell, son of Dys-

gyvundawd Gadgymmell? The poor will not receive presents from a distance." (Myv. Arch. ii. 4, 9, 13, 77. Iolo Morganwg's Welsh MSS. 655.)

YSGIN (AB ERBIN,) a saint who flourished in the fifth century. He was the brother of Geraint ab Erbin ab Cystennyn Gorneu, and is supposed to have founded the church of Llanhesgin, in Monmouthshire. (Bonedd y Saint. Myv. Arch. ii. 56.)

YSTRAWAEL, the daughter of Cadwallawn ab Cynan ab Eudav ab Caradawg, was the wife of Coel Godebog, by whom the sovereignty of Britain came to the family of Coel, "by distaff descent;" as it did also by her daughter Gwawl, and by Essyllt, the daughter of Cynan Tindaethwy. In some manuscripts she is also called Ystradwael, Ystradwen, and Ystrawen the daughter of Canvan ab Cynan ab Eudav ab Caradawg. (Cambrian Biography.)

YSTUDVACH, a bard who flourished in the early part of the fifth century, but none of his compositions are preserved. He was the poet of Cystennyn the son of Cynvor, king of Britain. His name occurs in *Chwedlau y Doethion*:—"Hast thou heard the saying of Ystudvach, whilst carousing with his bards: A cheerful countenance, a sound heart." (Iolo Morganwg's Welsh MSS. 653.)

YSTYFFAN, the son of Mawan ab Cyngen ab Cadell Deyrnllwg, Prince of Powys, a saint who lived about the middle of the sixth century. He founded the churches of Llanstyffan, in Caermarthenshire, and Llanstyffan, in the district of Maelienydd, Radnorshire. He was also an excellent poet and was patronized by St. Teilo, and a collection of stanzas, composed by him, entitled *Englynion Cain Cynnwyre*, and which are elegant moral verses, is preserved and printed in the third volume of the *Myvyrian Archaiology*. He is also mentioned in *Chwedlau y Doethion*:—"Hast thou heard the saying of Ystyffan, the bard of Teilo, of quick reply? Man desires, God confers." (Iolo Morganwg's Welsh MSS. 652.)

ADDITIONS.

BLACKWELL, (JOHN,) a very good Welsh poet and writer, was born at Mold in Flintshire, in the year 1797. His parents were persons in humble life, and he is another of the numerous instances which the annals of the Principality afford, of individuals raising themselves by self education from obscurity to a very distinguished position in literature. He was apprenticed to, and followed for many years, in his native town, the trade of a shoemaker, but from an early age he showed the greatest avidity for books, and availed himself of every opportunity for improving his mind. In 1823, his poetical talents led to his election as Bard to the Ruthin Cymreigyddion Society, from which he received his first silver medal for the best Ode on the Birth of Edward II. in Wales, and another prize for an oration on the Excellencies of the Welsh Language. In May, of the same year, he gained two prizes for an Essay and a Poem, at an Eisteddvod held at Caerwys, and at the Mold Eisteddvod held in the ensuing autumn, he obtained the chair prize for the best *Awdl*, on "Maesgarmon," and another for the best oration "Ar Undeb a Brawdgarwch." In September, 1824, he gained the prize medal at the Powys Eisteddvod, held at Welshpool, for the best Essay in Welsh on the "Welsh Language, its excellence, the advantage of cultivating it, and the most likely means to insure its perpetuity and success;" together with one or two minor prizes. Being anxious to enter holy orders, he was enabled by the liberality of his friends and admirers of his genius, to enter Jesus College, Oxford, in December, 1824, and he took his degree of B.A. in June, 1828. In the autumn of that year, at the Royal Denbigh Eisteddvod, a prize was adjudged to him for his very beautiful Welsh Elegy on the death of Bishop Heber. In January, 1829, he was ordained to the curacy of Holywell, and soon greatly distinguished himself by his zealous and successful ministrations. During his residence here, he contributed largely to the columns of the "Gwyliedydd," a periodical conducted on the principles of the Established Church, and in August, 1832, he was presented with a prize medal at the Beaumaris Eisteddvod. He remained only four years at Holywell, for his singu-

lar attainments and talents having been brought under the notice of the Lord Chancellor Brougham, he was presented by him to the first Welsh living in his gift, which became vacant. This happened to be Manor Deivy, in Pembrokeshire, whither he removed in 1833. On leaving Holywell, he was presented by his parishioners with a valuable silver tea service, bearing an inscription couched in the most affectionate terms, expressive of their approbation of his conduct, during his residence amongst them, in the discharge of his ministerial duties. Soon after his appointment to Manor Deivy he was requested by the Society for the diffusion of Useful Knowledge to become the Editor of a magazine in the Welsh Language, upon a plan similar to the Penny Magazine in English ; and the first number, under the title of *Y Cylchgrawn*, was published in January 1834, from the Llandovery press, illustrated with engravings. It was commenced chiefly through the public spirit of Messrs. D. R. and W. Rees, its publishers, who were promised the gratuitous use of the engravings and a further guarantee of £50. towards whatever loss might accrue. It was however subsequently found that the engravings were private property, and Messrs. Rees had to pay for the same, in addition to which they lost upwards of £200 upon the first 12 months of the existence of the periodical, when they relinquished it to Mr. Evans of Caermarthen who published it for six months longer at a considerable loss, and it finally ceased. This Magazine, by far the best published in the Welsh language, was conducted by Mr. Blackwell with consummate ability, and his taste in selection and ability in composition will prove lasting monuments of his literary fame. This remarkable man died May 19, 1840, at the age of forty three, and was buried at Manor Deivy. His Poems and Essays, with a very interesting memoir of his life, have been very ably edited by the Rev. Griffith Edwards of Minera, in a volume entitled "*Ceinion Alun*;" and printed at Ruthin, 1851, 8vo.

DAVIES, (WALTER,) was born July 15, 1761, at a place called Wern, in the parish of Llanvechain, in the county of Montgomery, and with reference to his native parish, he assumed in after life the bardic name of Gwallter Mechain. He was descended from Davies of Nant-yr-Erw-Hardd, who married the heiress of the Kyffins of Trebrys, a branch of the Kyffins of Bodvach and Garth. But although connected with ancestors of a superior class, he was born of parents in humble circumstances, and it must be acknowledged to have been greatly to his credit that he succeeded by the grace of heaven, and his own laudable exertions, in gradually raising himself above the unprovided condition of his birth and childhood, to a position in life approaching to what was due to his high talents and acquirements. The advantages of education which he received in early life were meagre and scanty, and he was in a great measure the creator of his own eminence in the several branches of literature, as a bard, scholar, and divine, in which he obtained distinction. When a mere child of three or four years of age,

he took delight in transcribing or copying, on a rude piece of slate, whatever writing or curious figures might chance to arrest his attention. And this, with other traits of early genius, and rapid advances in acquiring knowledge as he proceeded in years, induced his neighbours and friends to consider him as a boy of great promise, and a neighbouring gentleman was in the habit of addressing him as the young bishop; and at a school kept in his native parish, where he attended, he soon surpassed his master in learning. When he became advanced in age, the finances of his parents not allowing them to keep him any longer at school, he was obliged, in order to gain a maintenance, to have recourse to mechanical employment in the first instance, and subsequently he became a schoolmaster, and occasionally inscribed gravestones. Thus he continued until his twenty-ninth year, taking advantage, however, of every spare hour he could obtain to improve his mind by reading such books as came in his way. The Cambrian Society of the Gwyneddigion in London, having, in the year 1790, offered a premium for the best Welsh Essay on Liberty, to be read at their Eisteddvod at St. Asaph, a subject to which at that time was attached great interest, Mr. Davies became a competitor; and, adducing the information which his diligence and extensive reading had supplied him with, his Essay was adjudged to be the best of the rival compositions. And in cursorily looking over the essay in advanced age, a month or two before he died, he said that he did not think that he could then do better. It should be observed that in the preceding year, 1789, he had been likewise the successful competitor for the best Welsh Essay on the Life of Man. Both these compositions gained him considerable literary distinction, and may be said to have been his introduction to the world of letters. His studious character, therefore, and literary merit becoming well known, and his desire to enter holy orders, his friends and acquaintance recommended and promoted his going to one of the universities to obtain the requisite qualifications. Accordingly about the year 1791, he obtained a clerkship at All Souls College, Oxford; and while there resident, held office at the Ashmolean Museum. This circumstance, with his close application to reading and study, and his anxious desire to make the most of the favourable opportunities which the place offered for improving his mind, induced him to remain at Oxford during all the vacations, as well as in term time; so that he did not return to his native district until after the number of years which the academical course required had terminated. He obtained the degree of B.A. in 1795, and that of M.A. some years subsequently in the university of Cambridge, having become a member of Trinity College for the purpose. Having received holy orders, he became curate of Meivod, Montgomeryshire, and in 1799, was nominated by the present Lord Mostyn to the incumbency of the perpetual curacy of Yspytty Ivan, in Denbighshire which he held until his decease. Subsequently he was collated to the rectory of Llanwyddelan, in the

county of Montgomery, by bishop Horsley, which he resigned in 1807, on being collated to the rectory of Manavon, by bishop Cleaver; it was considered on account of the assistance he gave in correcting the orthography of the Welsh Bible, published about that time by the Society for Promoting Christian Knowledge. He resigned the benefice of Manavon in 1837, on his collation to the vicarage of Llanrhaiadr-yn-Mochnant. About the year 1803, he married Mrs. Pryce, widow of his friend, Rice Pryce, Esq. of Rhosbrynwa, under whose benign influence his house soon became the residence of domestic bliss and cheerful hospitality. By this lady, whose death preceded his own by some years, he had a son and daughter, who survive him. At this time he ranked already very high amongst the Welsh scholars and bards, having gained prizes for poetical and prose compositions at every one of the Eisteddvod meetings lately revived, excepting only those held in the years 1793, and 1794, during which he and Davydd Ddu Eryri, the Snowdon bard, were suspended from being competitors for bardic prizes, on the ground that if admitted they were almost certain to leave no chance of success to others. The renown which he thus had earned during the first half of his life greatly increased during the second, preserving until his death not only his literary activity but also his power of poetical composition. His poems are, by far the greater part, written in the ancient bardic style, as it was handed down by a continuous line of poets from the school of Aberffraw in the twelfth century to Edmund Price, in the seventeenth, who died in 1604, and was resumed about 130 years later by Goronwy Owen. A small portion of his poems are Dyrivau, numbers or rhymes, being lyrical compositions in a style less severe, and more adapted to popular singing. As beautiful specimens of the different kinds of poetry which he composed in the old style, may be mentioned the poem on the fall of Llywelyn, the Elegy on Iolo Morganwg, and the Englyn, or lyrical epigram on the harp. As specimens of his Dyrivau may be mentioned the Song on the Bees, and the Lamentation of David over Absalom; by which lyrical complaint the poet seems to have given vent to the deep affliction into which he himself and family were thrown by a calamity analogous to the loss of the beloved son of the king of Judah. The prose writings of Mr. Davies consist for the greater part of prize essays, and contributions to Magazines and other periodical publications, as "The Cambrian Register," "Cambro Briton," "Cambrian Quarterly," "Y Greal," "Y Gwylledydd," and "Yr Haul," every one of which is indebted to him for some of the most valuable portion of its contents. The greater part of these essays and articles refer to subjects connected with Wales, whose topography, history, and language they tend to illustrate, and whose state of existence, past and present, they are perhaps better suited than any others of the kind to introduce to the acquaintance of the Welsh student; being not less remarkable for the clearness and liveliness of the style in which they

are written, either in Welsh or English, than for the extent and accuracy of information and the soundness of judgment which they exhibit. What has been said respecting the merits of the smaller essays and articles of Mr. Davies applies to his greater works, which are three in number, one referring to practical topography, namely, his "General View of the Agriculture and Domestic Economy of North Wales and South Wales," in three volumes, 8vo. published by order of the Board of Agriculture in 1813, 1815; a work full of shrewd observation, lively description, and practical advice; and two in the line of literature, which are, his editions of the Welsh Poems of Hugh Morris, in two volumes, 12mo. 1823; and the Poetical Works of Lewis Glyn Cothi, 8vo. 1807, which he edited in conjunction with the Rev. John Jones, (Tegid.) The works of both authors being very excellently edited. Mr. Davies preserved his mental energy to extreme old age in a surprising manner. He proposed on the Saturday before his decease to write an article for a Welsh periodical on the following Monday; which, however, was never done, for when Monday came he was seized with illness, and on the next day but one peacefully departed. His strength of mind and body were so different from that of the generality of mankind, that, although borne down with the weight of upwards of eighty years, and his departure so near, yet old age had not exhausted his powers, which he still retained in vigour and activity. He expired at the vicarage house, Llanrhaidr, December 5, 1849, in his eighty-ninth year. (*Gentleman's Magazine* for November, 1850.)

HUGHES, (JAMES,) was born in 1779, at Neuadd Ddu, in the parish of Ciliau Aeron, at the foot of Trichrug, in Cardiganshire, whence he assumed his bardic appellation of Iago Trichrug. His earlier years were spent in agricultural pursuits, but at the age of twenty-one he went to London, which became his home during his life, and he worked in Deptford Dockyard until his forty-fifth year. In 1810, he became a Calvinistic Methodist preacher, and was set apart to the work of the ministry in that connexion at the association held at Llangeitho, in 1816. His Welsh Commentary on the New Testament, from Poole, Scott, Guise, Doddridge, and others, was commenced in 1829, and completed in 1835, in two volumes, 12mo, and was printed at Mold, 1835. A second edition was published in 1845, Holywell, 8vo. He had proceeded with the Old Testament, much on the same plan, as far as the 35th chapter of Jeremiah, when he was arrested by death. He died at his house in Rotherhithe, London, Nov. 2, 1846, aged 67, and was buried in Bunhill Fields. Mr. Hughes was possessed of a penetrating mind, which he had, under innumerable difficulties, stored with varied and useful knowledge. He was a good Welsh poet, and a superior critic in the language; and many of his productions adorn the periodical literature of the principality. His translations of Gray's "Bard," which is admirably executed, and of Blair's "Grave," which is hardly inferior to the original, have been printed in the *Seren Gomer*, to

which he was a frequent contributor; and many friendly disputations, carried on in verse between him and the celebrated Dr. Owen Pughe, with whom he lived on terms of great intimacy, will be found in the same magazine.

JONES, (ISAAC,) was born May 2, 1804, in the parish of Llanychaearn, near Aberystwyth, Cardiganshire. His first instruction he received from his father, who, though a weaver by trade, was able to teach him Latin, which he could read with a degree of ease at the age of seven. The school to which he was first sent was a small one in his native parish, but it was conducted by a good classical scholar. He was afterwards sent to the Grammar School at Aberystwyth, where in course of time he became an assistant, and in 1828, he was appointed head-master, a situation in which he continued until 1834, when he resigned his charge, and entered at St. David's College, Lampeter. In the year following, he was elected Eldon Hebrew Scholar, and was ordained a deacon in September, 1836, and priest in September, 1837, when he obtained the priest prize given by the bishop of St. David's to those members of Lampeter College, who pass the best examination in theology. His first curacy was Llanvihangel Geneu'r Glyn, which he afterwards changed for Bangor chapel, both in the vicinity of Aberystwyth. In February, 1840, he became curate of Llanedwen and Llanddaniel Vâb, in Anglesey, where he continued to labour with zeal and devotedness until his decease, which event occurred December 2, 1850, and he was buried in Llannidan churchyard. His literary fame chiefly depends upon his merits as a translator, in which capacity he had few equals in the principality. His first work was a Grammar, in Welsh, of the Welsh Language, which was printed, at Aberystwyth, in 1832, and a second edition, in 1841. He translated Gurney's Dictionary of the Bible, with many additions, which was completed in 1835, in two volumes, 12mo. He also translated Dr. Adam Clarke's Commentary on the New Testament, which was published in 1847, in two large 8vo. volumes, and he had proceeded as far as Leviticus iv. 12, of the Old Testament, when his illness obliged him to give it up. He is also the author of the second volume of the "Geirlyfr Cymraeg" commenced by Owen Williams of Waunvawr, and he assisted in translating Matthew Henry's Exposition, published by Rev. E. Griffiths, of Swansea, besides several tracts and pamphlets of minor importance. Of his translation of Williams's Missionary Enterprises, half only appeared, owing to the fact that another Welsh edition of that work was being published at the same time in South Wales. He edited also the second edition of Salesbury's Welsh Testament, published at Caernarvon, in 1850.

JONES, (JOHN, LL.D.) was born August 17, 1772, at Derwydd, in the parish of Llandybie, in Caermarthenshire. His parents observing that he was possessed of great acuteness of intellect resolved to give him the best education that their circumstances would allow; and

such was his progress that at a very early age he became under-master of school of considerable eminence in the neighbourhood of London. By uniting diligence with economy he was enabled to realize a small sum in addition to an annuity of £20. settled upon him by his relative, the late Mrs. Beavan of Laugharne, and with these resources he commenced a tour of the continent. He visited many parts of Germany, and studied for some time at the university of Jena, which conferred upon him the degree of LL.D. On his return to England he entered at Lincoln's Inn; and being called to the Bar in February, 1803, he attached himself to the Oxford and South Wales circuits. His course had hitherto been successful, but here arose a circumstance which at once blasted all his future prospects. In pleading the case of a poor client, he made the most sarcastic and insulting reflections on those who administer the law, which gave so great an offence to the profession, that none of them ever after associated with him, and he remained briefless to the day of his death, which took place, in very distressed circumstances, at Islington, September 28, 1837. His published works are;—1. Dr. Bugge's Travels in the French Republic, from the Danish, 8vo. 1801. 2. De Libellis Famosis; or, The Law of Libel, 8vo. 1812. 3. Y Cyfammod Newydd, yn cynnwys cyfieithiaid cyffredinol y pedair Efengyl, gwedi ei ddiwygiaw yn ol y Groeg, 12mo. 1818. 4. History of Wales, 8vo. 1824. Of this, a revised copy was found among his papers after his death. He also left in manuscript a work entitled;—"The Worthies of Wales, or Memoirs of eminent Ancient Britons and Welshmen, from Cassivelaunus to the present time." Dr. Jones was very fond of extreme views, and it was always a point with him to hold the Welsh nation in contempt, as is evident from his History of Wales, and his letter on the Madogwys in the Monthly Magazine, 1819. His "Cyfammod Newydd," the only book he published in his native language, is almost a worthless performance, the author being evidently unacquainted with some of the simplest rules of Welsh construction. His religious views, if not decidedly infidel, seem to have been those of the rationalistic school of Germany, which probably he had imbibed during his stay in that country.

JONES, (LEWIS,) was born in Merionethshire, in 1542, and received his university education at Oxford, where he entered, in 1562. He was elected fellow of All Souls' College, in 1569, being then B.A. and about that time, entering holy orders, he went, without taking any other degree at this university, to Ireland, where he was made Dean of Cashel, and afterwards he was raised to the bishopric of Killaloe, being consecrated thereunto April 24, 1633. When the rebellion broke out, and great miseries followed therefrom, in 1641, he retired to Dublin, where he died November 2, 1646, at the great age of 104 years. He was buried in the church of St. Werburgh, in that city. (Wood's Athen. Oxon.)

JONES, (PETER,) a Welsh poet, who is known as *Pedr Vardd*, was

born September 7, 1775, at a place called Y Garn, in the parish of Dolbenmaen, hundred of Eivionydd, in Caernarvonshire. His parents were in humble circumstances, his father being a tailor, and he was originally brought up to the same occupation. Early in life he removed to Liverpool, and there he spent the remainder of his days. It is recorded that he wrote some excellent hymns when he was only fifteen years of age; but he was not generally known as a poet until about 1815, when he became a constant contributor to the "Seren Gomer," then just established. At the Eisteddvod held at Brecon in 1822, he gained the prize for the best poem on the "Overthrow of the Egyptians in the Red Sea," and at another Eisteddvod held at the same place in 1826, he obtained the honour of occupying the bardic chair of Gwent, by his Ode on "The giving of the Law on Sinai." In 1823, appeared a collected edition of his poetical works, under the designation of "Mél Awen," 12mo. Liverpool. He also published a small hymn book, and a Scripture Catechism for the use of Sunday schools. He was a member of the Welsh Calvinistic Methodists' connexion, of which at the suggestion of Dr. Raffles, he wrote an account, and his life was considered exemplary. Pedr Vardd is distinguished for correct, chaste, and flowing versification, but he is deficient in energy and invention. He died at Liverpool, January 26, 1845, and was buried in St. Paul's churchyard in that town.

JONES, (THOMAS,) of Creton, was born in the year 1752, near Havod, in Cardiganshire. His father was a small farmer, and had some little land of his own. At the age of thirteen he was sent to Ystrad Meurig school, under the care of Edward Richard, where he remained about nine years, until he was ordained. His first curacy was that of Eglwysvach and Llangynvelyn, between Aberystwyth and Machynllaith. His ordination took place in September, 1774, when at the age of twenty-two, and he remained curate of these parishes until August, 1779. He then undertook the curacy of Leintwardine, in Herefordshire, not far from Ludlow, where he remained about a year and a half, and thence removed to the curacy of Longnor, in Shropshire, whither he went in December, 1780, but remained only half a year. While here he had under his care four churches, and served three of them every Sunday, leaving one of them by turns every Sunday unserved, and for all this his salary was forty pounds a year. His feeble state of health obliged him to seek a less laborious charge, and in July, 1781, he removed to Oswestry. He distinguished himself here by his zeal, and his anxiety to extend among his parishioners a feeling of spiritual religion, but his preaching was so unpalatable to the majority that he was deprived of his curacy in January, 1782. He then went to Loppington, near Wem, which curacy he held for three years. In September, 1785, he accepted the curacy of Creton, in Northamptonshire, and his connexion with this parish continued for above forty-seven years, in the capacity of a curate, with the exception of the

five last years, when he was rector. In the year 1810, he had also the curacy of Spratton, which he held for eighteen years, until the close of 1828. During this long period he acquired great eminence as an evangelical preacher, and his excellent publications have spread his renown far and wide, and are read with constant admiration. He resigned the rectory of Creaton, in 1833, and lived to the advanced age of 93. He died January 7, 1845, and was buried in Spratton churchyard. Mr. Jones was the author of several works, both in Welsh and English. The former, chiefly translations, are the following;—1. "Present to your Neighbour," by Sir Richard Hill. This tract was translated, and published, in 1783. 2. "Baxter's Saints' Rest." 1790. 3. "Twelve Sermons on the Song of Solomon, by Romaine." 4. "The Christian World unmasked," by Berridge. 5. "Scott's Sermon," on the death of Thornton. 6. "A Treatise on Infant Baptism," 1799. This is his only original work in Welsh. 7. "The Sinner's Friend," 1834. His publications in English are;—1. "Immanuel, or Scriptural views of Jesus Christ," 1799. 2. "National gratitude expressed;" a Sermon, 1809. 3. "Scriptural Directory," 1811. This excellent work has now reached the tenth edition. 4. "The Welsh Looking-glass;" 1812. 5. "Jonah's Portrait," 1819. Now in its eight edition. 6. "The fair Balance," 1824. 7. "The Prodigal's Pilgrimage;" 1825. 8. "Family Prayers;" 1830. 9. "Twenty-six Sermons," by the Rev. M. Lloyd, curate of Yspytty Ivan, translated from the Welsh; 1832. 10. "The True Christian;" 1833. 11. "Sober views of the Millenium;" 1835. 12. "The Interpreter;" 1836. 13. "An Essay on Infant Baptism;" 1837. 14. "The Christian Warrior;" 1838. 15. "An Essay on the Idolatry of all nations;" 1838. 16. "The Fountain of Life;" 1838, written in his 87th year. 17. "A Faithful Warning to Christian congregations against the Oxford Heresy;" 1841. An interesting memoir of this eminent clergyman has lately been published, by the Rev. John Owen, vicar of Thrussington. 8vo. London. 1851.

JONES, (WILLIAM,) a dissenting minister of considerable distinction, was a native of Bala, Merionethshire, where he was born in 1784. When very young he joined the Independents, and soon became a preacher among them. In 1806, being then in his twenty-second year, he was admitted to the Independent Academy, which was then at Wrexham, under the superintendence of Dr. Jenkin Lewis; and in 1810, he settled as a minister at Bridgend, and Coychurch, in Glamorgan, where he laboured for the space of thirty-seven years. He died June 5, 1847. Besides his "Geiriadur Duwinyddol," in 2 vols. 8vo. Merthyr, and Cowbridge, 1837—39, which is a work of great merit, he published "Saith o Bregethau ar Ioan iii. 14—21." 12mo. Swansea, 1829. "Pregeth ar Briodol Dduwdod ein Harglwydd Iesu Grist," 12mo, Swansea, 1832. "Diaconia, neu Swydd Diaconiaid;" 12mo. Llanelli, 1836. He also translated Morison's Family Prayers into Welsh, and was the editor of the *Trysorfa Gynnulleidfaol*," as long as that periodical was published at Swansea.

LEWIS, (TITUS,) was born February 21, 1773, at Cilgeran, in Pembrokeshire, and was the son of Lewis Thomas, Baptist minister at Cilvowyr, in the same county. Having made choice of the same profession as his father, he settled early in 1798, at Blaenywaen, near Cardigan, but in 1800, he removed to Caermarthen, where he remained until the day of his death, May 1, 1811. The works by which he is known are, "Hanes Wladol a Chrefyddol Prydain Fawr," 8vo. Caermarthen, 1810; and a Welsh-English Dictionary, which was first published at Caermarthen in 1805, 8vo. and of which a second edition appeared in 1815. He published besides several pamphlets, chiefly on religious subjects; and he had a share, with Christmas Evans, and Joseph Harries, in translating into Welsh Dr. Gill's Commentary on the New Testament, which, in consequence, of his death was proceeded with no farther than the end of the Acts. A new and revised edition has however just issued from the press of Mr. W. Owen of Cardiff.

LLOYD, (EVAN,) a talented English poet, was the second son of John Lloyd, Esq. of Vrondderw, near Bala, in Merionethshire, descended from the Lloyds of Brynhir, in Trawsvynydd, and so from Robert Lloyd, of Rhiwgoch, M.P. for Merioneth, in the reigns of Elizabeth and James I. He was born in 1734, and received his early education under the Rev. Thomas Hughes, LL. B. of Trinity Hall, Cambridge. He displayed great abilities in early youth, and his earliest rhymes indicated the satirical turn of his mind. Upon quitting school he became a member of Jesus College, Oxford, of which he was elected Scholar in 1755, and he proceeded to the degree of M.A. Having entered holy orders he for some time served a church in London, and was afterwards presented to the vicarage of Llanvair Dyffryn Clwyd, in Denbighshire. The following poems were originally published in quarto; the first entitled "The Powers of the Pen," came out in the year 1765, and a second edition with large additions appeared in 1768. Next followed "The Curate," and "The Methodist," both in the same year 1766. "The Conversation," was published in 1767, and the last of his poems, the "Epistle to David Garrick, Esq." in 1773. He was a contemporary of Churchill, Garrick, Wilkes, Colman, and other eminent men and wits of that day, with whom he maintained an extensive correspondence. He seems especially to have enjoyed the friendship of the great tragedian, from whom he received many proofs of it; among others he was visited by him in his paternal home, and was presented by him with a beautifully carved head of Shakspeare in the form of a drinking cup, moulded in silver and engraved with his crest. The cup is made of the celebrated Mulberry tree grown in the garden of the immortal Bard, and is now in the possession of Rice Hugh Anwyl, Esq. of Bala. Mr. Lloyd's satirical remarks upon a neighbouring squire in his poem of "The Methodist," subjected him to an action for libel, for which he was imprisoned in the Queen's Bench at the same period as the celebrated John Wilkes. His estates of Brynhir

near Trawsvynydd, and Vrondderw, near Bala, are now the property of Thomas Pryse Anwyl, Esq. of Hengae. He died January 26, 1776, at the age of 42, and was buried in the family vault at Llanycil church, Merionethshire, where there is a monument with the poet's wreath, sculptured in white marble, erected to his memory, with the following inscription by his friend Wilkes;

Oh ! pleasing poet, Friend for ever dear,
Thy mem'ry claims the tribute of a tear ;
In thee were joined whate'er mankind admire,
Keen wit, strong sense, the Poet's, Patriot's fire,
Temper'd with gentleness ; such gifts were thine,
Such gifts with heartfelt anguish we resign.

OWEN, (ANEBURIN,) was the only son of Dr. William Owen Pughe, the eminent Welsh Lexicographer, and was born in the year 1792. He was for some time at Bangor school, but he owed to the talents of his father and his own ability most of the accomplishments which he acquired. His profound knowledge of the Welsh language, and acquaintance with Ancient British history, procured for him the appointment of successor to John Humphreys Parry, Esq. in the preparation of the early history of the British Isles, a national work undertaken by the government. In connexion with this he translated into English the Laws of Hywel Dda, King of Wales, in the tenth century. For this purpose he had access to the most authentic copies in manuscript preserved in the British Museum and private libraries, and with the invaluable aid of his father's dictionary he completed the task allotted him with the greatest ability. This important work under the title of "Ancient Laws and Institutes of Wales," was published in 1 vol. folio, and in 2 vols. 8vo. 1841. His appointment as an assistant Tithe Commissioner, immediately on the law coming into operation, to commute the tithe for a fixed payment in money, attested the high opinion of his abilities entertained by the government, and the mode in which he discharged the difficult and delicate duties of the office amply confirmed the propriety of the selection. Upon the death of Col. Wade, the Assistant Poor Law Commissioner, he was offered, and accepted, the appointment of his successor, and he gave the utmost satisfaction during the short time that he held this appointment. The labours of both commissions proved too great for his strength, and he was compelled to resign the latter. As the duties of the Tithe Commission became lighter, he was appointed a commissioner under the Act for enclosing commons, and he gave great satisfaction in the discharge of this trust. He was a perfect master of the Welsh language in all its idioms and local characters, and was often selected as judge of the merits of rival compositions in that language. He also frequently competed for, and gained several prizes in different Eisteddvods. He was also a good classical scholar, and well acquainted with modern languages, and among his other accomplishments was a profound knowledge of music and botany. He died at his residence of Tros-y-Parc, near Denbigh, July 17, 1851.

PARRY, (JOHN,) *Bardd Alaw*, a prolific and popular composer, was born at Denbigh, February 18, 1776, and made his first musical essay by constructing for himself a fife, of a piece of cane, upon which without any instruction he learned to play all the popular airs of the day. A dancing-master, who lived in the neighbourhood, taught him his notes, and gave him sufficient instruction on the clarionet to enable him to accompany the singers at his parish church in their psalm tunes. In 1793, upon the embodying of the Denbigh Militia, he joined the band, and made such progress in the course of the next four years, that in 1797, he was appointed its master. He quitted the regiment in 1807, at which time he could take a part on any wind instrument, besides being well acquainted with the harp, piano-forte, and violin. Those on which he chiefly excelled were the clarionet and flageolet. At a concert given by him at Rochester, he played three flageolets at once, fixed on a stand; and repeated the same performance at Covent Garden, for the benefit of Mrs. T. Dibdin. In the year last mentioned he settled in London; and the double flageolet being much in vogue, he at that time was extensively employed in teaching that instrument. A letter written by him to a friend, after he had been some years in the metropolis, gives an account of his labours in a manner at once indicative of his merits and his modesty. "When I came to London," he says in a letter cited in *The Dictionary of Musicians*, "I had almost every thing to learn; I accordingly applied myself seriously to study, with a view of turning my work out of hand without many glaring faults. I confined myself to vocal compositions, chiefly ballads, and easy pieces for the harp and piano-forte, also duetts for flutes and other wind instruments, and never attempt now to soar above my sphere; well knowing that there are many musicians in the higher walks of the science much more able to produce erudite compositions than myself. I understand the nature of every instrument used in an orchestra; hence the rare instances of the necessity of a second rehearsal of any of my compositions. I score with uncommon facility, and I trust tolerably correct; I know the power of the various instruments and I endeavour to ascertain the ability of the different performers, and write accordingly. I do my utmost to walk peaceably through life in friendship with all my brethren, interfering with no man, and, I trust, bearing the illwill of no man." In 1809, he published some songs, and other pieces; and in the same year, was invited to compose for Vauxhall Gardens, the musical department of which he superintended for several years. His next publication was a collection of Welsh melodies, for which the Cambrian Society presented him with a silver medal; and many years after appeared his two volumes of *Ancient British Airs* with poetry by Mrs. Hemans, who then resided at St. Asaph. Between 1813 and 1828, he composed several songs for public occasions, and two musical farces, entitled respectively, *Fair Cheating*, and *High Notions*; of both of which the words and music were by himself. In

1820, he conducted the Eisteddvod, or Congress of Welsh Bards, at Wrexham, and at a Gorsedd, or meeting of Welsh Bards, in 1821, a bardic degree was conferred upon him, under the denomination of Bardd Alaw, or Professor of Music and Master of Song. In the latter year, he produced at the English Opera, his very successful piece, called "Two Wives, or a hint to husbands;" which was played for twenty-five nights successively. He was conductor of the Eisteddvods held at Brecon, in 1822, and 1826; Denbigh, in 1828; Beaumaris, in 1832; and at Cardiff, in 1834; and the meetings of the Welsh Bards, held in London, were constantly under his direction, as registrar of music to the Royal Cambrian Institution. Besides the above dramatic efforts, he furnished parts of several operas, and other pieces; adapted the whole of the music to the opera of *Ivanhoe*, as performed at Covent Garden Theatre; and composed songs, duetts, &c, for all the celebrated theatrical and public singers of his time. His compositions and arrangements are said to amount to more than three hundred, omitting his dramatic pieces, and include almost every species of music. His most favourite publications are, two volumes of *Welsh Melodies*, with English words; two of *Scotch*; two volumes of catches and glees: two of minstrel songs for the flute; one entitled *Corydon*, and one *Sapphonia*, for the violin. Amongst his popular songs are; *The Peasant Boy*; *The Minstrel Boy*; *Ap Shenkin*; *Love's a Tyrant*; *Sweet Home*; *The voice of her I Love*; *Take a Bumper and Try*; *Smile again, my bonnie Lassie*, &c. &c. He also published several pieces of music for the harp; popular airs, lessons, and rondos, for the piano-forte; music for the single and double flageolet, the violin, and flute; many volumes of military music; books of instruction for several instruments; two sets of *Welsh airs*; and the *Eolian Harmonies*, consisting of selections from the works of the most eminent composers, arranged for wind instruments. He was for many years honorary secretary to the *Melodists' Club*. He assisted the Royal and noble directors of the *Ancient Concerts* for many years. He was honorary assistant secretary also to the *Royal Musical Festival* held in Westminster Abbey, in 1834. Mr. Parry was indefatigable in the cause of charity, and no concert ever took place for a musician or his family in distress, without the active co-operation of the kind-hearted Mr. Parry, and he was a general favourite of the musical circles, from the Royal amateur down to the humblest member of the profession. He died in London, April 8, 1851. Out of a large family he left only one surviving son, the celebrated John Parry, the vocalist, who, from being a very serious basso, has originated a novel and refined school of comic singing, in which he is unrivalled, combining, as he does, such great powers of execution as a pianist with such vocal and dramatic imitative faculties.

PIGOT, (THOMAS,) Bishop of Bangor, was a native of Denbighshire. He was LL.B. of the university of Oxford, and was consecrated in the year 1500. He also held the abbotship of Chertsey, in Surrey, in com-

mendam with his bishopric, until his decease, which occurred August 15, 1504.

ROBERTS, (JOHN,) or Sion Lleyrn, a good poet, was a native of the district of Lleyrn, in Carnarvonshire, where he was born in 1749. Several of his compositions have been printed, and their merits are very considerable. He died May 7, 1817, aged 68, and was buried at Deneio, the parish church of Pwllheli.

SAUNDERS, (WILLIAM,) the son of Evan Saunders, a respectable farmer, was born January 17, 1806, at Gwarycwm, in the parish of Llanllwni, Caermarthenshire. During his youth, he was sent to the school of the celebrated David Davies, of Castellhowel, and afterwards to the Grammar School at Caermarthen. In the year 1821, he was apprenticed to Mr. Samuel Williams, Printer, Aberystwyth, where he resided till the year 1829. He showed great talents for Poetry, when very young; and in the year 1824, when 18 years of age he gained the silver medal and prize money of the Ven. Archdeacon Beynon, at Caermarthen, for the best composition in blank verse, on "Y Gwanwyn." In the year 1826, he gained the medal and prize money, for a similar composition on "Yr Hâf." In the years 1827 and 1828, the like prizes were awarded to him, for the best compositions on "Yr Hydref," and "Y Gauaf." The composition on "Y Gauaf" was considered co-equal with that of Daniel Ddu's, who was also a competitor, and for which two prizes of the same value were given. In the year 1828, he also received a silver medal and prize money for the best Pindaric Ode on "Y Daran." The prize for the best translation of "Goldsmith's Deserted Village," was awarded to him in 1829. He was a member of the Cymreigyddion Society of Aberystwyth, where he obtained a prize for the best "Awdl ar y Môr." and another for a "Cywydd ar Gastell Aberystwyth." In the year 1830, at the request of Messrs. D. R. and W. Rees, he removed to Llandovery, where he resided until his death. He assisted Mr. Blackwell as sub-editor of "Y Cylchgrawn," and was translator of several of its articles. Many of his minor compositions have appeared in the several periodicals published by Mr. W. Rees, particularly in the "Haul," in which some of his translations of Horace, and Homer, have appeared. After the death of Professor Rees, he edited "Canwyll y Cymry," and he assisted in other works published by Mr. W. Rees. His prize poems, except the "Awdl ar y Môr," and the "Cywydd ar Gastell Aberystwyth," have been published by the committees of the Eisteddvods. There are also several unpublished compositions by him. He died June 30, 1851, aged 46, and was buried in Llandingad churchyard.

NOTES AND CORRECTIONS.

BISHOP GEORGE GRIFFITH, PAGE—181.

"Dr. George Griffith was the third son of Robert Griffith of Carreglwyd, and brother by the full blood to Dr. William Griffith, chancellor of Bangor and St. Asaph. He was born at Llanvaethlu, in Anglesey. He was a learned, religious, and truly good man." (Bishop Humphreys's additions to Wood's *Athenae Oxonienses*.)

BISHOP HANMER, PAGE—208.

"The Hammers of Pentrepant, of whom Bishop Hanmer, and Dr. Meredith Hanmer were, are not the same family with the Hammers of Flintshire, but are descended paternally from Madog Heddweh, and so from Llywelyn Aurdorchog. But one of the Bishop's ancestors having married a daughter of one John Hanmer, of the Flintshire family, the posterity took the surname of Hanmer from that woman." (Ibid.)

THOMAS JONES, PAGE—265.

Line 7. Read thus;—His first publication was a treatise against Arminianism, in 1806, entitled "*Drych Athrawiaethol*," which was followed by a translation of the fourth part of Gurnal's *Christian Armour*.

WALTER DE MAPES, PAGE—314.

"The greater portion of our information relating to Walter Mapes is contained in the *Speculum Ecclesie*, an unedited work of Giraldus Cambrensis, who was his intimate friend. From that writer we learn that Mapes was a great favourite of Henry II., who esteemed him equally for his extensive learning and for his courtly manners, and that he was one of the ornaments of the court of that monarch. He obtained, by this high favour, various ecclesiastical dignities, being canon of the churches of Salisbury and of St. Paul's in London, precentor of Lincoln, incumbent of Westbury in Gloucestershire, with many other benefices, and finally archdeacon of Oxford. We learn from Thomas of Walsingham that he obtained the latter dignity in 1197, and he probably held it as well as the parsonage of Westbury to the end of his life. He visited Rome at the time of the great dispute between his friend Giraldus and Hubert Archbishop of Canterbury, relating to the rights of the Church of St. David's. We have no certain indication of the date of his death, but it is supposed to have occurred towards the year 1210. He was no longer alive when Giraldus Cambrensis wrote the preface to the second edition of his *Hibernia Expugnata*, which was dedicated to King John. All the information which can be gathered relating to him shews him to have been a wit, and a man endowed with a marked taste for light and elegant literature. He is well known to the lovers of the middle-age romance as the composer of an important portion of the cycle of King Arthur and his knights. But he was, above all other things, remarkable for his bitter enmity to the Cistercian order of monks, and he exhibited his hostility against them in numerous satirical writings both in prose and verse." See preface to "*The Latin Poems commonly attributed to Walter Mapes*, collected and edited by Thomas Wright, Esq. for the Camden Society." 4to. London. 1841.

Rebacked
S. Holiday
2001

